The names of the Bookes

contayned in the three volumes folowyng.

The bookes heretofore neuer published, but nowe first of all newly made and set forth in printe: I haue marcked with the signe of an hande, that the Reader may knowe, what and howe many workes are added.

☞ In the first part are contayned these bokes folowing.

1 The Newes out of heuē
2 ☞ The Christmas bāchet
3 ☞ The Potation for lent
4 The Pathwaye vnto prayer
5 The Nosegaye
6 The Policie of warre.
7 Dauids harpe
8 The Newe yeares gifte
9 ☞ The Inuectiue against swearyng.
10 The Gouernaunce of vertue
☞ 11 The Catechisme
☞ 12 The boke of matrimony.

☞ In the second part are contayned these bokes folowing.

1 The Jewell of loye
2 The Principles of Christen Religion
3 The fruitfull treatise of fastyng
4 The Castell of comforte
5 The Solace of the soule
6 The Fortresse of the faithfull
7 The Christen knyght
8 An Homelie against whoredome
9 The Flowre of godly prayers
10 The Remembrer of prayer
11 The Stewardes office
12 The Dialoge of Christes death
13 An Inuectiue against whoredome.

☞ In the third part are contayned these bokes folowyng.

1 A comfortable Epistle to the afflicted people of God.
2 An humble supplicatiō vnto God for the restoring of his word
3 The displayeng of the Popishe ☞ Masse.
4 The common places of the holy Scriptures.
5 A cōparison betwene ✠ Lordes Supper & the popish Masse
6 Certaine Articles of Christian religion, proued & confirmed with the testimonies & authorities of the auncient fathers.
7 The monstrous marchādise ☞ of the Romish Bysshops.
8 The Reliques of Rome.
9 The diuersitie betwene Gods worde and mans inuentions.
10 The Actes of Christ and of his true & constant louers in religion and doctrine.
☞ 11 Christes Chronicle
12 The Summaries of the olde ☞ Testament.
13 The Remembrer of holye ☞ Scriptures.
14 The glorious triumphe of Gods most blessed worde.
☞ 15 The praise of Deuotion.

FINIS.

The

The names of the Authors, whose autorities and testimonies are recited in the workes folowyng.

A

1 ABbas vrspergensis.
2 Achiles pirminius
3 Adrianus Pōt. Rom.
4 Aelianus.
5 Aeneas siluius.
6 Albertus Magnus.
7 Albertus crantzius
8 Albertus roxiatus.
9 Alcuinus.
10 Alexāder Pōt. Ro.
11 Alexander sardus.
12 Ambrosius.
13 Anacletus Pōt. Ro.
14 Andreas borde.
15 Andreas frigius.
19 Anselmus Episcop. Cantorbur.
17 Anselmus ryd.
18 Antoninus.
19 Aristoteles.
20 Arnobius.
21 Arnoldus bostius.
22 Athanasius.
23 Augustinus.
24 Aulus gellius.
25 Author sermonum discipuli.

B

26 Baptista mātuanus
27 Bartholomæus picernus.
28 Bartholomæus de carnus.
29 Bartholomæus carranza.
30 Bartholomæus westmerus.
31 Basilius magnus.
32 Beatus rhenanus.
33 Beda.
34 Bernardus Abbas clareuallensis.
35 Berno Abbas augiensis.
36 Bertrammus
37 Blondus.
38 Bonauentura.
39 Bonifacius Episcopus.
40 Bruno cartusianus
41 Cameracensis.
42 Canones Apostolorum.
43 Cassiodorus.
44 Catalogus sāctorū
45 Catho.
46 Christianus massæus.
47 Chronica Anglia.
48 Chronica chronicarum.
49 Chronica flādrica.
50 Chronica sallica.
51 Chronica germanica
52 Chrisostomus.
53 Claudianus.
54 Claudius spineus.
55 Clemens Alexandrinus.
56 Clemens Pōt. Ro.
57 Cornelius agrippa.
58 Cuthbertus tonstallus.
59 Cyprianus.
60 Cyriacus spangēbergensis.
61 Cyrillus.

D

62 Damascenus.
63 Damasus Pont. ro.
64 Decreta iuris Canonici.
65 Decreta extrauagāt
66 Didimus Alexandrinus.
67 Dionisius areopagita.
68 Doctor redmā an-
glus.
69 Druthmarus.
70 Durandus.

E

71 Edictum constantini imperatoris.
72 Edmundus boner.
73 Epiphanius.
74 Epitome chronicarum.
75 Erasmus roterodamus.
76 Erasmus sarcerius
77 Eruditi cuiuspiam chronicon.
78 Euagrius scholasticus.
79 Eugenius Pōt. ro.
80 Eusebius cæsariēsis
81 Eusebius emissenus
82 Euthymius.
83 Euripides.
84 Eutropius.

F

85 Fabianus pōt. rom.
86 Fasciculus tēporū.
87 Faustus episcopus.
88 Festiuale anglicum
89 Flores historiarum
90 Frāciscus maronis
91 Frāciscus petrarcha
92 Fridericus imperator.
93 Fulgentius.

G

94 Gabriel biel.
95 Gaspar achilles.
66 Gaspar hedio
97 Gelasius Pōt. rom.
98 Gerhardus lorichi⁹
99 Glossa ordinaria.
100 Glossa in ius canonicum.
101 Gratianus monachus.

Gregorius

102 Gregorius heymburgenſis.
103 Gregorius magn⁹
104 Gregorius nazianzenus.
105 Guilielmus caxtō
106 Guilielmus durandus.

H

106 Hartmannus ſcedel crurenbergēſis.
107 Haymo fuldēſis.
108 Henrichus bullingerus.
109 Henrichus pantaleon.
110 Henrichus Pryſmæus.
111 Henrichus de vrimaria.
112 Hērichus hūtingtonenſis.
113 Hermānus contractus.
114 Hermānus ryd.
115 Heſichius.
116 Hieronimus.
117 Hieronymus paulus cathalanus.
118 Hildebertus epiſc. cenomanenſis.
119 Hilarius.
120 Hieronim⁹ mari⁹
121 Honorius pōt. ro.
122 Horatius.
123 Huldrichus epiſco. Auguſtanus.
124 Huldrichus huttenus.
125 Hugo de ſancto victore.
126 Hypocrates.

I

127 Iacobus de paradiſo.
128 Iacobus faber.
129 Iacob⁹ de voragine
130 Iacobus epiſc. genuenſis.
131 Iacobus maior.
132 Iacobus manlius.
133 Iacobus mayer.
134 Iacobus philippus bergomenſis.
135 Iacobus wimphelingus.
136 Ignatius.
137 Innocentius pont. rom.
138 Ioannes billet.
139 Ioannes boëmus
140 Ioannes brentius.
141 Ioannes caluinus.
142 Ioannes charion.
143 Ioānes clythoue⁹.
144 Ioannes cuſpīnianus.
145 Ioannes de burgo
146 Ioannes eckius
147 Ioannes functius
148 Ioannes laziardus
149 Ioānes monachus
150 Ioānes nauclerus.
151 Ioannes ſcotus.
152 Ioannes ſtella.
153 Ioannes ſtokeſleyus.
154 Ioannes ſariſburiēnſis.
155 Ioannes tilius.
156 Ioſephus.
157 Irenæus.
158 Iſidorus hiſpalenſis.
159 Iſocrates.
160 Iſuardus gallus.
161 Iulius cæſar.
162 Ius canonicum.
163 Iuſtinianus Imperator.
164 Iuſtinus martyr.
165 Iuſtus epiſc. orgelitanus.
166 Iuuenalis.

L

167 Lactantius firmianus.
168 Lambertus ſhafnaburgenſis.
169 Laurentius valla.
170 Leo Pont. Rom.
171 Lex pontificia.
172 Liber conciliorū
173 Liber de miraculis B. Mariæ.
174 Liber germanicus de ſectis monaſticis
175 Lombardus.
176 Ludouicus viues.

M

177 Marcus antoni⁹ ſabellicus.
178 Marcus marulus.
179 Marcus tullius cicero.
180 Martinus Papæ penitentiarius.
181 Martinus polonus
182 Matthæus pariſius.
183 Matthæus palmerius florent.
184 Matthias palmerius piſanus.
185 Martinus bucerus.
186 Martinus lutherus.
187 Melanchon.
188 Marſilius de padua
189 Michael bucchingerus.

N

190 Nauclerus.
191 Nicephorus.
192 Nicolaus pōt. rom
193 Nicolaus decuſa.
194 Nicola⁹ gorrham⁹

O

195 Onuprius panuinius.
196 Optatus.
197 Origenes.
198 Otho friſius.

199 Ouidius.

P

200 Panormitanus.
201 Paulinus nolanus
202 Paulus æmilius.
203 Paulus phrigio.
204 Paulus vergerius
205 Paulus warnefrid⁹
206 Paulus diaconus.
207 Paulus iouius.
208 Paralipomena rerum memorabiliū.
209 Paſchaſius.
210 Petronius.
211 Petrus crinitus.
212 Petrus bleſenſis.
213 Petrus cluniacēſis
214 Petrus comeſtor.
215 Petrus de natalib⁹.
216 Petrus ferrariēſis.
217 Petrus lōbardus.
218 Petrus martyr.
219 Pius. ii. Pont. rom
220 Phocilides.
221 Platina.
222 Plato.
223 Plinius.
224 Plinius ſecundus
225 Plutarchus chæroneus.
226 Polichronicon.
227 Polidorus vergilius.
228 Pontius paulinus.
229 Propertius.
230 Proſper.
231 Publius.

R

232 Rabanus maurus.
233 Ranulphus ceſtrenſis.
234 Raphael volateranus.
235 Rationale di. officiorum.
236 Robertus Abbas montenſis.
237 Robertus Barus Anglus.
238 Robertus gaguinus.
239 Robertus gallus.
240 Ruffinus.
241 Richardus ſāpſon
242 Richardus ſmith.

S

243 Sabellicus.
244 Sebaſtianus frāck
245 Seneca.
246 Serenus Epiſ. maſſiliæ.
247 Schola pragēſis.
248 Stella clericorum
249 Stephanus Pont. Rom.
250 Stephanus gardiner Anglus.
251 Sigiſmundus baro
252 Sedulius.
253 Socrates hiſtoriographus.
254 Sozomenus.
255 Staniſlaus orichouius.
256 Simon matthewe Anglus.
257 Siricius Pont. ro.

T

258 Tertullianus.
259 Theodoretus.
260 Theodorus bibliander.
261 Theophilactus.
262 Theophilus alexandrinus.
263 Therentius.
264 Thomas aquinas
265 Thomas ſtarkeye Anglus.
266 Tibullus.

V

267 Valentinus vannius.
268 Valerius maximus.
269 Vergilius.
270 Vigilius.
271 Vincentius.
272 Vitas patrum.
273 Volateranus.
274 Volcuinus Abbas.
275 Vrbanus Pont. ro.
276 VValdenus Angl⁹
277 VVolfgangus aitinger.
278 VVolfgangus muſculus.

with diuerſe other.

¶ Finis.

II JU 62

To the moſt Reuerend Fathers in God and his very good Lordes, *Matthewe* Archbiſhop of Cantorbury, Metropolitane & Primate of all England: Thomas Archebiſhop of Yorke: Edmunde Biſhop of London: *Robert* Biſhop of Wincheſter: *Richard* Biſhop of Elye: *Iohan* Biſhop of Saliſbury: Edwyne Biſhop of Worceſter: Iohan Biſhop of Norwiche: Iames Biſhop of Duriſme: William Byſhop of Chychester: Edmund Byſhop of Rochester: Iohan Byſhop of Hereforde: Thomas Byſhop of Lychefielde and Louentrie: william Biſhop of Exceſter Nicolas Byſhop of Lincolne: Gilberte Byſhop of Bathe: Richard Byſhop of Gloceſter: Edmund Byſhop of Peterborowe: Richard Byſhop of S. Dauids: Iohan Byſhop of Carliſle: william Byſhop of Weſtchester: Rowland Biſhop of Bangor: Antonie Byſhop of Landaff, &c.

Thomas Becon, Their moſt humble and dayly Oratour, wiſheth grace and peace from God the father, thorowe our Lord and alone Sauiour Jeſus Chriſt.

CHriſt Jeſus that moſt worthy and noble man, after that he had perfectly perfourmed the excellent and incomparable worke of our redemption by his paynefull paſſion, dredefull death, and royall reſurrection, entendyng to go into a farre cõtrey, that is to say, to aſcende and go vp into the glorious kingdome of his heauenly father, ỳ he being perfect God & perfect man, might enioy that glorye, whiche from euerlaſtyng he in his diuinitie had poſſeſſed: agayne, that he ſytting on the right hãd of God the father, might be our Mediatour, Interceſſour, and Aduocate vnto the ſame God the father: And finally, become our moſt mightye protectour, valeaunt defender, ſtrong ſhielde, inuincible bulwarke and ſtronge forteſſe againſt Satan and all his infernall armye, till that great day come, when he moſt gloriouſly ſhal returne to iudge the quicke and the dead: gaue to euery one of his ſeruauntes, certayne money to vſe, ſayeng vnto them: Occupye, tyll I come. *Luc.xix.*

This commaundement of our moſt mercifull maſter and moſt louing Lorde ought alwayes to be before our eyes, repoſed in the loweſt partes of our memorie, diligently talked of, earneſtly put in practiſe, euer remembred, neuer forgotten. For as a liberall Lorde he hath geuen to euerye one of vs ſome portion or ſumme of money, to euery one as it hath ſeemed beſt to his godly pleaſure: none being deſtitute of his bounteous liberalitie and liberall bountie, as it is writtẽ: Of his fulnes haue all we receaued, euen grace for grace. Againe, There are diuerſities of giftes, yet but one ſpirit, &c. And all theſe worketh all one ſpirit, diuiding to euery man a ſeuerall gifte, as he will. Neither hath this our maſter and Lord geuẽ vs this money to let it ligh dead by vs, and not to be vſed, but to occuppe it, to bye and ſell with it, to vſe it, to gayne with it, to winne with al, that whẽ he returne, he may receaue his owne againe with vauntage. What this money, pounde, or talent ſignifieth: it is eaſy to vnderſtand. Verely a francke & free gift geuen of God to euery one of vs to be exerciſed vnto the glorye of his holye name, and vnto the profite of his faithfull congregacion. What haſt thou, ſaith the Apoſtle, that thou haſt not receaued? If thou haſt receaued it, why doeſt thou boaſte thy ſelfe, as though thou haddeſt not receaued it? Likewiſe ſayeth S. Iames: Euery good gifte, and euery perfect gift is from aboue, and cometh downe from the father of lyghtes. And it is not without a cauſe, that this noble mã at his departure gaue vs this commaundement and charge, that we ſhoulde occu- *Ioan.i.* *i.Cor.xiii.* *i.Cor.iiii.* *Iac.i.*

pye his money committed vnto vs, till he come. For he knewe right well our sluggyshnes and negligence, our idlenes and securitie, and how litle, yea rather nothing we all are bet to do that, which is acceptable in the sight of God, while we rather seke our owne, the the thinges, which appertayne vnto Jesus Christ, as Thapostle sayeth: so that we may not vniustly be compared to those sluggish seruauntes, which fell a slepe in their masters absence, and in the meane season the enemye came, and sowed tares in that lande, where their master before had sowen good sede, good wheate: nor yet vntruly resebled to those fyue folish virgines whiche slombred & slept, & suffered their lāpes to go out, & therfore were they shut out at the doores, with this aunswere: I knowe you not. Worke, labour, toyle, and occupy my money therfore, sayeth our master Christ, till I come. Be not sluggish: be not idle: be not careles: Lyue according to your vocation & calling: Satisfie your office: Stande vp the gifte, that is geuen vnto you by the holy Ghost, not to destroy, but to edifye: not for your owne lucre and vauntage, not for your owne pompe and dignitie, not for your own honour and glory, but for the commoditie and profite, for the wealth and saffegarde, for the mayntaynaunce and conseruation of other: that ye may wynne other vnto my religion, faith & doctrine: that the nomber of my seruauntes may be encreased: the flocke of my shepe multiplied, and the bounder of the Christē comon weale enlarged: To this commaundement of Christe ought all men to geue eare from the hyest to the lowest, of what soeuer degree they be, so that no man ought to be idle in the Christen comon weale, but euery man in his vocation, paynefull, laborous, and diligent. And albeit these wordes of Christ be generally spoken to al orders of people, to all states and degrees without exception: yet do they specially concerne the spiritual Pastores, ỹ Ministers of Gods worde, the seders of Christes flocke, the dispensatours or stewardes of the mysteries of God, whom we comonly call, Bishops or Superintendentes, Ministers or Priestes, Deacons, &c. To these before all other it is sayd: **Occuppye, till I come.** Nowe what this occuppyeng is, it is right wel declared by the charge that Christ gaue to Peter, not to Peter only, but to all his felow Apostles, and to their successours, when he sayd: **Fede my Lambes. Fede my shepe. Fede my shepe.** Here is the occupacion of the spiritual shepheardes described, paynted, and set forth: whiche is, not lyke theues and murderers to steale, to kyll, and to destroye: not lyke wolues to make hauocke & to scatter the flocke: not like Epicures to fede them selues with the fattest, and to cloth them selues with the finest, but to nourish the flocke, to holde vp the weake, to heale the sicke, to bynde together the broken, to bryng home againe the outcastes, to seake vp the lost, louyngly & gentyly to gouerne them, not as compelled therto, but willingly: not for the desire of filthy lucre, but of a good mynde: not as though they were Lordes ouer the parishes, but ỹ they should be an ensample to the flocke, that when the chief shepheard shall appeare, they may receaue an vncorruptible crowne of glory. To fede therefore the flocke of Christ, yea to geue their lyues for ỹ shepe of Christ, if neede require, is the occupacion of the spirituall Ministers, as the Apostle sayth: Take hede vnto your selues, and vnto all the flocke, among whom the holy Ghost hath made you ouersears, to fede the congregacion of God, whiche he hath purchased with his bloud. A good shepheard, sayth Christ, geueth his lyfe for his shepe. They, whiche thus occuppe them selues in the ministerye, are good and faythfull seruauntes, and shall enter into the ioye of their Lord. But they, whiche thrust the selues into the ministery only for glory, honour, worship, wealth promocions & dignities: only to be reuerenced and magnified of men: only to beare rule ouer other like Lordes, only to fede daintily and to be clothed gorgiously: only to enriche them selues and their kinsfolke or frendes, and take no care for the Lordes household, nor geue the meate in season, but begyn to smite their felowes, yea to eate and drincke with the dronken: and not only to neglecte their office, but also to contemne and despise their Lorde and master, sayeng: We wil not haue this man to reigne ouer vs: are euill and slouthfull seruauntes, and shall haue their porcion with the hypocrites in that lake that burneth with fyre and brim

Phil. ii.
Matth. xiii.
Matth. xxv.
Ioan. x.
Iere. 14. 23.
Ezech. 34.
i. Pet. v.
Act. xx.
1. Tim. 4.
Matth. 24. 25
Luc. xix.
Apoc. xix

stone,

fame, where weping and gnashyng of teeth shall be. *Matth.xiii.*

But it shal not be vnlittyng nor out of ꝑ way (most reuerend fathers) to remember of how many kindes of feding, our Lord and maister Christ speaketh, when he sayeth: Fede my Lãbes. Fede my shepe, Fede my shepe. Verely there want not whiche, forasmuche as Christ maketh mencion of feding, affirme that spirituall Ministers are bounde to fede the flocke of Christ in. maner of wayes, First, with the worde of God: with the true administracion of the Sacramentes. Secondly, with vertuous examples of lyfe. Thirdly, with hospitalitie, or prouision making for the poore. As touching the first, whiche is the chiefe and principall kynde of feding: the sacred Scriptures both of the olde and newe Testament do manifestly expresse it, and set it forth. *Three kyndes of feding Christes shepe.* *Of preachyng the worde of God.*

God him selfe by the Prophet Esaye sayeth: I haue set watchemen vpon thy walles (O Ierusalem) whiche shall neither cease daye nor nyght to preache the Lord. By the Prophet Ezechiel he sayeth lykewise: And now, O thou sonne of mã, I haue made thee a watchemã vnto the house of Israel, that where as thou hearest any thyng out of my mouth, thou mayest warne them on my behalfe. If I say vnto the wicked: Thou wicked shalt surely dye, and thou geuest hym not warnyng, that he may beware of his vngodly waye: then shal the wicked dye in his owne sinne, but his bloud will I require of thy hand. Malachie the Prophet sayeth: The lippes of a Priest kepe knowledge: and at his mouth shall they seke the laine. For he is the angell, that is to saye, the Embassadour, of the Lorde of hoostes. Moreouer when Christ sent forth his Apostles, he sent them forth, not to Baptise Belles, nor to halowe Churches, nor yet to byshop children with oyle and creame, but to preache, not mennes tradicions and doctrines, but the Gospell, and all such thinges as he had commaunded S. Paul sayth: Wo vnto me, that is, euerlasting dãnacion hangeth ouer my heade, if I preache not the Gospell. To Byshop Timothe he writeth on this maner: A Byshop, that is to saye, a spirituall ouerseare, must be a man apte to teache. Agayne, Geue attendaunce to reding, to exhortacio, to doctrine. Take hede vnto thy selfe and vnto doctrine, and continue therin. For if thou shalt so do, thou shalt saue thy selfe, & them that heare thee. The seruaunt of the Lord must not striue, but be gentle vnto al mẽ, apte to teache, and one that can suffer the euill with mekenes, and can informe them that resiste the trueth, if that God at any tyme will geue thẽ repentaunce for to know the truth, and that they may come to them selues agayne out of the snare of the deuil, whiche are holden captiue of him at his pleasure. Itẽ, preache the worde, be feruent in season and out of season. Improue, rebuke, exhort with all longe suffering and doctrine. And in his letter vnto Byshop Titus he wylleth, that such should be chose to be Bishops and ouersears of Christes flocke, as cleue vnto the true worde of doctrine, that they may be able both by wholesome doctrine to exhorte, and also to improue thẽ, that say agaynst it. Hereto agreeth the sayeng of S. Peter: Fede ye Christes flocke, as much as lieth in you, &c. *Esa.lxii.* *Ezech.33.* *Malac.ii.* *Matth.28.* *Marc.xvi.* *Luc.xxiiii* *i.Cor.ix.* *i.Timoth.iii.* *i.Timoth.iiii* *ii.Timoth.iiii* *Tit.i.* *i.Pet.v*

Thus see we the first kynde of feding plentifully and largely set forth in the worde of God, so that what soeuer Bishop or Ecclesiasticall Minister occupieth not him selfe in this kynde of feding: he is not *Episcopus*, but *Apostopus*, not a Minister, but a Pintther, and getteth to him selfe damnacion, with what soeuer glorious titles he glytereth, as Nicolas Byshop of Rome sayth: The distribucio of the heauenly fode is committed vnto vs. Wo therfore be vnto vs, if we do not synchronise it abrode. Wo be vnto vs, if we hold our peace. S. Gregory also sayth: The hypocrite that doeth not rebuke thẽ, that offende: without doubt he sleath them by holdyng his peace. Agayne he sayeth: We that are called Priestes, besydes those euils that we haue of our owne: we adde also other mennes deathes. For we sleal so many as we see dayly go vnto death: and we are sluggishe, & hold our peace. And to say the truth, All such are vnworthy to lyue of the cõgregacio, according to the sayeng of S. Paul: he that laboureth not, ought not to eat. And therfore sayth Gregory: Consider, and weygh with your selues, brethren, how great damnacion it is, without labour to receaue the reward of labour: agayne, how great an offence it is to take the prices of synnes, and to speake nothyng *Dist. 43. Can. Dispensatio.* *Ad venant Episco.* *Greg. in hom. Dignus est mercen. &c.*

thing against sinners by preaching. Again he sayth: Eate, whiche lyes of the sinnes of the people, and for the which they haue offered for their sinnes, if he eat & haue any parte, without doubt he eat their sinnes. Our sauiour Christ sayeth: The labourer is worthy of his reward. And the Apostle sayth: The husbandman that laboureth must fyrste receyue of the fruites. These thinges are spoken of labourers, not of lubbers, nor loyterers.

Matth. x
ii. Timot. ii

But as there is a greater dignitie and larger honour geuen to you in the Churches of Christ (most reuerend fathers) then to the common sort that are ordered in the ministerye, so like wyse ligheth there a greater charge and burden vpon your shoulders, then vpon the inferiour Ministers. For your dutie is (as ye will auoyde the great displeasure of God) not only after the examples of Christ and of his Apostles to occupye your selues (as your wisedomes right well knowe) in this fyrste kynde of fedyng, but also (for as muche as the cure of many parishes in your prouinces or dioceſe is committed vnto you, whiche by your selues ye are not able to satisfie & to discharge.) To appoynte vnder you in euery Citie, Towne, or Village, such lawfull and learned, such godly & vertuous Ministers or Pastores, as shal may be able to fede the flocke of Christ, not with the leaue of the Phariseys, but with the breade of life, as S. Paul writeth to Bishop Titus: For this cause left I thee in Creta, that thou shouldest reforme & things that are vnperfect, and shouldest ordayne Elders in euery citie, as I had appointed thee. In this behalfe your honours right well knowe, what prudence, what circumspection, what diligence ye ought to vse in admitting these Pastores vnto the ouersight of Gods flocke. The Apostle sayth: Lay not thy hãdes sodenly vpon any man. Again, Let them first be proued, and then let the minister, so that noman may complayne of the. The qualities, which the holy Apostle in his Epistles requireth in spirituall ministers, are most chiefly to be cõsidered in the admission of Ecclesiasticall Pastores. Such as are endued with those vertues, are with ioye and glad good will to be receaued vnto the ministery, & honorable prouision is to be made for them, as the Apostle sayth: They that rule well, are worthy of double honour, but specially they that labour in worde & doctrine. Again, Let him that is taught in the worde, minister vnto him, that teacheth him in all good thinges. The other are to be refused and reiected, as our Sauiour Christ sayeth: ye are the salt of the earth. But if the salte haue lost the saltnesse, wherwith shall be seasoned therwith? It is thence forth good for nothyng, but to be cast out, and to be troden vnder foote of men. For if the holy Ghost requireth in a temporall magistrat and worldely rulare knowledge of Gods most holy lawe, that he may do all thynges accordyng to the same, and by no meanes turne from it neither vnto the right hande, nor vnto the left, whiche not withstandyng traueyleth specially about politique and ciuile affaires: how much more is the knowledge of Gods worde necessarily required in him that shall be appointed a spirituall minister & a ghostly rulare, whose trauayle ought only to be about matters of soule health? If plato that prudent and wise Philosopher counted those comon weales most blessed, happy and fortunate, whose gouernement was committed to wise, discrete and learned men: and contrariwise, those comon weales to be most vnhappy, where vnwiseret and vnlearned men beare rule: what is then to be thought of the flocke of Christ, when blinde guides, vnlearned and rauening wolues are admitted vnto the regiment and gouernaunce of the? Shall it in this case, go well with the sheye of Christ? Shall they not rather be perished and perish? Shal they not be deuoured of the wilde beastes of the

Tit. i

i. Timoth. v
ii. Timoth. ii

i. Timoth. v

Galat. vi

Matth. v

Iosue, i

Your holinesses see, what a sort of vnmete men labour dayly to creepe into the ministery, pretendyng a very whole zeale, but altogether without necessary knowledge, bearyng a face of doyng good to the congregation of God, whē in deede the greatest parts of them seke nothing but riches, dignities, promotions, idlenes, quietnesses, dominion, rule, honour, well fare, as their fruites abundantly declare. They presume to teach, before they haue learned. They take vpon them to rule, whē they them selues ought most chiefly to be ruled. They leape into the pulpyttes without all shame, when they vnderstande

not

[illegible] expositions vpon the holye
[illegible] for the vnderstandinge of Gods
[illegible] accepte the same. Some [illegible] into a maule.
[illegible] a most shorte
[illegible] but they stande in the selues
[illegible] God speaketh on this maner: *Iere. 18.*
[illegible] them, and they take vppon
[illegible] hammer and lyenne. The taylour
[illegible] his nedlye there. The Carpenter
[illegible] The painter his pencill and tonlours. The Gardener
[illegible] The husbandman his plough & harowes. The fletcher
[illegible] The Smith his trowell & mozter. The Herning man hys
[illegible] The Marchaunt his marchandise. The warriour his har-
[illegible] The Cutter his office. The artificer his arte and science, and so
[illegible] Multitudes gene ouer their occupacions, and
[illegible] by frendshyp, or by fauoure, either by seruice, or by giftes and re
[illegible] the ministerye, as theues not entring in by the doze,
[illegible] other haue vnto the greate dishonoure, ignominie and
[illegible] is that now not to thout a cause the honourable state
[illegible] thozowe these heathye belye Gods and lasye
[illegible] spoke of, contemned, despised, and vtterly set
[illegible] throwe of all true Christen heartes, and vn-
[illegible] of Gods moste holy and blessed mysteries: yea
[illegible] the whych al vile and vnprofitable persons do
[illegible] vnprofitable clodden of the earth, vnto hozne to
[illegible] graune. It is truly sayd of S. Jerome: That *In prolog. Bibl. Cap. 6.*
[illegible] of Phisitions: Phisitions only take in hande
[illegible] that belong vnto Smithes. Only the arte
[illegible] of all persons without exception chalenge
[illegible] hath learned and vnlearned euery where write
[illegible] else vnto, the eating olde man, the babling
[illegible] perfume to take in hand. They stande before
[illegible] this sentence of *Gregorie Nazianzene* dilcent vnto the *In Apolog.*
[illegible] and teach other, before we our selues be sufficiently in
[illegible] they say, to learne the letters science in a great hurry,
[illegible] in other mens matters, that is to say, to presume to
[illegible] of the Lord, wherein our selues are altogether igno-
[illegible] of them, hauing nothing but vayne wittiesse and folythe bolde.
[illegible] be counted, forasmuch as they perceaue not their
[illegible] lacke of knowledge, & hauing bolde they may also worthelp
[illegible] vnto themselues this lacke of knowledge and vnderstanding
[illegible] so weighty a matter in hande.
[illegible] Ministers,
[illegible] pastours rather then dish seruauntes. Corrupters
[illegible] rather then instructours. Destroyers rather
[illegible] Lorde, to commen grasse, are to be re- *Malac. 3.*
[illegible] from the tender and swetflyghte of Christs flocke, least while
[illegible] fall into the pytche, as Christ sayth: and such are *Esa. 56.*
[illegible] of these parishe hoggers that are not able to barke, as
[illegible] and in deuotion, that they may edifie the congre-
[illegible] so likewise with their vncor-
[illegible] profitable for the christen common
[illegible] vertuous & godly, then to haue
[illegible] vnexercised in the redyng of
holy

Eccles.xvi

holy scriptures & of the auncient fathers, lerned in doctrine, learned
ledge of tonges, & of all liberal artes: [illegible] & fourme of Byshop
dyent. Delight not thy selfe, sayth he, in the multitude of ungodly children, take no
pleasure in them, if they leave not godly [illegible], & feareth God. For better is one
a thousand ungodly. For why one godly man, [illegible], may as well be
holde: but though the ungodly be many, yet shall it be wasted through the
Chrisostome sayeth: If they that [illegible] receaue vnto the ministery
thy men, shall receaue those punishmentes, that they shall suffer
vnworthy presumed to come vnto the ministery: although they
cuse, and say, that they knew not their vices or faultes. In
writeth the Apostle vnto Timothe, Laye handes soonly on no man, neither
be partaker of other mes synnes. Yea, sayth he, in this behalfe
the more greuously, because they haue promoted hym, where
that that thing, which they thought should reuile them, doth
Hereto agreeth the sayeng of Leo Byshop of Rome: As that
hym selfe the fruit of a good worke, whiche keepeth a right iudgement in the
ction or chosing of a Priest: so likewise doth that Byshop worke hym selfe great
and greuous damnacion, whiche promoteth an vnworthy man
shyp of his dignitie, that is to say, vnto the spirituall ministery. Further vnderstand
how such vnworthy and vnlearned men may be counted in the number of the godly
ly Ministers. S. Jerome sayth: Cõsider, yt it is ye office of Priestes, vpõ they be de-
maũded of the law, to answere. If he be a Priest, let him know ye law of ye Lord.
If he know not ye law of ye Lord, he declareth euidently ye he is no Priest. For it
pertaineth vnto the Priest to know the law, & whẽ he is asked, to make answere
of the law. By these wordes S. Jerome declareth playnly, that such only are the
malachäi Lordes Priestes, which are learned in the Lordes law, accordyng to ye sayeng of ye
Prophet: The lippes of a Priest kepe knowledge, and at his mouth shal they re-
quire the lawe: for he is the Angell of the Lorde of hoostes. As for all other, they
In matth. Hom. 25. Cap. 13. may be Baals Priestes, or Antichristes Chaplens, but the Lordes
they not: so that we may truly say with S. John Chrisostome:
Priestes and fewe Priestes: many in name, and fewe in
how ye sit vpon the chayer: for the chayer maketh not the
the chayer. The place sanctifieth not the man, but the
sytteth well vpon the chayer, receaueth honour of it: but he
doth iniurye to the chayer, &c.

The ancient order of chosing Ministers

Therefore to auoyde al such vnlearned & vnapt persons, the
past of chosing Ministers is greatly to be cõmended, which
Parishe or the better part of the, where a Pastor wãted, a
gether certayne dayes before the election, & conferred of the
new Minister. The names of certayne honest, graue, godly, wise, sober, zelous,
stant, & learned men were preferred and set vp in some notable place of the citie
towne, with a schedule or writting to declare ye the men, whose names were there
entitled, were appoynted on such a daye to be chosen Ministers in ye congre-
of God: agayn, that if any man did know any fault or notable imperfec-
them, concernyng either their doctrine of life, they should on such
and obiect what they lawfully coulde. If no worthy obiection
ted were made, then did the election proceede. But before the
beyng gathered together in the name of God, they
& prayer: & [illegible] made concernyng
tie of the [illegible], some other Minister or Ministers
of that congregation layd their handes vpon the
vnto hym the Spirit of God and the feares of the
ting him vnto the ministery, without [illegible], vestiment, cope,
kyng, greasyng, shauyng, &c. And this after thankes geuen to
gacion departed. And here shal we note by the way, that cõtrary to
of the Popishe Churche, the manner was in tymes past, not priuatly,
ners to admitte any man vnto the ministerye, or in the presence of

Epist. 33. Epist. 4.

Numbers 27

Ibi

In Leuit.

Note this

Matth. 9

1. Timoth. iii

In Numer.

ȝelous, paynefull, diligent, vertuous, godly, and apte for the purpose? Ought the cure of them to be committed vnto suche, as are without all experience,
1. Reg. iii all knowledge, all exercise in so godly affaires? whose trauailes of the life past call thē an other waye? Samuel being brought vp vnder Eli the Priest in ẏ seruice of God & in the knowledge of his holy worde euē from his tender age, was appointed to serue before the Lord, & to succede Eli the Priest. Paul brought vp
Act. xxii at the feete of ẏ great learned mā doctor Gamaliel in all kinde of al good & godly learning, was after warde called of God to be an Apostle. Bythop Timothee
ii. Timoth. 3. 3 being nourished & brought vp in ẏ studie & practise of holy letters from his infācie, was thought mete of ẏ blessed Apostle S. Paul to be made a Pastor of Christes flocke. The holy fathers in times past had a great respect in ẏ admission of ministers vnto their education & bringing vp, vnto their knowledge & discretiō, vnto their experiēce & wisedome, vnto their grauitie & sobrietie, ẏ they might be
iii. Reg. xii worthy of the ministerie, & garnithe the same both with doctrine & conuersation. Of Jeroboā ẏ wicked & idolatrous kyng we rede ẏ he made Priestes of the baseſt & lowest sortes of ẏ people, which were not of the sonnes of Leui. And what
Leui. xxvii other thing mēt God, whē he cōmaūded, ẏ none, althoughe of Aarons kynored, should preace to come nye ẏ altare, & to offer bread vnto his God, which had any blemishe or deformitie in his body: as if he were blynde or lame, or had a brused nose, or a brokē foote or hande, or any other misshapen mēber, or had no heer on his eye browes, or had a webbe or other blemish in his eyes, or if he were māgye or skalde, or had his head brokē, &c. but ẏ such as should serue him in ẏ cōgregatiō either by preaching his holy worde, or by administration of ẏ holy Sacramētes, or by making intercession vnto him for ẏ sinnes of the people, ought to be of all men most perfecte, most vertuous, most godly, most learned, most prudent, most wise, most faithfull, most graue, most constāt, ẏ nothing be lacking in them, ẏ is necessaryly required in an Ecclesiasticall Officer? That shepe in my contrey of
Ad Oceanum Northfolke is alwayes chosē to be Bellweather, whiche is ẏ goodlyest & strongest in all the flocke. He goeth before: the other folow. And S. Jerome sayth, ẏ suche one ought to be chosē for to be Pastor of a congregatiō, as in cōparison of whō, all the other may right well be named the flocke. Is not this a thing very vndecent, vncomely and vnsyttyng, when the shephearde is no wiser, then his shepe? I meane, when the minister excelleth hys Parisheners nothyng at all in knowledge, doctrine, wisedome, &c. but is rather inferiour to them in the science of those thynges, whiche principally appertayne vnto his office? Will not the fruites hereof in tyme to come be these? Ignorancie, blyndnesse, barbarousnesse, decaye of good letters, destruction of learnyng, banishement of the knowledge of tonges, incluilitie, disorder, rudenesse, incredulitie, false religion, renewyng of Papistrie, superstition, idolatrie, contempte of the ministerye, seduction of myndes, confusion of consciences, disobedience to the head rulers, dishonour to ẏ Ministers of Gods worde, Epicurisme, empouerishmēt of the Church, desolation of comon weales, corrupcion of good māners, barēnes of vertues, whole seas of
Prou. xxix ruils, &c. Whiche mischeifes al the most wise kyng Salomō cōprehendeth in these fewe wordes: when the preachyng of Gods worde fayleth: the people perishe.

These thynges (I nothyng doubte) your wysedomes do ryght wel consider, so that in your admissions & orders geuynges aboue al thynges ye haue an eye (all
Tit. i. priuate affections set a parte) vnto the worthynesse of the parson, that he be suche one as is able both to exhorte by wholesome doctrine, and also to improue
i. Pet. v them that saye agaynst it: agayne, that he be suche one in lyfe and conuersacion, as maye ryght well be an ensāple of all godlynesses and vertue to the flocke of
Luc. xix Christ. These Pastors thus appoynted & placed in parishes by your honoures, ought to set continually before their eyes thys commaundement of our Lorde and Master: *Occupye tyll I come*: and to shewe all diligence in fedyng the flocke
i. Timoth. vi of Christe with the wholesome wordes of our Lorde Jesus Christe, and with the doctrine, which is according to godlynesse, and by no meanes to shewe
Esa. lvi them selues dumme dogges, whiche are not able to barke. *Pius secundus*. Bythoppe of Rome, as *Platina* writeth, was wont to saye: Euill Phisicions kyll

the

the bodyes: but vnwise and vnlearned Priestes kyll thesoules. And Sainct Gregorye sayeth: *Sacerdos prædicationis nescius, est præco mutus.* A Priest that can not preache, is a dumme trompetter. *In Pastor.*

And in their doctrine or first kynde of feding they must haue a great & an earnest consideratiō of the lābes of Christ, ý is to say, of the younglynges of ý Christen congregatiō, as childzen, boyes, maydes, & such like, whiche haue litle, or no thing tasted of the knowledge of their profession. These must they trayne and bring vp frō their very cradles, as they vse to say, frō their infancie & tender age, in the feare of God, in the knowledge of his holy and blessed lawe, accordyng to this commaundement of God: Teach thy sonnes, & thy sonnes sonnes the commaūdemētes of God. Againe, Bring vp your childrē in the doctrine & nourtour of the Lord. For Pastors or ecclesiasticall ministers are spirituall fathers, as S. Paul writeth to ý Corinthians: Although ye haue ten thousand scholemasters in Christ, yet haue ye not many fathers. For I haue begottē you in Christ Jesu thorow the Gospell. Againe in his Epistle to Philemon: I entreat thee for my sonne Onesimus, whō I haue begottē in my bondes. And as they are fathers, so likewise are ý Parishners their ghostly childzen, whether they be yong or olde. The fathers of Christes Church in times past had a singulare care & speciall study for the Christen yongiynges, that they might be brought vp godly, vertuously, and in the knowledge of the lawes of most highest, whether we respect the fathers of ý olde or of the new testament. In the olde law they had their Leuites, whiche besides other seruices of God, taught the youth of the Jewes, & trayned thē vp euē frō their infācie in the knowledge of ý holy scriptures. In ý new law the godly fathers frō time to time, frō age to age appoynted scholemasters, whō they called Catechistes, to bring vp the Christen youth in the lawe of God. And vnto this ende they gaue money & landes to fynde both the scholemasters & the scholers, and erected & set vp scholes, that the lambes of Christes flock myght be fedde in the most pleasaūt pastures of the holy scriptures. By this meanes came it to passe, ý the childrē trayned vp in the law of God frō their youth both by publique sermōs in the tēples & by priuat instructiōs & exhortaciōs in the scholes, became godly & vertuous, so ý as they grewe vp in age, so likewise they encreased in godlynesse, knowledge, vertue, goodnesse, &c. & so for euer after continued in those heauēly exercises vnto the glory of God & vnto ý auaūncemēt of ý Christē religion, as Salomō sayth: Teach a child in his youth what way he shuld go: for he shal not leaue it, whē he is old. Thē in scholes were taught Moses, Dauid, Salomon, Esay, Jeremy, Ezechiel, Daniel, &c. with the foure Euāgelistes & the other Authors of the bokes of the new testamēt: by the meanes whereof childzen euē from their cradles dzoncke in true godlynes (which order in scholes is nowe agayn (thāckes be to God) reformed & obserued in all true reformed Churches in Germanie & in diuerse other contreyes, as I my selfe haue sene. Prophane and straūge letters of the wāton Poetes, lyeng Historiographers, prating Sophisters, babling Oratours, vayne Philosophers, &c. were not then knowen in the scholes of Christē youth: where as now in our scholes (alas for pitie) they beare ý cheif route. Such kind of teachyng scholes might be vsed in ý middes of Turkye wout any displeasure of Mahumet. Is this any other thing, thē to fall backe agayne vnto Gētilitie, & to opē awaye to ý Christē youth how they may become Ethnikes & Paganes? The aunciēt fathers sought all meanes possible to bring vp childrē dedicat to God in ý letters & lawe of God, ý they might know & lyue accordyng to their professiō: which thing would God it might once be renewed in our scholes, that our Christen youth might learne to know Christ from their infancie and tender age. So shoulde vice sone decrease, and vertue encrease. So should Papistrie sone come to an ende, and true godlynesse take roote, spring, growe vp, budde, florishe, bring forth fruite, reigne, rule, triumphe, and easly haue the victory ouer all other doctrines. This thing wout any great difficultie (most reuerend Fathers) may sone be brought to passe in this our comon weale of England, if your honours euery one in your dioceese wyll diligently prouide, *Pron. xxiii*

that ſuch as teach vnder your iuriſdiction, be fauorers and followers, louers and liuers, profeſſours and practiſers of true godlynes, and vtterly eſtraunged from Papiſtrye and all ſectes, onely deſyrous and ſtudious to auaunce the doctrine of Chriſte, and the true religion of God, and to plante the ſame in the myndes of their ſcholers. Your wyſedomes knowe right well this ſayeng of the Poet: *Quo ſemel eſt imbuta recens, ſeruabit odorem teſta diu.* And Salomon ſayth: *Prouerbiũ eſt: Adoleſcens iuxta viam ſuam, etiam cum ſenuerit, non recedet ab ea.* For who ſeeth not how hardly in theſe our dayes they be brought vnto the true religion of Chriſt, which from their yong yeares haue bene nouſled and trayned vp in the Romiſh rules of Antichriſt? Nowe vtterly to put away and baniſh from the boundes of the Chriſten comon weale ſuche and ſo great an euill, the next and onely remedie is, that godly learned ſcholemaſters be placed with liberall ſtipendes, to whom the Chriſten youth may be committed, and that both the ſcholemaſters in their ſcholes, and the ſpirituall Paſtores in the temples do their vttermoſte endeuour and diligence to inculck and beate into their youth the elementes and principles of Chriſten religiõ, as they be contained in the Catechiſme, accordyng to this cõmaundement of Chriſt: *Fede my Lambes.* And as the lãbes of Chriſt, ẏ is to ſay, the younger ſort of the Chriſten congregacion are to be fedde with meat mete for their tender age: ſo likewiſe may not the ſhepe of Chriſt, that is, the elder company of Chriſtes people be neglected, but diligẽtly fedde, not with milke only, but alſo with ſtrong meat, as the perfectiõ of euery one requireth, ẏ the eccleſiaſtical miniſter may be founde a prudent & faithfull ſeruaunt, which geueth meat to the Lordes family in due tyme. Crye out, ſayth God by the Prophet, as loude as thou canſt. Ceaſe not of. Lift vp thy voyce like a trompet, and ſhewe my people their offences, and the houſe of Jacob their ſynnes. Preache the worde, ſayeth the Apoſtle: be feruent in ſeaſon and out of ſeaſon. Improue, rebuke, exhorte with all longe ſufferyng and doctrine. For the tyme will come, when they ſhal not ſuffer wholeſome doctrine, but after their owne luſtes ſhal they (whoſe eare itche) get them an heape of teachers, and ſhall with drawe their eares from the trueth, and ſhall be turned vnto fables. But watche thou in all thinges: ſuffre afflictions, doe the worke thoroughly of an Euangeliſt: fulfill thine office vnto the vttermoſt. And the noble man ſayth: *Occupye, till I come.*

Pron. xxii

Ioan. xxi

Eſa. lviii

ii. Timoth. 4

Luc. xix

But it is be noted, that vnder this firſt kynde of fedyng is alſo comprehended the due & true adminiſtraciõ of ẏ holy & bleſſed ſacramẽtes, which Chriſt hath left here in earth to be exerciſed in his Church, & hath geuẽ commaundement to hys miniſters to adminiſter ẏ ſame to his people, whẽ cõueniẽt time requireth. Concerning Baptiſme he ſayeth thus vnto the: Baptiſe ye all nacions in the name of the father, & of the ſonne, & of ẏ holy ghoſt. He that beleueth & is Baptiſed, ſhall be ſaued. And as touching the Lordes ſupper he ſayth: Do ye this in the remembraũce of me. And ẏ Apoſtle ſayth: So oftẽ as ye ſhal eate this bread, & drincke of this cup, ye ſhall ſhewe, preache, declare, & ſet forth ẏ Lordes death till he come. Theſe Sacramẽtes may not be prophanated nor defiled either with ſuperſticiõ, either Jewiſhe or hetheniſh tradicions, nor racked vnto any other vſe, then Chriſt him ſelfe appointed. The wretched Papiſtes moſt wretchedly abuſed al ẏ Sacramẽtes & miſteries of God. Baptiſme they miniſtred in corners, & whẽ fewe were preſent, yea & ẏ in a ſtraunge tonge, which fewe or none did vnderſtande. They added moreouer of their owne brayne without any authoritie of Gods worde, certaine exorciſmes or cõiuracions to dryue ẏ deuil out of ẏ ſely ſimple poore infãt. They put alſo vnto it, ſalt, ſpittle, oyle, creame, cãdle, cryſome, croſſing, bleſſing, & what not? Neither was it coũted a perfect Baptiſme, if any of theſe beggarly ceremonies wãted, or if ẏ water were not firſt of all halowed which their popiſh benedictiõs & other trifling tradicions. Moreouer how wickedly did the Papiſtes applye Baptiſme to dumme creatures, as to the Chriſtenyng of belles, &c? Is this any other thyng, then a playne mockyng of Gods ordinaunce, and a verye prophanacion of his holy Sacrament?

Matth. 28. Marc. xvi.

Luc. xxiiii i. Cor. xi.

Furthermore how dyd the moſt miſerable Papiſtes alſo defile the honorable ſacrament of the body & bloud of Chriſt? Beyng a memorial of ẏ death of Chriſt, they

they made it Chriſt him ſelf, bloud and bone, God and man: & commaunded the people to fall downe before it, & to honour & worſhyp it as God their maker, to pray vnto it, to aſke al good things of it, &c. They taught, ỹ it is a ſacrifice propiciatory ſatisfactorye and expiatorye for the ſynnes both of the quicke and of the dead. They made the ſely, ſheptiſhe, ſimple, beleue, that no breade, nor wyne remayned after the conſecracion, but ỹ the ſubſtaunce of breade was turned into the ſubſtaunce of Chriſtes naturall fleſhe: and the ſubſtaunce of wyne chaunged into the naturall ſubſtaunce of the bloude of Chriſt, whiche fleſhe and bloud he receaued of Marye the Virgine. Chriſte inſtituted hys holye Supper, and commaunded it to be miniſtred in both kyndes to the people. But the Papiſtes contrarye to Chriſtes inſtitucion and commaundement, yea and contrarye to the practiſe of Chriſtes Churche many hondred yeares after his Aſcenſion, take awaye from the communion of the Laitie, the cup of the myſterye of the Lordes bloud, & ſo commit moſt grieuous and curſed ſacrilege. Agayne, where as Chriſt cõmaunded the ſacramẽtal bread to be eaten in the remẽbraunce of his paſſion & death: the Papiſtes bore it, & pire it & hange it vp by a rope, yea & carye it about in their pompous proceſſions and galãt gamplayes. Moreouer where as Chriſt commaunded, that many ſhould come together to eate that holy ſupper: the Papiſtes contrary to the cõmaundement of Chriſt haue ordayned, ỹ the Prieſt ſtandyng at the altare ſhall eate vp and drincke vp all alone, and diſtribute no parte therof to ſuch as be preſent: and yet the people muſt beleue, that the Prieſtes priuat eating and drincking profiteth them as much, as though they thẽ ſelues had receaued it. Theſe & many other moſt grieuous abuſes about ỹ Sacramẽtes haue the Prieſtes moſt vngodly brought into ỹ Churche of Chriſt, & taught thẽ as neceſſary veritties to be beleued vnder payne of dãnacion. But theſe monſtures of Popiſh doctrines ỹ faithful, & godly Paſtor muſt auoid, as moſt noyſome & hurtfull peſtilences, yea as the tares of ỹ enemie & the ſede of the deuil: & teach the doctrine & vſe of ỹ ſacramentes according to Chriſtes ordinaũce: & that ỹ ſacramẽtes of thẽ ſelues do not cõferre & geue grace, neither bring ſaluaciõ of their own vertue, power & dignitie (as ỹ Papiſtes teache) but ỹ they are teſtimonies, ſignes & ſeales of Gods grace, fauour & mercie towarde vs, & do lyuely repreſẽt & ſet forth vnto vs ỹ great clemẽcie & ſingular goodnes of God towarde all ſuch as repent, & lay hand by ſtrõge faith on his moſt merciſull promiſes made in the death of his ſonne Chriſt: & in fine, ỹ the ſacramẽtes are the very ſame to ỹ beleuing Chriſtiã, ỹ the worde of God is, as S. Auſten ſayth: A ſacrament is a viſible worde. For loke what ỹ word of God is to ỹ eare of a Chriſtiã: the very ſame is the Sacrament to ỹ eye of a Chriſtiã: & the holy Ghoſt worketh mightly by thẽ both. So ỹ as the worde is not preached in vaine, but bringeth forth frutt in thẽ whiche are appointed vnto euerlaſting life: euẽ ſo is it wt the ſacramẽtes. They are not receaued in vayne of thẽ ỹ come worthly vnto thẽ, & know the right vſe of thẽ, & vnto what ende they were ordained of our Lord & maſter Chriſt. Theſe ſacramẽtes ought not to be miniſtred in corners. But as ỹ word of God is preached openly, & where great cõfluence of people is: ſo likewiſe ought the Sacramẽtes to be miniſtred in the preſẽce of the people, & whẽ greateſt reſort is, yea & ỹ with hye ſolemnitie & great reuerẽce, ỹ al being preſẽt may be edified. And as a faithfull Paſtor in his ſermõs exhorteth his hearers to come diligẽtly vnto the often hearing of Gods word: ſo ought he in like manner to moue, excite, & ſtirre vp his Auditours vnto the often receauing of the Lordes ſupper, & alſo flocking ly to be preſent at the baptiſme of Infantes, that by this meanes they maye be put in remembraunce of theyr profeſſion, and the better remember, theyr dutye both towarde God and towarde their neyghboure. Thus muche of the firſte kynde of feedyng.

The ſeconde kynde of feding the Lordes flocke is, that the ſpirituall Paſtores, as in worde, ſo likewiſe in worke, as in doctrine, ſo lykewyſe lyfe, ſeke to edifie the congregacion of G O D. For they are not onelye called the ſalte of the earth, but alſo the light of the world. As it is their dutie with the wiſedome of Gods worde to ſeaſon the myndes of Chriſtes ſheepe, and to ſucke out all the noyſome

Of godly lyfe.

Matth. v

noysome, corrupte, euill and hurtfull humores, and to conserue and kepe them in salue estate: so in lyke manner is it they? dutye with godly and vertuous examples of lyfe to shyne before them, that they may seme to teache not onely in

In Epist. and Fabi. worde and doctrine, but also in lyfe and conuersacion, as Sainct Jerome sayth: So great ought the knowledge and learnyng of Gods Byshop to be, that both his goynges and mouynges, and all that euer he doeth, may be sermons, that he conceaue the truth in his mynde, and expresse the same in all his behauiour and apparell, that what soeuer he doeth, what soeuer he speaketh, may by a learning

Leui. xxi for the people. What other thynge ment God in the olde lawe be geuyng commaundement, that none should stande and offer sacrifice before hym, which had any blemyshe or deformitie in his bodye, but that such as should be chosen to be his Ministers, should be innocent, pure, faultlesse, and uncorrupte both in lyfe & doctrine? God can not abyde, that his doctrine should be set forth by the, whose lyfe is a slaunder to the worde, whose conuersacion destroyeth, more then the sermon edyfyeth. Are not these hys wordes by the Psalmographe? Unto the

Psal. 50 vngodly, sayde GOD, why doest thou preache my lawes, and takest my couenaunt in thy mouth? Where as thou hatest to be reformed, and hast cast my wordes behynde thee. When thou sawest a theefe, thou consentedst vnto hym, and hast bene partaker with the aduouters. Thou haste let thy mouth speake wickednesse, and with thy tongue thou hast set forth deceat. Thou satest and spakest agaynst thy brother, yea and hast slaundered thyne owen mothers sonne. These thynges hast thou done, and I helde my tonge, and thou thoughtest, that I am suche one, as thy selfe. But I will reproue thee, and set before thee the thynges, whiche thou hast done. Hereto agreeth the sayeng of Sainct Paule:

Rom. ii Thou beleuest that thou thy selfe arte a guyde of the blynde, a lyght of them whiche are in darcknesse, an informer of them whiche lacke discretion, a teacher of vnlearned, whiche hast the ensample of knowledge & of the truth in the lawe. Thou therfore whiche teachest an other, teachest not thy selfe. Thou preachest a man should not steale, and yet thou stealest. Thou sayest a man should not commit adultery, and thou breakest wedlocke. Thou abhorrest images, and robbest God of his honoure. Thou makest boast of the lawe, and thou breakyng the lawe, dyshonourest God. For the name of God is euill spoken of among the Gentiles thorowe you.

The spiritual Pastores are termed in the holy scriptures, the angels or Embassadours of the Lord of hoostes, because they declare the minde and good will of God to the people, as they haue learned it out of the mouth of God. Nowe what Prince is he ý sendeth any Embassadour to any noble man into a straũge contrey, whiche doth not first of al consider, what mãner a mã he ought to send? Verely he prouideth such one, & to him he cõmitteth his secretes, as may worthily represent his royall person is apt to declare his Princes minde, & thorow honorable & comely behauiour both in worde and worke, obtayne at the noble mans hande credite & fauour, & so the more easly bring to passe that his Lorde & master desireth. Such one ought the spirituall minister, whiche is Gods Embassadour, to be. He ought not onely barely to set forth the pleasure of God to the people, but so to frame his life, that his wordes may take place in the heartes of the heaters. Otherwise he dishonoureth his Lorde & master, whose Embassadour he is.

They are called also ouersears of ý Lordes flocke. But how can they oversee ý

Luc. iiii Lordes flock that nothing be a misse among thẽ, if they thẽ selues be cleane out of order? May it not thẽ iustly be said vnto thẽ? *Physician heale thy self.* Again, they are called the light of the world, that such as beholde their cõuersaciõ, may se in their behauiour, how they ought to lyue in all godlynes and honestie. But how can this come to passe, if t heir lyfe be obscured and darckened with the workes of darknesse, and defyled with the dedes of the flesshe? As our Sauiour Christe

matth. vi sayeth: The lyght of ý bodye is the eye. Wherfore if thyne eye be single, all thy body shall be ful of light. But & if thyne eye be wycked, al thy body shal be ful of

Matth. v darknesse. Wherfore if the lyght ý is in thee, be darcknesse: how great is ý darknes? The master of truth sayth in his sermõ made in ý mount: Whosoeuer doth

and

& teacheth ꝑ same shal be called great in ꝑ kgdome of heauē. And of this matter of truth we rede on this wise: Jesus began to do, & to teach. Teaching & doing ought to go together. The one without the other in a spirituall Minister, is litle worth. Yea he is a mangled minister, which eyther teacheth well & liueth euil, or liueth wel and teacheth euill. Christ that high pastor and euerlasting Bysshop would be knowen to be the Sauiour of the world, not by hys words only, but also by his workes. Go, sayth he, and shewe John againe, what ye haue heard and sene. Here are both words and workes. Wordes are heard: works are sene. Againe, The workes, which I do in the name of my father: euē they beare witnesse of me. Item, If I do not the workes of my father, beleue me not. But if I do them, and if ye beleue not me, beleue the workes. So pure was this minister of the new Testament, which is that Lambe of God without spot, which neuer did sinne, and in whose mouth deceate was neuer found, that he feared not to say openly to his aduersaries: Which of you rebuketh me of sinne? Ought not the inferiour ministers to follow this moste high minister in the innocencie of life? I haue geuē you an example, sayth he, ꝑ as I haue done, so ye likewise should do. And S. John writeth on this manner: He that sayth, ꝑ he dwelleth in Christ ought to walke, as he hath walked. And our sauiour Christ him selfe sayeth: If any man minister vnto me, let him follow me. The blessed Apostle S. Paule ꝑ worthy and right excellente minister of Christ, feede not the people only with words, but with godly examples of life also, as it is recorded in diuerse places of the new Testament. As touching hys doctrine thus he sayth, as blessed Luke reporteth: Now behold, I go bound in the spirite vnto Jerusalē, not knowing the things, ꝑ shal come on me there, but ꝑ the holy ghost witnesseth in euery citie, saying: that bandes and trouble abide me. But none of these thinges moue me, neither is my life dere to my selfe, ꝑ I might fulfill my course with ioy, and the ministration (*of the worde*) which I haue receaued of the Lord Jesu, to testifie the Gospell of the grace of God. And now behold, I am sure, ꝑ henceforth ye all (thorow whom I haue gone preaching the kingdome of God) shall see my face no more. Wherfore I take you recorde this day, ꝑ I am pure frō the bloud of all men. For I haue spared no labour, but haue shewed you all the councel of god. Take hede therefore vnto your selues, & to al ꝑ flocke, among whō ꝑ holy ghost hath made you ouersears to gouerne the congregacion of God, whiche he hath purchased w̄ his bloud. For I am sure of this, ꝑ after my departure shal greuous wolues enter in among you, not sparing ꝑ flocke. Moreouer of your owne selues shal mē arise, speaking peruerse thinges to draw disciples after thē. Therfore awake & remēber, ꝑ by the space of three yeares, I ceased not to warne euery one of you night & day with teares. And he him selfe sayth: I haue laboured (*in the Gospel of Christ*) more abundaūtly, thē thei all. He speaketh of ꝑ Apostles. Againe he sayth: From Jerusalē & the coastes round about vnto Illyricum, I haue filled all countreyes with the gospel of Christ.

Act.i.
Mat.xi.
Ioan.x.
Ioan.viii.
Ioan.xiii.
i.Ioan.ii.
Ioan.xii
Act.xx.
i.Cor.xv.
Rom.xv.

Of Paules life & conuersaciō blessed Luke rehearseth these wordes: Now brethrē I cōmend you to god & to ꝑ worde of his grace, whiche is able to build further, & to geue you an inheritaunce among al them which are sanctified, I haue desired no mans siluer, gold, or vesture. Yea ye your selues know, ꝑ these hands haue ministred vnto my necessities, & to them ꝑ were with me. I haue shewed you al things, how ꝑ so labouring ye ought to receaue ꝑ weake, & to remember the wordes of ꝑ Lord Jesu, how ꝑ he sayd: It is more blessed to geue, then to receaue. And of himselfe he writeth to ꝑ Thessalonians on this manner: We led not our conuersacion at any time w̄ flattering wordes, as ye knowe: neither by occasion of couetousnesse: God is recorde: neither sought we prayse of men, neither of you, nor yet of any other, when we might haue bene in authoritie, as ꝑ Apostles of Christ: but we were tender among you, euen as a nurse cherisheth her childrē, so wer we affectioned toward you. Our good will was to haue delt vnto you not the Gospel of god only, but also our owne soules, bycause ye were

Act.xx.
i.Thess.ii.

dere vnto vs. Ye remember brethren our labour & trauayle. For we labored day & night, bycause we would not be chargeable vnto any of you, and preached vnto you ỳ Gospell of God, Ye are witnesses, & so is God, how holily & iustly & vnblameably we behaued our selues among you ỳ beleued, as ye know, how ỳ we bare such affection vnto euery one of you, as a father doth vnto children, exhorting, comforting, & beseching you, ỳ ye would walke worthy of God, whiche hath called you vnto his kingdome & glory. Not only when he was a preacher was his life pure & vncorrupte, but also before he was called vnto the office of preaching, insomuch ỳ he sayth: As touching the righteousnes, whiche is in the lawe, I was vnrebukeable. And as the life of Paule was blameles both before his vocation vnto the office of preaching, & also afterward: so requireth he, that

Phil. i.

such as should be chosen to the ministery, be men of a pure & blameles lyfe, and such as no mã can complaine on, without rebuke shinyng as lights in ỳ world, holding fast ỳ word of life. A bishop, sayth he, must be irreprehensible or blameles,

i. Timoth. iii.

and such one as ruleth wel his owne house, & hath children in subiectiõ wt all reuerence. For if a man can not rule his own house, how shal he care for the congregacion of God? He must also haue a good report of them, ỳ are without, least he fall into rebuke & snare of the euill speaker. Againe, A Bishop must be blameless, as the steward of God, &c. And vnto this end make these his exhortacions vnto Timothe and Titus: Be vnto thẽ ỳ beleue, an ensample in word,

Tit. i.
i. Timoth. iiii
i. Timoth. v
i. Timoth. vi.

in conuersacion, in loue, in spirite, in fayth, in puretie. Keepe thy selfe pure. Follow righteousnesse, godlynesse, fayth, loue, pacience, mekenesse. Se ỳ thou haue the ensample of the wholesome wordes, which thou hast learned of me, wt fayth and loue ỳ is in Christ Jesu. Study to shew thy selfe laudable vnto God, a

ii. Tim. i.
ii. Time. ii.
ii. Time. ii.
ii. Timot. iiii.

workemã that needeth not to be ashamed, distributing the word of truth iustly. Lustes of youth auoyde: but follow righteousnes, fayth, loue and peace with thẽ that call on the Lord with a pure heart. Watch thou in al things, suffer afflictions, do the worke thorowly of an Euangelist, fulfill thine office vnto the vttermost. In all thinges shewe thy selfe an ensample of good workes in the doc-

Titu. ii.

trine, with honestie, gravitie, and with the wholesome word whiche can not be rebuked, that he which withstandeth, may be ashamed, hauing no euill thing to

i. Pet. v.

say of you. S. Peter likewise commaundeth, that the pastors do not only feed the flocke of Christ with the worde of God, but that they also be an ensample of all godlynes and vertue vnto them.

Thus see we, ỳ the holy Scripture requireth in euery place, ỳ in a spirituall minister not only puritie of doctrine, but also innocency of life should appeare & be founde. For as an Epicure is no mete mã to set forth abstinence or fasting, nor an irefull man to cõmend charitie, nor a dronckard to prayse sobrietie, nor an adulterer to exhorte vnto puritie of life, nor a couetous person to persuade vnto liberalitie, &c: no more is a vicious person a mete man to rebuke vice. He ought to be faultelesse, that prepareth himselfe to speake against other. It is worthely sayd of the most worthy Cato.

That thing which in an other thou arte wonte to blame,
Be wel ware, that thou offende not in the same.
For it is very shame, when a man will preache:
If that his dedes agaynst his wordes do teache.

It is a foule fault, sayth *Erasmus*, to blame an other for such things, as he him selfe most vseth. For the misbehauour of the preacher minisheth greatly the authoritie of his word. With what forehead dare a Surgiõ take vpõ him to heale other mens woundes, when he him selfe is ful of botches, sores, and diseases? Is

Luk. iiii.

ỳ man a mete Phisicion to cure other, which being full of diseases, hath nede to be cured, himselfe? May it not worthely be sayd vnto him, as Christ hath in the Gospell: Phisicion, heale thy selfe? With what face dare ỳ pastor rebuke in hys flepe, pride ambicion, couetousnesse, vnmercifulnes, contencion, fornicatiõ, &c:

be

be him ſelf being proud, ambicious, couetous, vnmercifull, contencious, vnpure in life, &c: Is not this his rebuking of ſinne, a plaine maintenance of ſinne, whē ẏ worde teacheth one thing, and ẏ worke practiſeth an other thing? Perſuadeth ẏ word, more thē the worke: yea rather the worke more then ẏ word. It is well ſayd of the Greke Poet. The manners of the ſpeaker are they ẏ perſuade, & not ẏ which is ſpoken. Herewith agreeth Chriſoſtome ſaying: The things, whiche we ſpeake, are not ſo much conſidered and marked, as ẏ thinges which we doe. And ẏ a mā may know, ẏ it is ſo in deede, it is to be vnderſtanded, ẏ although we do ten thouſand times eloquently ſet forth in words ẏ treate of patience, & yet when time requireth, we do not exprẽſſe it in our works: the words ſhal not ſo much profite, as ẏ workes ſhal hurt. But if after ẏ words, we ſhew forth & perfourme ẏ ſame in works, then ſhall we be counted worthy to admoniſhe other of thoſe things, which we our ſelues do fulfil in our works. For Chriſte called thē bleſſed, ſaying: Bleſſed is he ẏ doeth & teacheth. Marke how he maketh mẽcion firſt of the worke, after of ẏ doctrine. And verely if ẏ worke go before, although doctrine do not follow, yet do the very works more ſuffice to teach thē ẏ loke vpō vs, thē any words. Therfore let vs haue reſpect vnto this cōtinually, ẏ we fyrſt of al teach w̄ workes, & afterward with wordes, leaſt ẏ be obiected againſt vs, ẏ bleſſed Paule ſayth: Thou ẏ teacheſt an other, teacheſt not thy ſelf. And whē ſoeuer we will monish other to do any of thoſe things, which are comely & neceſſary to be done: let vs fyrſt of al endeuour our ſelues to do ẏ very ſame ẏ we may haue the more boldneſſe to ſpeake, and ẏ all our cares may be for ẏ ſalnacīō of mens ſoules. So likewiſe ſaith ſ. Jerome: How can ẏ rector of a church or ruler of a congregation take away euill out of it, if he haue offended in ẏ like fault? Or how dare he be bolde to reproue him ẏ offendeth, when his own conſcience accuſeth him, ẏ he him ſelf hath cōmitted the very ſame things, whiche he condēneth in other? Againe he ſayth: Let not thy works confound thy words, leaſt when thou ſpeakeſt in ẏ congregatiō, ſuch as heare thee & hold their peace, anſweare & ſay: Why thē doeſt not thou thoſe things, which ẏ ſayeſt? Hereto agreeth ẏ ſaying of ſ. Auſten: The hearers deſpiſe to do ẏ words of doctrine, whē they ſee, ẏ the workes of ẏ preacher do differ frō ẏ words of his preaching. The authoritie of the preacher is neuer of any force, except he moueth ẏ heart of the hearer by his godlineſſe of life & converſacion. He ought to be pure & cleane frō vices, ſayth ſ. Gregorye, which taketh vpon him to correct other mens faultes. For as *Iſidorus* writeth: he ought not to rebuke ẏ vices of other men, whiche is wrapped with the diſeaſes of vices. It is a thing very vnfitting to reproue any thing in an other, wherof he feleth himſelfe giltye.

Menander apud Plutarchū

In Gene, Ca 2.

Matth. v,

Roma. ii

In Titū, Ca. 1.

De duodecim grad.

Lib. 3. de ſummo bono, ca. 32

Thus is it euident, how neceſſarye this kinde of feding Chriſtes flocke is: I meane, with vertuous examples of godly converſacion. Verely it is ſo neceſſary, ẏ the one without the other litle profiteth, ſpecially among them, which are weakelings, and are moued rather with works thē with words, not ſo greatly conſidering the puritie of ẏ doctrine, as the innocency of life, although the ſound and perfect Chriſtians reſpect principally the doctrine, & attend not ſomuch vnto the life, knowing, if the preachers preach well, ẏ is the hearers, & turneth vnto their cōmoditie & profite: but if the preachers liue wel, it is their own gaine, & maketh vnto their own ſaluacion: and therfore do the godly & perfect Chriſtians take ẏ which is theirs, ẏ is to ſay, the doctrine, & leaue to the preachers, ẏ is their own, ẏ is, their life and converſacion, remēbring ẏ an other mans ſeruaūt whether he ſtandeth or falleth, ſtandeth & falleth vnto his own maiſter. A good paſtor therefore muſt no leſſe take hede to his life, then to hys doctrine, ſeing ẏ the life in the ſight of the world perſuadeth & worketh more credite, then ẏ doctrine, as the Apoſtle ſayth: Take hede to thy ſelf and to the doctrine. So that doctrine is not only to be taken hede vnto, but alſo lyfe and converſacion. For looke what a margarite or precious ſtone is to a ryng of golde, or ſweete and plea-

Rom. xiiii,

i. Timoth. iiii

pleasaunt floures to a garden: euen the very same is good and vertuous life to doctrine. And verely although there be many vrgent, graue, weightye & necessary causes ỳ ought to stirre vp godly lyfe in a preacher or spirituall pastor, as ỳ he is a man, not only a mã, but also by his profession a Christen man: againe, that he is a preacher and setter forth of gods worde: a ruler in the congregacion of God: a light to the blinde: a mirrour of vertue to the sinnefull, Gods Angell or Embassadoure: Christes minister, &c, and such one as in all his thoughtes & deuices, in al his wordes and workes, ought to seke the glory of God, ỳ auancement of his blessed name, and the profite of his holy congregacion: yet are there two things aboue al other (if it be lawfull in this behalfe to make cõparisons:) whiche ought to moue him to lede a godly life, and to bring forth good worke. One is, that by his honest, godly and Christen conuersacion, he may stoppe the mouthes of such as maliciously seke all occasions to speake euill not only of vs, but also of the good doctrine, which we profesſe & teache. For who seeth not, if the spiritual pastor do neuer so litle treade out of the way, how the aduersaries of Gods truth glory, reioyce, and triumphe: Taking hereof an occasion to slaunder the glorious Gospell of Christ, to contemne and condemne it, to speake euil of it, to raile of it, to bisse at it, & to bring the greatest ignominie vnto it, ỳ can be deuised, with all manner persuacions to alienate, estraunge, withdrawe, and plucke away the mindes of other also, which before were not euill affected toward the doctrine of Christ. Then cry they out with their serpentlyke tonges & deuilishe voyces: Behold the fruites of their doctrine. If their doctrine were good and godly: workes agreeable to the same would follow. But ye see, what frutes the professours of the same bring forth: therfore may ye sone iudge what their doctrine is. Merely wicked, blasphemous, hereticall, slaunderous, blasphemous, schismatical, lately deuised by certaine sectaries, &c. Behold their pomps and pride. Behold their nice and galant apparell. Behold their insatiable couetousnesse. Behold their bribe taking. Behold their lasciuious & wanton maners. Beholde their fyne fare and delicate diet. Beholde their Epicureous lyfe. Behold their heathenlyke care for their wiues, children, frendes, kinnesfolke, &c. Beholde their negligence in prouision making for the poore. Behold the decay of hospitalitie. Beholde the exceding great abuses and wicked expenses of the church goods. Beholde their disorder in all their doings. What is to be looked for of these men, if they and their doctrine long continue, but an vtter subuersion and plaine desolacion of our common weale, &c?

Thus the aduersaryes of God and of all godlyneſſe, (yea and ỳ many tymes whẽ none occasion is geuen, so rancketonged are they to speake euill of al good men) continually barke against the louers of ỳ lords word, and specially against ỳ preachers of the same, ỳ by this meanes they may not onely deface the good name of the preachers, but also hynder and let the prosperous passage of Gods most blessed word. To stoppe these aduersaries mouthes therfore, ought al true Christians, but chiefely the Preachers of Gods worde, to lyncke, couple, & ioyne with their doctrine, innocencye of lyfe, ỳ they may not onely be the salte of the earth, but the light of ỳ world also. Unto this exhorteth S. Peter saying: Derely beloued, I beseech you as straungers and pilgrimes, abstaine from fleshly lustes, which fight against the soule: and see ỳ ye haue honest conuersacion among the Gentiles, ỳ where as they backebite you as euill doers, they may see your good workes, and prayse God in the day of visitacion. Agayne he sayeth: The will of God is, that with well doing ye may stoppe the mouthes of foolish and ignorant men. S. Paule also commaundeth, that a spiritual ouerseer should so behaue him self ỳ he may be wel reported of al men, & by no meanes fal into the daunger and snare of the euill speaker.

Matth. v.
i. Pet. ii.
i. Timoth. iii.

Auncient histories make mencion, how many, that were enemies to Gods religion, were in times past by the godly conuersacion of the Christians conuerted and turned vnto the Christen fayth, yea and became most worthy and noble Martyrs bestowing their liues for the testimonie of the Lord Jesu.

When

When the Emperour *Traianus* persecuted the Christians, vnderstanding afterward by the letters of Plinie the younger, that the Christians were quiet & obedient subiectes to all ciuile lawes & politique ordinaunces, liued vprightlye wt al men, were no troublers of the cõmon weale, got their liuinges with theyr own handes, abhorred all vice, & practised all vertue vnto the good example of other: he ceased from persecution, & became frendly to the Christians.

Agayne, when *Petronius* successour to Ponce Pilate at the cõmaundement of *Gaius Caligula* Emperour of Rome laboured with al maine to cõpel the Iewes, that they should worship the image of the Emperoure set vp and placed in the temple at Ierusalem: he beholding their constancie in retayning & defending gods true religion agaynst the hauing or worshipping of images, & considering also their godly behauour both in wordes & workes, ceased to execute the Emperours commaundement, and immediatly became a professour of god, embraced the heauenly doctrine, and vtterly forsoke his gentilitie.

Moreouer we rede, ỳ certaine Iewes beholding the tender mercy, pitifull cõpassion, and redy helpe of the Christians in preseruing thẽ from drowning, forsoke theyr Iudaisme & became Christians. Abundaunce of such examples ỳ Ecclesiasticall historiies do minister vnto vs: so ỳ of the good life of ỳ Christians, not only ỳ aduersaries mouthes are many times stopped, but they also are allured of enemies to become frends, of persecutors, fauourers, of tyrantes, vpholders, & maintayners of ỳ Christen religion. If al men ỳ loue ỳ Lord Iesu ought to shewe their vttermost endeuour, ỳ this thing may be brought to passe vnto the glory of God & vnto the encrease of his church: much more ought the ministers of ỳ Lordes word so to liue, ỳ this thing may be accomplished by their godly & vertuous conuersaciõ, yea and ỳ so much the more bicause they are like vnto a citie built vpõ an hill, & like vnto a brenning candle, which is not set vnder a bushell, but on a candlesticke, ỳ it may geue light to all ỳ are in the house. If priuate persons offend, fewe are moued with the matter: but if the minister of ỳ Lords word offend neuer so litle, it is streyght wayes in the sight of al men, such an offence, as is worthy a double death, so narowe eyed are the people in ỳ consideration of the ministers liues. And verely so much the more ought the spiritual pastors to take hede vnto their manners, life, & conuersacion, bicause theyr state hath alwaies beene, & yet is, in more daũger of euill tonges, thẽ any other degrees of persons, so redy is ỳ deuil at al times to stirre vp, if none other crosse, at the least euill and slaunderous tonges agaynst the preachers of Gods truth, passing all other. Was not Helias ỳ Prophet called euen of the king himselfe, a troubler of the common weale of Israell? Was not Micheas the Prophet accused to be the kings enemye, & a false preacher? Was not Christ himselfe called a glotton, a winnebibber, a frend of publicanes, whores, and sinners, a mad mã a Samaritan, an heretyke, a traytoure, an impastor or deceauer of the people, &c? Was not Iohn Babtist ỳ priestes sonne reported to haue a deuill in him? Was it not layd to S. Stephens charge, that he spake blasphemous wordes agaynst the temple & agaynst the law of Moses? Were not the Apostles of Christ accused to be sowers of sedition, troublers of cõmon weales, destroyers of olde customes, peruerters of all good orders, &c? Was not S. Paule counted to bee a seditious person, a defiler of the temple, a preacher of straunge doctrine, a setter forth of new deuils, a pratler, a mad man, a malefactoure, &c? Was not ỳ holy man Athanasius byshop of Alexandria accused both of whoredome & murther? Tyme should fayle me, if I should go forth to rehearse all those noble, learned, godly and vertuous preachers (as I may speake nothing of the histories of oure time) whose good names & innocent liues ỳ wicked worldlings in al ages most vniustly haue laboured to obscure & deface. If none otherwyse, yet with slaunderous tonges the true preachers of gods worde may be sure to be persecuted in all ages, so ỳ euery one of thẽ had nede to pray with Dauid, & to say: Deliuer my soule, O Lord, from lying lippes, and from a deceatful tonge.

Socrates in Eccles. hist. cap. 38.

Matth. v.

iii. Reg. xviii
iii. Reg. xxii.
mat. xi.
Ioan. viii
Luc. xxiii.
matth. xxviii.
Math. xi.
Act. vi.
Act. 4. 5. 13
14. 16. 17. 19.
21. 22. 23. 24
25. 26. 28.

Psal. 120

Nowe to stoppe the mouthes of these cursed speakers & Antichristiã aduersaries

sarles (so much as is possible) it shal be conuenient ẏ al Christen preachers dos trade their life accordyng to the doctrine of godlynesse, ẏ the enemies may haue no iust occasion to blaspheme the truth of Christes Gospell, as thapostle sayth:

Phil. ii. Be ye such, as no mã can complaine on, & vnfayned sonnes of God, without rebuke in the middest of a croked & peruerse nation, among whom se ẏ ye shine as lightes in the world, holding fast the word of life.

The second cause, ẏ ought to moue the preacher of gods word to leade a godly life, is the auoyding of offence, ẏ he be no stombling blocke or cause of falling to the weakelyngs thorow his corrupt or lewde behauour. For such as be yet in firme and weake, & newly planted in the religion of Christ, and haue taken no sure roote in the same, are easly moued, as young setlings, & caryed away, when they see the lyfe of a preacher differ from his doctrine. Thus to offend ẏ weake, I meane, to edifye with worde, & to destroy with worke, is wout doubt a greate fault in a preacher: Merely such a fault as is worthy of great punyshement be-

Math. xviii. fore God, as these words of our Sauiour Christ manifestly declare: Who so offendeth one of these litle ones, which beleue in me, it were better for him, that a millstone were hanged about his necke, and that he were drowned in the depth of the sea. Wo vnto the worlde bicause of offences. Necessary it is, ẏ offences come. But wo be vnto that man, by whom the offence commeth. S. Paule euen in matters that are indifferent, ẏ is to say, that may be done or left vndone without offence to God, had rather lose his libertie and abstaine from ẏ which he might lawfully do, then he woulde once offende his weake brother. Are not these his wordes? See that no mã put a stombling blocke, or an occasion to fal,

Rom. xiiii. in his brothers way. For I know, and am full certified by the Lord Jesus, that there is nothing common of it self, but to him ẏ iudgeth it to be cõmon, to him it is common. If thy brother be greued with thy meate, now walkest thou not charitably. Destroye not him with thy meate, for whom Christ died. Cause not your treasure to be euill spoken of: For the kingdome of God is not meate and drinke, but righteousnesse and peace, and ioy in the holy ghost. For he that in these things serueth Christ, pleaseth God, & is commended of men. Let vs therfore follow those things, which make for peace, & thinges wherwith one maye edifye an other. Destroy not the worke of God for a litle meate sake. Al thyngs are pure: but it is euill for that man, which eateth with hurt of conscience. It is good neyther to eate flesche, neyther to drinke wine, neyther any thing, wherewith thy brother stombleth, eyther falleth, or is made weake.

Agayn he sayth: But take hede, least by any meanes thys liberty of yours be

1. Cor. viii. an occasiõ of falling to thẽ ẏ are weake, &c. And so thorow thy knowledge shal ẏ weake brother perysh, for whõ Christ dyed. Whẽ ye sinne so against ẏ brethrẽ, & wouñd theyr weake cõcience, ye synne against Christ. Wherfore if meate hurt my brother I wil neuer eate flesh, least I should offende my brother. The blessed Apostle, which moued euery stone (as they vse to say) to win al mẽ vnto ẏ fayth of Christ, rather chosed to refuse hys libertie in meates & drinks, thẽ he would once offend his weake brother. Howe much more ought ẏ Preacher of ẏ Lords word to abstaine frõ those thyngs, which being directly agaynst ẏ law of God, are prohibited vnto al mẽ vnder payne of euerlasting dãnation, lest by his dissoluciõ of life he ofend his weake brother, & vtterly plucke him by his corrupciõ of mãners frõ ẏ truth of Christs gospel. If he walke not after ẏ order of charitie, if he sinne against Christ, which by abusyng hys libertye in indifferent thyngs, as meates, drinkes, &c, woũdeth ẏ conscience of hys weake brother: is it to be coũted a smal offence, when those things are cõmitted against ẏ lawes of god, nature, & mã against all godlinesse & honesty, against al ciuilitie & publique policie, which offend both ẏ weake and ẏ stronge, & open a windowe vnto al loosenes of life, so ẏ by this meanes men are not edifyed but destroyed, not brought vnto Christ,

1. Cor. x. but remoued from Christ: God haue mercy on vs. See ẏ ye geue none occasion of euill, neyther to ẏ Iewes, not yet to the Gentiles, neither to the congregaciõ of god: euẽ as I please al mẽ in al things, not seking myne owne profite, but the

pro-

site of many ẏ they might be saued. What soeuer therfore ye do, do al to ẏ prayse of God sayth S. Paule. This sayeng of ẏ Apostle ought to be continually before ẏ eyes of euery true preacher: I so runne, not as at an vncertayn thyng. So fyght I, not as one ẏ beateth ẏ ayer, but I tame my body, bryngyng it into subiection, lest by any meanes it come to passe, ẏ when I haue preached to other, I my self should be a cast awaye. A spirituall Pastor thus fedyng the flocke of Christ both with worde and worke, both with doctrine and life, so that as he teacheth truly, so likewise he lyueth purely, by this meanes stoppyng the mouthes of the aduersaries, and geuing none occasion of euill either to the weake or stronge Christians, but rather alluryng with his teaching and manners all men, so much as in him is, vnto the Gospel of Christ, sheweth him selfe a faithful seruaunt, and fulfilleth this commaundement of the noble man: *Occupye till I come.* i. Cor. ix

The thyrde kynde of fedyng Christes flocke, is with hospitalitie, or prouision makyng for the poore. As it is the dutie of a true and godly Pastor to fede the soules of Christes shepe with the moste wholesome pastures of Gods worde, and to frame hys lyfe accordyng to the same worde vnto the good example of other: so likewise is it his office, if he be of habilitie, to fede the bodies of Christes shepe with corporall sustenaunce and bodily foode. For as the shepe of Christe are made of two partes, that is to saye, of bodye and soule: so ought prouision by the spirituall Pastor to be made for them both. If the flocke of Christe had soules onely, so myght the spirituall foode, whiche is the worde of God, abundantly seme to suffice. But for as muche as they haue bodyes also, bodely foode is also required, that the Preacher maye be founde a perfecte Pastor, that is to saye, an whole and full feder of Christes congregacion both in bodye & soule. And this is signified, say some, by the third *Pasce* when Christ sayd, *Pasce, Pasce, Pasce*: Fede, Fede, Fede. Of Hospitalitie.

In the olde law God appoynted large tythes & liberall oblacions to be geuē to the Priestes, not onely that suche as serued in the ministerye shoulde lyue of them, they, their Wyues, their Children, and Familye, but also that of suche abundance the Priestes shoulde be able to healpe and succour the poore, and such as wer in necessitie: which thyng God playnly setteth forth in these wordes by the Prophete: Bryng in (sayth he) euery tythe into my barne, that there maye be meate in my house. Here is a commaundement geuen of God, that all tithes shoulde be brought into his barne, yea and that vnto this ende, that there myght be meate in hys house. What this his house is, it is easye to vnderstand. Verely the house of a spirituall Pastor, whether he be Bysshoppe, Person, Vicare, Archedeacon, Deane, Prebendarye, or anye other ghostly Ministier. God wolde haue all tythes brought into their barnes, not that they shoulde be vnfruitfully spent in noble mennes seruices, or at the vniuersities, or beyonde the Seas, or vpon Bawdes, Whores, Dogges, Hawkes, idle and lasye lubbers, sumptuous apparell, costly buyldynges, delicate fare, &c. or in enrichyng their wyues, children, kynsfolke, frendes, &c. or in purchasyng landes and Lordshyps for their owne commoditie and profite, for their owne lucre and gayne, but that there myght be meate in their houses, that is to saye, that they myght be the more able to succour and comforte the poore, the afflicted people of God, the hungrye, the naked, the harbourlesse, the wayefaryng man, &c. so that who soeuer lacke foode either for body, or for soule, the same should repaire to the Priestes or Pastors house, as we haue an exāple in Dauid & in the that were with him, whiche when they were hongry, & had not to eate, repayred vnto the house of Ahimelech ẏ Priest, which gaue the to eat. Like wise rede we of Elizeus ẏ Prophet, which, so sone as he was called vnto ẏ ministery, preached not only ẏ worde of God, but also prepared meat for ẏ people, & gaue thē to eat. Againe, whē there was a great dearth in ẏ cōtrey, he fedde ẏ children of ẏ Prophetes wt many other people, so that they wanted not, but had abundance of all thynges. Christ that hye Bysshop and chiefe Pastor wylyng to leaue behynde hym to all true and faithful shepheardes a lyuely myrrour & cleare glasse, wherin they may vnder-

Malach. iii

i. Reg. xxi
Matth. xii
Marc. ii
Luc. vi
iii. Reg. xix
iiii. Reg. iiii

nedly beholde and learne the office and dutie of a godly Paſtor (I meane by
owne lyfe faithfully deſcribed and ſet forth vnto vs in writing by the foure Eu-
geliſtes) in the tyme of his miniſterye here in earth, dyd not only fede the flocke
of his heauenly father with moſte pure doctrine and vertuous example of god-
ly lyfe, but he alſo wyllyng to ſhewe hym ſelfe a perfecte Paſtor and faythfull
feder of his fathers ſhepe fedde them as in the ſoule, with the worde: ſo likewiſe
Matth.14.15. in body with corporall ſuſtenaunce. How many thouſandes fedde he at diuerſe
Marc.vi.viii tymes with bodily foode, whiche otherwiſe ſhoulde haue peryſhed? To declare
Luc.ix. by this his acte, that greate liberalitie ought to ſhyne in ſpirituall Paſtores to-
Ioan.vi warde the poore, and not nyggardly, grutching and vnwyllyng almoſſe, for as
ii.Cor.ix muche as God loueth a cherefull geuer. If all the actes, whiche Chriſte dyd in
his lyfe tyme here in this worlde, are to be followed of a godly Miniſter: verely
this acte of releuyng the poore ought moſte cheifly to be practiſed of hym, yea
and that ſo muche the more becauſe that he in his miniſterye repreſenteth the
perſon of Chriſte. I haue geuen you an example (ſayeth Chriſte) that as I haue
done, ſo likewiſe ye ſhould do.

And as Chriſte the Lorde and maſter was at all tymes liberall in prouidyng
for the poore, and for ſuche as were in neceſſitie: ſo lykewiſe dyd his Apoſtles
after hys departure practiſe the ſame liberalitie and redy healpe towarde the
poore of their tyme. Suche prouiſion thorowe their godly exhortacions and cha-
ritable counceis was made for the nedye Chriſtianes that no man wanted. Di-
Act. iii. ſtribucion was made vnto euery man accordyng as he had nede. Moreouer that
Act.iiii the Apoſtles myght the more freely geue themſelues to prayer and to the prea-
chyng of the worde, they appoynted certayne Deacons to attend vpon the
poore, to ſee that they lacked no good thyng: where we maye eaſly learne, that
The office of an Archdeacon or Deacon. the office of Deacons or Archedecons is: verely to make prouiſion for the neceſ-
ſities of the faithfull, and to haue a diligent eye to the poore, that all thynges
Rom.xii. neceſſarye be miniſtred vnto them, as Thapoſtle ſayeth: diſtribute to the neceſ-
ſitie of the Sainctes. And vnto this ende is the Archedeacon called *Oculus Epi-
ſcopi*, that is to ſaye, the Byſhoppes eye, that while the Byſhppe is occuppyed at
home in prayer and doctrine, he ſhoulde diligently ouerſee the Byſhoppes dio-
ceſſe, and conſider in what ſtate the poore people are, and what prouiſion is to
be made for them: and aboue all thynges aforeſee that they lacke nothyng, but
that all good thynges be miniſtred vnto them, eyther by collections made for
ii.Cor.viii. thē, as the Apoſtle appointeth, or by the liberalitie of ỳ Byſhop and of the ritche
of the ſame dioceſſe, or otherwiſe.

Act.xi.xxiiii Lykewiſe rede we of bleſſed Sainct Paule, whiche beyng called vnto the mi-
Rom.xv niſterye, laboured not onely in the worde, but alſo in prouiſion makyng for the
i.Cor.xvi poore. Howe greate hys diligence was in this behalfe, both hys owne Epiſtles,
ii.Cor.viii.ix and the Chronicle of the Apoſtles actes do manifeſtly declare. Beſides his colle-
Galat.ii ctions made for the poore, he hym ſelfe alſo with his owne handes laboured
Act.xx. both day and nyght, that he might haue wherof the more liberally to geue to
i.Cor.ix the poore and nedye brethren. He exhorteth alſo other to do the ſame: ſo carefull
ii.Theſſ.iii was he to prouide for the poore Chriſtianes, ỳ they myght lacke no good thing,
ii.Cor.xi. as he ſayeth: I am combred dayly, and do care for all congregacions.

And as Chriſte and his Apoſtles were diligent at all times to prouide for the
poore: ſo likewiſe were the reuerend Byſhoppes and godly Miniſters after the
time of the Apoſtles, as we haue Spiridion, Athatius, Cyrillus, Eruperius, Am-
broſius, Auguſtinus, Baſilius, Gregory the greate, Sixtus, Laurence, &c. for ex-
ample. Yea many of the godly fathers were ſo ſtudious for the poore, that they
ſpent not onely vpon them the goodes of the Churche, but alſo their owne pa-
trimonie. And yͤ that coulde not ſerue, they laboured with their owne hādes,
Act. xx that by this meanes they might ſupply that whiche lacked, according to the ex-
ii. Theſ. iii ample of S. Paule. They bydd not men to kepe ỳ poore out of their gates, but
Gene.18.19 they appointed men to ſtande before their gates, after the example of Abraham
and Lot, to call the poore into their houſes; neither fedde they the poore with
the fragmentes that came from their tables, but with the beſt meat and drinche

that

that was in their houses, beyng persuaded that what soeuer liberalitie and louyng kyndenesse they shewed to the poore Christianes, it was so acceptable and thanckefull to Christe, as thoughe it had bene done to hym selfe, accordyng to these hys wordes: What soeuer ye haue done vnto one of the leaste of these my brethren, ye haue done it vnto me. All their glorye was in hospitalitie, accordyng to thys sayeng of Saincte Jerome: The glorye of a Bysshoppe is, to prouide for the poore. But the ignominie of all Priestes is, to looke for their owne gayne and profite. Their doores were neuer shutte to the poore, but alwayes open with hartely welcome. They buylte ample and large houses, that they myght be able to contayne and holde the poore that came vnto them. And those their houses were not placed in wildernesse or secret corners, where fewe came, but in greate Cities whether all menne resort. Neither were their houses buylt there in backe lanes, or out of the waye, but in the moste notable parte of the Citie, euen nerte vnto the most famous Temple, that the poore beholdyng the hye steple (whiche is the poore mannes signe) myght knowe, where the Pastor or feder dwelt, where meate and drynck, and all other necessaries were to be had. And as the godly Fathers the Bysshoppes in those dayes tendered the poore Christianes, and dyd all thynges that myght turne to their commoditie, accordyng this commaundement of the Apostle: Let no man seke his owne profite, but the commoditie of other: so lykewyse dyd they appoynte suche Ministers and Pastores vnder them, as were tender louers of the poore, and appoynted their houses to be buylt nye vnto the Churches, that the poore people beholdyng the steple, whiche is the poore mannes signe, as I sayde before, myghte knowe where to be relieued. Pastores were then resident vpon their benefices, attendyng diligently vpon their flocke, and makyng dayly prouision for the poore, accordyng to this cõmaundement of God: Breake thy bread to ỹ hungry, &c. Neither wer they thẽ troubled wt many benefices (as the mãners now a dates is) but they were content wt one, which one in those dayes was sufficient both for thẽ & for their familie & also for the conuenient releefe of the poore, beyng farre vnlyke our three halfe penye benefices, whereof seuen or eight beyng put together will scasely furnishe the Pastor with such conuenient expenses for him, his familie, and the poore, as one benefice dyd in those dayes, so greatly hath blynde superstition and folishe deuotion encreased the nomber of Parishe Churches.

matth. xxv

De Vita Clericorum.

Phil. ii.

Esa. lviii.

Moreouer in the description of a Bysshoppe, where are mencioned the godly qualities, that ought to be in a spirituall ouersear, the holye Apostle sayeth, not onely that he ought to be a manne of a blamelesse lyfe, and suche one as is apte to teache, but also a mayntayner of hospitalitie: declaryng hereby, that in an herdman of the Lordes flocke is required an vnrebukeable conuersacion, an aptenesse to teache, and a relieuyng of the poore: so that these three thynges ought to concurre and be together in a spirituall shepheardc, in so muche that that Pastor maye iustly be counted an vnperfecte and mangled Pastor, that wanteth anye of these three properties. The spirituall ouersears are called in the holye Scripture *Pastores*, that is to saye, *Feders*, that as with doctrine, so lykewise with corporall foode they shoulde kede the shepe of Christe. Hospitalitie is commaunded all menne, that are able, in the worde of God without exception: and is it to be thought, that the Ministers of the Lordes worde, whiche ought to geue example of all goodnesse and godlynesse to other, are free from this commaundement? All riche menne that haue goten the goodes of the worlde either by their owne labour, wysedome and polecie, or elles they haue chaunced vnto them by enheritaunce, are bounde vnder payne of euerlasting damnacion to relieue the poore: & shal they leaue the poore people socourlesse, whiche haue their goodes brought vnto thẽ without their own labour & trauayle? Other mẽ geue of their own: & shal not ỹ spirituall ouersears geue vnto ỹ poore people, ỹ which they haue receaued to be distributed to other? Christ sayth: Geue to euery one ỹ axeth thee: & shall the ghostly Pastor turne away his eare frõ the poore, so that he shall not relieue him? Jesus the sonne of Syrach sayth: Let not thy hande be

Rom. xii. i. Pet. iii. Heb. xiii.

Matth. xxv

matth. v Luc. vi

stretchedout to receaue, and shutte when thou shouldest geue. Ought not the
Eccles.iiii. spirituall feder to be as well mynded to geue as to receaue? All receaue gladly:
ought not all to distribute also gladly? What rusticall shepheard is he, or what
herdman of the fielde, whiche wyllyngly suffereth hys shepe to starue for hun-
ger, yea rather whiche seaketh not all meanes possible to fynde out good and
1.Pet.5 wholesome pasture where hys shepe maye fede and waxe lustye and fatte? And
shall the herdman of the Lordes flocke so neglecte the shepe of Christe, rede-
med and bought not with corruptible Siluer and Golde, but with the pretci-
ous bloude of that vndefyled Lambe of God, that they shall perishe for hun-
ger, or lacke any good thyng, wherewith he is able to relieue them? A Preа-
cher of the Lordes worde is bounde to do good vnto all menne, not onelye to
suche as be of the houshoolde of fayth, but also to Turckes, Iewes, Saracens,
and suche other miscreantes: and shall he not regarde them, whiche principal-
ly and before all other are committed to hys cure and charge? Bare, naked, and
vnhanged walles bryng not suche and so greate deformitie to a spirituall
☞ Pastors house, as the lacke of hospitalitie doth. Hospitalitie is the same to a
Preacher of Gods worde, that a crowne of Golde is to a kyng, greene flouri-
shyng leaues to a tree, swete and pleasaunte floures to a garden, hair to the
head, syght to the eye, &c. And would GOD, would GOD, all spirituall
ouersears were as diligent to make prouision for the bodyes of the poore
Christianes, whiche are the Temples of the holye Ghost, as they are to pro-
uide that their owne houses, wherein theyr mortall and corruptible bodyes
for a shorte tyme dwell, be adourned, decked, garnyshed, trymmed and set forth
with all costly and goodly araye, in so muche that it maye not here vniustlye
be recited, that a certayne manne writeth: Bysshoppes, sayeth he, builde houses
Hugo de claus stro animæ. Lib.i. cap.i. in byggenesse not vnlyke to Churches. They haue a greate delyght to haue
theyr chambers paynted and set out with moste goodly and precious coloures,
and hanged with riche and costly clothes: but the poore manne goeth naked
and standeth before the gate with an emptye belye, moste miserably cryeng, &
as I may truly saye, the poore are many times spoyled and robbed, that stones
and stockes maye be garnyshed. They garnyshe their halles with greate and
mygbtye pillers: they set lodges before their doores, but would GOD, they
were made to receaue and not to decreaue the poore.

The holye Fathers coulde not abyde, that the Temples and Oratories of
the Christianes shoulde be garnyshed with costlye araye, and the poore lacke.
Are not these the wordes of Sainct Hierome? Let other buylde Churches,
hang walles, make greate pillers, and gylde the toppes of them, and decke al-
tares with Golde and precious stones. But be thou of an other mynde, I
meane, to clothe Christe in the poore, to fede hym in the hungrye, to visite hym
in the sycke, to receaue hym in them that want lodgyng, specially in them that
are of the houshoolde of faith. Sainct Bernarde lykewise sayeth, O vanitie pas-
syng all vanities, and yet not more vayne than madde. The Churche shyneth in
the walles, and lacketh in the poore. It garnysheth her stones with Golde, and
leaueth her children naked. That whiche shoulde be spent vpon the poore, is
bestowed to please the eyes of the riche.

Verely there is not so greate an ornament to a spirituall Pastor, of what
soeuer degree he be, as hospitalitie and prouision makyng for the poore and ne-
Heb. xiii dye members of Christe. For thereby as the Apostle sayeth, haue diuerse menne
lodged Aungelles vnwares. To relieue the poore the holye Fathers in tymes
paste gladly solde alwaye (when nede required) what soeuer precious thynges
they had in the Temples. They wyshed rather the stonye Temples to want
theyr furniture, than the Temples of the holye Ghost shoulde want their ne-
cessarye prouision. The Churche hath Golde, sayeth Sainct Ambrose, not to
hoorde it vp and to kepe it in store, but to laye it out and to bestowe it vpon the
poore. Agaynste all suche as wyshe rather the dead Temples, than the lyuyng
Temples of God to be enryched, maye thys sayeng of the Poet not vniustlye
be alleged.

Dicite

Dicite Pontifices in sacro quid facit aurum.
Nempe hoc quod veneri donata a virgine puppa.

Temples, Palaces, Personages, Vicarages, houses of Deanes, Prebendaryes, Archedeacones, &c. ought rather to want their apparell, then the houses wherein God by his holy spirite dwelleth, shoulde want their iuste and necessarye furniture. Hospitalitie was so greatlye regarded in tymes paste amonge the Fathers of Christes Churche, that if any spirituall Pastore, that were of habilitie dyd not nourishe and socoure the poore, it was counted a sufficient cause, to depriue hym of his spirituall promotions. Neyther dyd they feare to put this thynge in execution. For we rede that a certayne Byshoppe was deprined at Antioche because of hys tenacitie and nyggardynesse, and an other set vp in hys place called *Rusticus*, a manne not greatlye learned, but liberall towarde the poore, and a greate mayntayner of hospitalitie. Saincte Hierome sayeth: What soeuer the Clerkes haue (he meaneth the Byshoppes, and Ministers of Christes Churche) that is the poores: and their houses ought to be commune to all menne, and they ought to applye them selues vnto the receauyng and entertaynyng of Pilgrimes and straungers. *Note well.* *Dist. 85. Cap. Archidiaconũ* *Quest. 1. ca. Quoniam.*

And in the Popes lawe it is thus founde wrytten: hospitalitie is so necessarye for Byshoppes, that if they be founde to be no mayntayners thereof, they maye lawfully be deposed. Agayne, A Byshoppe to the vttermoste of his power ought to Minister to the poore, and to the sicke, whiche thorowe weakenesse are not able to labour with their owne handes, meate, drynck, and clothe. Also in an other place: A Byshoppe shoulde haue a liberall hande. He shoulde healpe them that are in nede, and thynche other mennes necessitie to be hys owne necessitie. If he be not thus affected and mynded, he beareth the name of a Byshoppe in vayne. There be also diuerse auncient Canons and Councelles both generall and nationall, made in tymes paste by diuerse auncient, godlye and learned Fathers, whiche straightlye charge and commaunde, Byshoppes and other spirituall Pastores to mayntayne hospitalitie, to receaue the poore into their houses, to shutte out no man that hath nede, to bestowe the goodes of the Churche vpon Prisonners, Captiues, poore Wydowes, Fatherlesse children, Scholers, &c: and not vnfruitfully to consume them vpon Hawkes, Dogges, Horses, idle and vnprofitable seruauntes, &c. And Saincte Gregory appoynteth, that the goodes of the Churche shoulde be diuided into foure partes. One to the Byshoppe and to his familie for the mayntenaunce of hospitalitie and relief of the poore. The seconde, to the Clergye, that is to saye, to the Ministers, Deacons and Scholers. The thyrde, to the poore. The fourth, to the reparyng of the Temples. Here see we, that the third part of the Ecclesiasticall goodes is appoynted vnto the prouision of the poore. We see here also, that the fyrste and chefest part, whiche ought to be the best and largest, is appoynted to Byshoppes for the mayntenaunce of hospitalitie and reliefe of the poore. For albeit that hospitalitie is required in all spirituall Ministers, yet in Byshoppes cheifly. A Byshoppes house without hospitalitie, is as a tauerne without wyne. Their great courtes, their large houses, their wyde haulles, their longe & many tables, their greate yearely reuenewes, do euidently declare, what hospitalitie ought to be mayntayned of Byshops. Nowe to abuse these goodes, whiche are committed vnto them, not to hoorde vp, but to distribute, not to enriche them selues, but to relieue other and to bestowe them otherwise, then the good will of God is, and the auncient Churche of Christ hath appointed, is it a small offence? Saincte Hierome sayeth: It is a poynt of sacrilege, not to gene vnto the poore the thynges ꝑ appertayne vnto the poore. Agayne he sayeth: So many as with the goodes of the Churche satisfie their owne pleasure, are lyke to the Pharisees, whyche gaue money to ꝑ kepers of Christes sepulchre, to oppresse the glory of God. And Urbã Bishop of Rome sayth, ꝑ the goodes of ꝑ Churche ought not to be turned vnto any other vses, thẽ vnto Ecclesiastical vses & the cõmoditie of ꝑ poore. For they are, saith he, ꝑ oblacions of ꝑ faithfull, & ꝑ patrimonie of ꝑ poore, geuẽ vnto *Dist. 81. ca. Episcopus.* *Dist. 86. ca. Fratrem.* *11. q. 2. Can. Quatuor.* *Ad Pãmach. In Matth. cap. 28.*

the Lord for this purpose: If any man therfore (whiche God forbid) bestoweth them otherwise, let him takeheede, that he falleth not into the dānation of Ananias and Saphira, & be proued giltie of sacrilege. S. Bernarde sayth, ỹ those spirituall ministers, whiche are not content with ỹ liuing, whiche is sufficient, but vngodly & wickedly moreouer retayne ỹ vnto them selues for the maintenaunce of their owne pompe and delicate fare, whiche ought to be bestowed vpon the poore, synne greuously two manner of wayes. Firste, in that they robbe the poore of their goods. Secondly in that they abuse holy thinges vnto the satisfyeng of their vanities and filthy pleasures. Hereto agreeth *Cæsarius*, sayeng: Forasmuche as not only the tentes are not ours, but are appoynted for the reliefe of the congregacions, but also what soeuer we receaue more of God, then we haue nede of: that altogether ought we to bestowe vpon the poore. If we reserue that for our owne lustes, or vanities, whiche is appointed for the poore: looke how many people dye eyther for honger, or for want of clothes in al those places where we dwell, let vs be well assured, that at the daye of iudgement we shall render an accomptes for the lyues of them all. This is to hyll a manne, sayeth Sainct Ambrose, to denye him the thinges, that shoulde preserue his lyfe. Take hede ỹ thou do not shut the health of the nedy within thy coffers, and as in graues burye the lyfe of the poore. So sayeth the wiseman: The bread of the nedye is the lyfe of the poore: he that defraudeth hym of it, is a murderer. He is a verye theefe and robber, sayeth *Basilius Magnus*, whiche maketh that thing his owne, that he hath receaued to distribute and to geue abrode. For the breade, sayeth he, whiche thou retaynest and kepest, is the bread of the hongrye: the garment, whiche thou kepest in thy cheaste, is the garment of the naked: the shooe, that is moulde with thee, is the shooe of him that is vnshood: and the money, whiche thou hydest in the grounde, is the money of the nedye. Moreouer thou doest iniurie and playne wrong to so many as thou forsakest, when thou arte able to healpe them.

In Cantica, Sermo. 23.

Cæsarius in ad monitione.

Ambros. in Psal. cxix

Eccles. xxxiiii Serm. in diuites auaros.

Thus see we, howe necessarily hospitalitie and prouision makyng for the poore is required in a spirituall Pastore, and howe daungerous and perillous a thing it is to abuse the Churche goodes, and to transferre and turne them vnto any other vse, then they be appoynted for. Verely it is so necessary, that without it a Bysshoppe or any other spirituall Officer is counted an vnperfecte and vnsufficient feder of Christes flocke. And verely though there be many causes (as we haue tofore hearde,) that iustly ought to moue the Ecclesiasticall Ministers to be liberall in hospitalitie and prouision for the poore, and specially in these our dayes, and in this our realme: yet are there two cheifly, I meane, the stoppyng of the aduersaries mouthes, and the wynnyng of the weakelynges vnto the Gospell of Christe. When the aduersaries consider the state of the Churche, and howe greatly enriched and endowed with worldly possessions it is, and compare the hospitalitie of our men with the hospitalitie of their predecessoures, whiche were in the tyme of darkenesse, they straightwayes yell and crye out: Wordes they haue plentie: but where are their workes? Other they exhorte vnto mercifull liberalitie and liberall mercie vnto the poore: but where is their mercie, their liberalitie. They greatlye in their sermons commende hospitalitie, but where is their hospitalitie and frendlye entertaynement of the poore, whiche was in their predecessoures? Where is either meate, drincke, clothe, or money for the poore? The poore maye dye for honger in the stretes: so litle or rather nothyng is geuen to them at their gates, whiche moste cheifly ought to make prouision for the poore, yea whiche haue the poore mens goodes in their handes. What soeuer their predecessoures coulde get, they bestowed it in hospitalitie and releuyng of the poore. But nowe a dayes what soeuer our menne haue, they thyncke all to lytle for them selues and for theirs, so with no care are they ledde towarde the poore. Ought not these aduersaries mouthes to be stopped? Ought not suche liberalitie appeare in the Ecclesiasticall Ministers towarde the indigent and nedye, that the aduersaries

should

ſhould haue none occaſion, to ſpeake euil of them, or of their miniſtery: Sainct Paul would not vſe his libertie in thoſe thinges, which he myght lawfully haue taken & enioyed, becauſe he would not hynder the Goſpel of Chriſt. It were better for me to dye (ſaith he) then ẏ any man ſhould take away this reioyſing from me. Verely nothing is to be left vnattempted of Euãgelicall Paſtor, ẏ may further the Goſpell, ſo farre is it of ẏ thorow his vnliberall holdyng faſt & merciles behauiour towarde the poore he ought to hinder the proſperous progreſſe of the Goſpell. If Thapoſtle refuſed to take thoſe thinges whiche the lawe of God frely gaue him, becauſe he would geue none occaſion to ẏ calũniatour to ſpeake euill: ought not our Paſtores at this preſent in ſo great miſery and neceſſitie of the poore, liberally and wyllingly, to depart from ſome portion of ſuch thynges as be geuẽ vnto them to diſtribut, ẏ by this meanes they maye ſtop the mouthes of the aduerſaries: hauing foode & clothing, ſayth S. Paul, let vs be contẽt. For we brought nothing into the worlde, neither ſhall we cary any thing out of it. *i. Timoth. vi*

Agayne, when ſuch as are yet weake in knowledge of Chriſt and of his holy Goſpel heare ẏ hoſpitalitie is required in a ſpirituall Paſtor, and ſee nothyng in the Preachers but wynde & words, & no conſideracion of the poore, nor regarde of the nedye, but rather gredy gryping, careful couetouſneſſe, and hongry hoordyng vp of worldly goodes, contrary both to their doctrine and profeſſion: then take they ſmall courage to go forewarde in the Goſpell, yea they are rather diſcouraged and plucked away from the Goſpell, wyſhyng rather to remayne and continewe in ẏ doctrine which is full of outwarde good workes, then in that learnyng, whiche is onely full of good wordes. But cõtrarywiſe, if they ſee in the Preachers a redy & gredy affection & feruent ſtudie to healpe ẏ poore, to maintayne hoſpitalitie, to relieue the nedie, to ſuccour all men ẏ are in neceſſitie, to the vttermoſt of their power, ſekyng rather ẏ commoditie of other, then their owne priuate lucre & ſingular auauntage: they with embracing armes receaue the Goſpel, delight in the Goſpel, and are mightely confirmed in doctrine of the ſame. For what moued ſo many and ſo great multitudes of people to adioyne them ſelues in the begynnyng of Chriſtes Churche to the Chriſten congregacion, but the mutuall loue, hartye frendſhyppe, vnfayned amitie, perfecte vnitie of myndes in all godlyneſſe, gladde and redy proviſion for ẏ poore, equall diſtribucion of temporall thinges accordyng to euery mans neceſſitie, generall care for all men, & ſuch other fruites of Chriſten charitie, which they ſaw vnfaynedly to floriſhe among them ẏ profeſſed Chriſt? This redy diſpoſicion and bent good will to do good to other ought to ſhyne in all men, but ſpecially in ẏ Prelates and Paſtors of Chriſtes Churche, whiche by their vocacion and office are bounde not only to beſtow ſome honeſt portion of their liuing vpon the poore, but alſo to geue their liues for the flocke of Chriſt, as Chriſte him ſelfe ſayeth: A good ſhepheard geueth his life for his ſhepe. And S. Iohn ſayth: hereby perceaue we loue, becauſe he (*Chriſt*) gaue his life for vs: & we ought to geue our liues for ẏ brethrẽ. But who ſo hath this worlds good & ſeth his brother haue nede, & ſhutteth vp his cõpaſſion from him: how dwelleth the loue of God in hym? My babes, let vs not loue in worde, neyther in tonge, but in worke and truth. Certes he that doth nothing but rake and take, cratche and ſnatche, kepe and ſwepe all that he can get, & beſtoweth nothing vpõ the nedie, is rather an hyreling and a wolfe, thẽ a ſhepheard or feder: which euill diſpoſicion when ẏ weake Chriſtiãs, beholde and ſee in our Paſtoures: they are rather diſſuaded then perſuaded to receaue the pure doctrine of Chriſt. It ſhall therfore be conuenient, that all ſpirituall Paſtors, euery one accordyng to the bleſſyng that he hath receaued of God, as with ſpirituall foode, whiche is the worde of GOD and vertuous example of lyfe: ſo lykewyſe with corporall ſuſtenaunce to fede and relieue the nedye and poore flocke of Chriſte, that they maye be *Paſtores*, that is to ſaye, feders both in worde and worke, both ſpiritually and corporally. And that the godly Paſtors may be the more able to do this moſte worthy and commendable acte, that is to ſaye, to mayntayne hoſpitalitie, to receaue the poore afflicted Sainctes into their houſes, to relieue the nedie, to redeme ẏ godly priſonners,

Ioan. x.

i. Ioan. iii

Weake lynges

to comforte them that are in neceſſitie, &c. it is the dutie of all men whom God
Eſa.xlix hath bleſſed with worldly ſuſtaunce, but namely Kynges and Quenes, and o-
ther noble perſonages, whom the holy ſcripture tearmeth, the Nurſes of Gods
congregacion, not wickedly and vniuſtly like Julianus Apoſtata to pluck from
the Churche what ſoeuer by any meanes may be goten, but bounteouſly & libe-
rally after the manner of the noble and godly Emperoures, *Conſtantinus Mag-
nus, Theodoſius, Valens, Iuſtinianus*, &c, to enriche and endowe the Churche with
honorable and large giftes, that their bleſſing beyng plenteous, both the Min-
ſters of the Lordes worde and the poore of the Chriſten congregacion, maye be
not nyggardly and ſparingly, but liberally and frankly prouided for and ſuſtai
ned, that by this meanes the bleſſing of God may be the more large and bounte
i.Cor.ix ous toward thē againe, as it is written: If we ſowe vnto you ſpiritual thinges,
is it a great thing, if we reape your bodely things? If other be partakers of this
power ouer you, wherfore are not we rather? &c. Do ye not knowe, howe ỹ they
which minifter about holy thinges, liue of ỹ ſacrifice? They which wayt of the
temple, are partakers of the tēple. Euen ſo alſo did the Lorde ordayne, that they
Galat. vi which preach the Goſpell, ſhuld liue of the Goſpell. Alſo in an other place: Let
him that is taught in the worde, minifter vnto him that teacheth him in all
good thynges. Be not deceaued. God is not mocked. For what ſoeuer a manne
ſoweth, that ſhall he alſo reape. For he that ſoweth in the fleſhe, ſhall of the
fleſhe reape corrupcion. But he that ſoweth in the ſpirite, ſhall of the ſpirite
reape lyfe euerlaſtyng. Let vs not be wearye of well doyng. For when the time
is come, we ſhall reape without wearyneſſe. Whyles we haue therefore tyme,
let vs do good vnto all men, and ſpecially vnto them, which are of the houſe-
ii.Cor.ix holde of fayth. Item, He which ſoweth lytle, ſhall reape lytle. And he that
ſoweth (in geuyng) largely and freely, ſhall reape plenteouſly. And let euery
manne do accordyng as he hath purpoſed in his hearte, not grudgyngly or of
neceſſitie. For God loueth a cherefull geuer. God is able to make you ryche in
all grace, ỹ ye in all thinges hauing ſufficient vnto the vttermoſt, may be ritche
vnto all manner of good workes, as it is written, he hath ſparſed abrode, and
hath geuen to the poore: his righteouſneſſe remayneth for euer.

And the Miniſters of the Lordes worde plenteouſly diſtributyng what ſoe-
uer is rychely deliuered vnto them, or prouided afore hande by our Elders, that
not only they thē ſelues may haue their double honoure that is due vnto them,
but alſo haue what liberally to diſtribute to the neceſſitie of the Sainctes, ſhall
both garnyſhe the miniſterye with this their faithfull diſtribucion, ſet forth
the glorye of God, relieue ſuche as are in nede, ſtoppe the mouthes of the ad-
uerſaries, wynne other to the doctrine of Chriſte, and alſo get vnto them ſelues
a good name and commendable reporte with all men, leaue a worthy memo-
rye of their well doyng vnto their poſteritie, and at the greate day, for as much
as they haue faythfully accompliſhed this commaundement of their Lorde and
Luk.xix Maſter, *Occupye tyll I come*: they ſhall receaue an immortall rewarde, euen an
matth.xxv vncorruptible crowne of glorye, hearyng theſe moſt ioyfull and comfortable
worde ſpoken vnto them: Well, thou good and faythfull ſeruaunte, for as
much as thou haſt bene faithfull ouer fewe things, I will make thee ruler ouer
many thyngs: Enter into the ioye of thy Lord. And as Daniel ſayth: The wyſe
Dani.xii (ſuche as haue taught other) ſhall glyſter as the ſhynyng of heauen: and thoſe
that haue inſtructed the multitude vnto godlyneſſe, ſhal be as the ſtarres world
without ende.

I therefore (moſt reuerend fathers and my ſingulare good Lordes) hauyng
continually this commaundement of our Lord and maſter before myne eyes, *Oc-
cupye till I come*: haue done myne endeuour theſe xxvi. yeares (ſo longe haue I tra
uayled in the miniſterye) both by preaching and writyng, beſides my other ex-
erciſes, accordyng vnto the grace geuen me of God in this behalfe, to ſhewe my
ſelfe not altogether vnprofitable in this my vocacion & calling. My talēt, I frely
confeſſe, ỹ is committed vnto me, is litle, ſlender & baſe, & not to be cōpared with
the giftes of many our brethren in theſe our dayes, whoſe ſingular knowledge

and

and great learning I ſingularly and greatly reuerence, prayſe, & magnifie: and therefore in all my ſermons & writings I haue not attempted matters of hygh knowledge & farre remoued frō the common ſenſe & capacitie of the people, but I haue bene content at all times to handle ſuch matters, as might rather edifye the brethren, then to driue them into an admiration or ſtupare at ẏ doctrine of ſo rare, vnwonted, high, and vnſearcheable myſteries, and as might moſt make vnto ẏ auancement of vertue, and vnto the repreſſion of vice, alwayes hauyng before myne eyes this ſaying of the Pſalmographe: I do not exerciſe my ſelfe in great maters, or in ſuch things, as are to high for me, according to ẏ commaundement of the wyſe man, which ſayth: Seke not out the thyngs, ẏ are aboue thy capacitie, and ſearch not the ground of ſuch thyngs as are to mightye for thee: but loke what god hath commaunded thee, thinke vpon that alway, and be not curious in many of his workes. *Pſal. 131* *Eccleſ. iii.*

The ſumme of the authors doctrine.

To teach ẏ people to knowe themſelues and theyr ſaluacion in the bloud of Chriſt thorow fayth, & to walke worthy ẏ kindneſſe of god, leading a lyfe agreeable to the ſame, hath only bene the ſtoppe & marke, wher eunto I haue directed all my ſtudyes and trauayles both in preaching & in writing. I haue ſought in al my doings to offend none, but to pleaſe ẏ godly. And therfore haue I euer vſed a temporate, moderate, and quiet kynde both of preaching and of writing, ẏ by thys meanes I might winne ſome, and looſe as fewe as I might. Notwithſtanding (moſt reuerend fathers) ẏ chaunced not in all poyntes which I ſought, as Sathan is alwayes contrary to all well doings, and laboureth vnto ẏ vttermoſt of his power both by hymſelf and by hys miniſters, which chaunge themſelues into Angels of light, and faſhiō themſelues as though they were the miniſters of ryghteouſneſſe, to hynder and let what ſoeuer is entended to auance ẏ glory of God, and to encreaſe the number of ẏ faythfull, knowing ẏ his kingdome is in no poynt ſo defaced, as in ſetting forth the true doctrine of our ſaluacion in the death of Chriſt. For certayne mē (whoſe names I here paſſe ouer wt ſilence, committing the whole cauſe to hym ẏ iudgeth ryghteouſly, whiche alſo kepeth the truth agaynſt an other day, & will helpe them ẏ ſuffer wrong) which by theyr vocacion ought to haue encouraged and maintayned me in my vertuous ſtudyes and godly trauayles, ſought al meanes poſſible after long impriſōment and vngentle handling to deface both me and my doctrine, not only by open proclamacions condemning and burning my bokes, but alſo the bookes of many learned men here in thys Realme of England, and alſo ẏ workes of the beſt and greateſt learned men ẏ are beyond the ſeas. And although ẏ vniuſt condemnacion of my bokes by publique authoritie at the pleaſure of a fewe, which then alone ſemed to rule the roſte, dyd not a litle greue me: yet foraſmuch as I had ẏ fellowſhip of other men in thys behalfe, whiche farre excelled me both in wyſedome, knowledge, and learning, it dyd ſomwhat comfort me, yet Notwithſtanding greatly lamentyng the malicious and obſtinate blyndneſſe of our malicious and obſtinate aduerſaryes, which contrarye to theyr knowledge, & contrarye to theyr owne conſcience condemned thoſe thynges in our bokes, which they them ſelues moſt certaynly knewe to be true, and agreable to the worde of God, yea and dayly prayed for theyr conuerſion, if ẏ God at any time would geue them repentaunce for to know the truth, and ẏ they myght come to themſelues agayne out of the ſnares of the deuil, which were holden captiue of hym at hys will, and ſo at the laſt become ſaued. The fault ẏ they founde with vs or with our bokes, was no fault in dede, but a very quarellpicking, as theyr manner is. They will be counted alone to be wiſe, alone to haue the knowledge and vnderſtanding of all thyngs both prophane & diuine. What ſoeuer they bring forth alth ough neuer ſo prodigious and monſtrelyke, they wonder at, extoll, commend, prayſe & magnifye, and count it as an oracle of Apollo, yea as a voyce commyng downe from heauen, ſo blinded are they with ſelfe loue, being of the number of them, whiche ſtrayne out a gnat, and ſwalowe in a Camell. But what ſoeuer other with greate labours and payne trauayle and bryng forth ẏ is *ii. Cor. xi.* *i. Pet. iii* *Pſal. 146.* *ii. Time. ii.* *Math. xxiii.*

is out of hand iudged heretical, schismatical, offensiue, slaunderous, erroneous, contrary to our mother holy church, enemye to ỹ common wealth of men, noysome to all countreyes and Realmes, and at the last, what not? so greatly hath malice blinded theyr eyes, being of ỹ number of them, whiche deale extremely with ỹ louers of ryghteousnesse, and take away their laboures. But forasmuch as tyme hath brought her doughter *Truth* vnto light againe in these our dayes, so ỹ now she dare shewe her face in the sight of al men, hauing also not a fewe, yea and those the most worthy, most noble, most learned, most vertuous, frendly and fauourable vnto her, so ỹ neyther Ieoakim, nor Antiochus can destroy the bokes any more ỹ are written thorowe the spirite of God by many godly and learned men: I being not a litle encouraged with ỹ blessed felicitie and happye state of thys our age, which I wishe and desire of God to be continuall vnto the end ỹ Antichrist ỹ sonne of perdicion shortly may be slayne with the breathe of the Lords mouth, haue at ỹ instant desire of certaine godly and zelous brethren reuised and diligently perused fyrst of al the bokes, which before .rr. yeares past I published and set forth vnder ỹ name of *Theodore Bassille:* which bokes I haue so now newly recognised and diligently corrected, ỹ I truste, if *Momus* hymselfe shoulde reade them, he could not fynde what iustly to calumniate, or to pycke quarels with, although I am not ignorant, howe easye a thyng it is to fynde a staffe, if a mā be mynded to beate a dogge. In this fyrst tome or volume in stead of the Catechisme, which then I made in meter, I haue written a newe Catechisme both long and large, wherin I haue comprehended ỹ summe of the holy Scripture: so ỹ in that one boke the Christen Reader shall easly fynde, whatsoeuer is necessary to be knowen, whether doctryne or manners be considered. Agayne, forasmuch as a certayne boke treatyng of Matrimonie compyled by the great learned and famous Clerke Master *Henry Bullinger* in the Dutch tonge, and translated into our speche by ỹ godly & zelous man Master *Myles Couerdale*, borne to setforth the true Christen doctrine both by tonge and penne, was also for the more redy sale setforth in my name by ỹ hongry prynter with my preface, to make it the more plausible to ỹ Readers: in place therof I haue written a new worke of Matrimonie, wherin I haue at large handled what soeuer may seme necessarily to appertayne vnto that matter.

Sap. v.

The fyrst tome of the authors workes.

M. Henrye Bullinger.

M. Myles Couerdale.

In the second tome I haue comprehended al those workes, which I wrote vnder the godly reygne of the most blessed and vertuous kyng *Edwarde* the sixte, a Prince worthy of immortalitie, if immortalitie mighte chaunce to a mortall man. In thys volume are contayned diuerse litle treatises persuading vnto vertue, and dissuading from vice, as I may speake nothing of the principal poynts of Christen religion, and of the Godly exercises of a true & deuoute Christian towarde the Lord hys God, both by spirituall meditacions, godly prayers, harty thankesgeuings, &c.

The second tome of the authors workes.

In ỹ thyrd volume, wherof part I wrote vnder ỹ vnhappy reygne of Queene Mary in the tyme of cruell persecution, and part vnder the most blessed and florishing reygne of thys our most gracious Lady Queene *Elizabeth* a most worthy Patronesse of all true religion and good learning, a most noble defender of all godly disposed people, a noble Conquerour of Antichrist and of hys most wicked kingdome, a Princesse for her knowledge, learning, wisedome, godlynesse, and vertue, for her tender affection toward vs her graces subiectes, yea and for her clemencie toward all men, euen her very aduersaries worthy, whose prayses the eloquent Oratours, with their fugred and ornate eloquence ỹ noble Historiographers with their learned pennes, the famous Poets with their most pleasaunt meter, may commend to immortalitie.

The thyrd volume of the authors workes.

In thys thyrde volume, I say, as the time and manners of men iustly required, I haue somwhat more sharped my penne in some places against Antichrist and his Babilonicall broode, then in my bookes heretofore made and published In them also I haue disclosed a great number of Antichrists inuglings, superstitions, newe found sectes, pardons, pilgrimages, ceremonies, and suche lyke deuises.

Antichrist disclosed.

uiſes. I haue alſo ſhewed what is to be thought of the byſhop of Rómes primacie, which he chalengeth ouer and aboue al other, yea and ẏ by the faithful teſtimonies of certaine moſt faythful writers both auncient & of this our time. In fine, I haue diſplayed the wicked kingdome of the ſonne of perdicion and ſet it forth in hys liuely colours, ẏ all men, if they be not obſtinately blinde, and willingly ſet themſelues againſt the manifeſt truth of gods word, may eaſly know Antichriſt and beware of his woluiſhe whealpes & of their Phariſaicall leauen. Notwithſtanding I haue not ſo dealt with the aduerſaries of Gods true religion in any of my bokes, ẏ I haue at any time forgotten Chriſten modeſtie, or paſſed the bounds of frendly peace. I haue fought not with the men (whoſe ſaluacion in ẏ bloud of Chriſt I wyſhe no leſſe then myne owñ) but with their errors and wicked doctrines, which they ſtoutly, yea with tooth and nayle, as they vſe to ſay, defend againſt ẏ true doctrine of our Sauiour Chriſt, and againſt ẏ vſe, practiſe, and teaching of the auncient fathers of Chriſtes church, perſecuting al ſuch as ſpeake or write againſt their fonde fanſies, idle imaginacions, triſling traditions, deueliſhe decrees, Antichriſtian actes, croked cuſtomes, cankred conſtitucions, wicked vnwritẽ veretyes, ſuperſticious ceremonies, &c, with ſwearde and halter, with ſtocking and blocking, with chayning and manacleing, with burning and drowning, with impriſonment, and baniſhment, &c: By this meanes declaring, whoſe children they are: verely euen hys, which was a liar and a murderer from the beginning. For Abell perſecuted not Cain, but Cain, Abel. Neyther dyd Jacob perſecute Eſau, but Eſau, Jacob. Nor yet Iſaac Iſmaell, nor Dauid Saule, but contrary wyſe. Notwithſtanding if theyr vniuſt perſecution were recompenſed with iuſt execution by ẏ handes of them, to whom God hath committed the ſwearde for ẏ defence of hys truth: were it a matter out of ẏ way and not to be ſuffered? God in the olde law cõmaunded, ẏ al falſe prophets and teachers, which went about with their falſe and corrupt doctrine to turne away the peoples heartes from their Lord God vnto falſe and ſtraunge Gods, ſhould be ſlayne and dye ẏ death. Dauid ẏ moſt worthy & ryghteous magiſtrate ſayth: There ſhall no deceatfull perſons dwell in my houſe. He ẏ telleth lyes, ſhal not tary in my ſight. I ſhal ſoone deſtroy all the vngodly ẏ are in the land, ẏ I may roote out all wicked doers from the citie of the Lord. S. Paule ſayth, ẏ the magiſtrate is the miniſter of God to take vengeaunce on them ẏ do euill: neyther beareth he the ſwearde in vayne. And to whom are theſe wordes of the holy ghoſt vnknowen, ſpoken to the faythful people of God againſt ẏ whore of Babilon and all her marked marchauntes? Come away from her, my people, ẏ ye be not partakers of her ſinnes, and ẏ ye receaue not of her plages. For her ſinnes are gone vp to heauen, and God hath remembred her wickednelle. Reward her, euen as ſhe rewarded you, & gene her double according to her workes, and poure in double to her in the ſame cup, which ſhe filled vnto you. As muche as ſhe glorified her ſelfe, and liued wantonly, ſo much poure ye in to her of punyſhment and ſorowe. For ſhe ſayd in her ſelf: I ſit being a Queene, and am no wydowe, and ſhall ſee no ſorowe. Therfore ſhall her plages come in one daye: death and ſorow, and hunger: and ſhe ſhall be brent with fyre. For ſtrong is the Lord God, which ſhall iudge her.

Ioan. viii.

Deu. xiii.

Pſal. 101

Rom. xiii.

Apoc. xviii.

I ſpeake not thys to the end, ẏ I being a priuate perſon wiſhe the deſtructiõ, and thurſt the bloud of the aduerſaries of Gods truth (whoſe conuerſion and amendment I dayly deſyre of God with all my heart, although moſt miſerably and vniuſtly intreated of them diuerſe times from my fyrſt entring into the miniſterye, but only to ſhewe by ẏ way, what the Chriſtẽ magiſtrates may do with them by the authoritye of Gods word, ẏ are the ſworne, obſtinate, ſtiffenecked and incorrigible enemyes of Gods true religion, and ẏ ſturdye and ſtoute maintayners of Antichriſt and of hys kyngdome againſt the lawes both of God and man. Notwithſtanding whatſoeuer I haue written againſt ẏ doctryne of Antichriſt in thys thyrd volume, I haue not done it with vncharitable raylynges, cruell wordes, fyrye inuectiues, taunting termes, vnſauery ſcoffings, vnconiely

teſtyngs

seſtings, &c, but with the authoꝛitye of the holy ſcriptures, and with the teſtimo
nyes of the Godly auncient fathers, ſeking al meanes poſſible to edifye, and not
to deſtroy, to pleaſe, and not to diſpleaſe, and yet not ſo to pleaſe, ẏ I will diſ-
pleaſe God, and betray his truth, oꝛ ſo wynke at abuſes, ẏ I haue ſpared to diſ-
Galat. i. cloſe them, and to ſet foꝛth the true vſe of thinges accoꝛding to Gods holy oꝛdi-
naunce. Foꝛ as S. Paule ſayth: If I ſhoulde pleaſe men (he ſpeaketh of wicked
men and of the aduerſaryes of Gods woꝛd) I could not be ẏ ſeruaunt of Chriſt.

Theſe my woꝛkes after ẏ I had finiſhed and diligently peruſed, conſidering
with my ſelfe to whom I might moſt conueniently offer them: your honoures
came ſtreyghtwayes vnto my remembꝛaunce, as perſons moſt mete, to whom
I ſhould dedicate theſe my labours: partlye bycauſe your wiſedomes being the
chiefe pꝛelates and paſtoꝛs of Chriſtes flocke in this Realme of England, are
beſt able to iudge of my doctrine, to whoſe iudgement I offer both my ſelfe and
all my woꝛkes eyther to ſtand oꝛ to fall: partly, ẏ they being publyſhed and cõ-
mended to the readers vnder the defence of your honours names, may ẏ moꝛe
ioyfully be deſired, receaued, & embꝛaſed of other. Foꝛ thys our Realme of En-
glãd reuerenceth you as fathers, honoureth you as Godly paſtoꝛs, beareth you
as true miniſters of Chriſt, followeth you as faythful guides, beholdeth you as
lanterns of light and mirrours of all ver tue, dependeth on your ſincere & pure
iudgement in al matters of Chriſtẽ religion, cõmitteth ẏ tuicion of their ſoules
to your paſtoꝛall diligence, and iudgeth themſelues then moſt bleſſed, happye,
and foꝛtunate, when they can dꝛawe moſt nyghe vnto your doctrine and life, as
markes, who ſo toucheth, ſhall obtayne the cꝛowne of gloꝛious immoꝛtalitie &
immoꝛtall gloꝛy. Our common countreye eſteemeth you in doctrine, ſincere and
ſound: in lyfe, pure and vncoꝛrupt: and accoꝛding vnto their eſtimacion of you
(I doubt not) ye ſhew your ſelues to be the ſame, ẏ ye are reputed to be. In doc-
trine, ye ſet befoꝛe your eyes continually ẏ wholeſome learning of our ſauiour
Chriſt, and accoꝛding to the ſame ye foꝛme and frame all your ſermons, al your
doctrines, al your exhoꝛtacions without any intermixcion of mans idle inuenci-
ons and trifling tradicions. In this behalfe ye reſpect neither King noꝛ Kaiſer,
neyther Pope noꝛ Cardinall, neither articles noꝛ iniunctions, neither actes noꝛ
pꝛoclamacions of any woꝛldly ruler, neither foꝛecaſte noꝛ polecie, neither ſafe-
gard of body noꝛ indemnitie of goods, but come life, come death, come pꝛoſperi-
tie, come aduerſitie, come fauoure, come diſpleaſure, come loſſe of goods, come
conſeruacion of the ſame: all your ioye, gloꝛye, and felicitie is truly & faythfully
accoꝛding to your vocacion and calling to ſet foꝛth the woꝛde of God. No cruel
foꝛtune can diſmay you, noꝛ pluche you from doing your office: Neither is your
Act. xx. life dere vnto you, ſo ẏ ye may fulfill your courſe with ioye, and the miniſtraci-
on of the woꝛde, which ye haue receaued of the Loꝛd Jeſu, to teſtifye the Goſpel
of the grace of god. Biſhops in times paſt were wont to be occupied in annoy-
ling and cꝛoſſing the foꝛeheades of infantes, in Chriſtening bels, in hallowing
churches, copes, veſtmentes, altars, alterclothes, and in ſuch like trifling tradi-
cions of men: but all your ſtudye, labour, and trauaile is, to purge the church of
Chriſte from the vnſauerye dꝛegges of ẏ whoꝛe of Babilon that ſinfull Sina-
goge of Sathan, to plant the true religion of God in the heartes of the people,
to moue them vnto repentaunce and vnto the knowledge of themſelues, to ex-
hoꝛt them to ſeke theyꝛ ſaluacio̅ in the mercies of god by fayth, to repoſe al their
affiaunce and truſt in the death of Chriſt, whiche alone is our lyfe, health, and
gloꝛy, to become newe creatures, and to walke woꝛthy the kindneſſe of God in
all their life and conuerſation, that they may appeare to be truly regenerate in
Chriſt Jeſu.

Other Biſhops heretofoꝛe haue buſyed themſelues in the ſtudyes of woꝛldly
affayꝛes. But all your diligence is in reading the holy Scꝛiptures and the aun-
cient wꝛitings of the holy and Catholike Doctoꝛs of Chriſtes churche, that ye
may be able not only to render a reaſon of the doctrine whiche ye now teache,
but alſo to conuince, refel, confute, and ouercome the aduerſaries of gods truth:

yea

yea and to gene your liues also for the same, if nede requyre.

And as ye shewe your selues true Bishops and pastors of Christes church in word and doctrine: so do ye likewise in conuersatiō and life. The people behold you as bryght lampes and shinyng lightes in the world. As they see you cladde with vestures and colours white and blacke (ẏ white rochet signifieth purtie & innocencie of life: the blacke chymer, mortification to the world and al worldly things, so ẏ ye set your whole affection on heauenly things, and not on earthly things, as the Apostle sayeth: Ye are dead (*vnto the worlde*) and your life is hyd with Christ in God.) So fynd they in your behauiour nothing but vncorrupti- *Colos. iii.*
on of life, and contempt of worldly things: so farre is it of ẏ ye be led with any worldly or carnall affection, eyther couetousnesse, ambicion, pryde, &c. All your whole life is nothing els, than a mirrour of vertue, and glasse of godlines wher in all men may see and learne to depart from euill, and to do good: to dye vnto sinne, and to liue vnto righteousnesse.

Agayne, where as heretofore many of your vocation and calling were studi- ous of worldly things, bet to gather together the transitorie treasures and pas- sing away possessions of this wicked world, to the end ẏ they might scrape toge ther great and innumerable summes of golde and siluer, by thys meanes pro- uidyng for an harde winter, as they vse to saye, if any shoulde chaunce to come, or that with suche and so great aboundaunce of worldlye goodes they myghte enryche theyr kinnesfolke and frendes, as though God had no care for them, &c. Your wysedomes diligently consideryng, that ye are not the proper owners of the Ecclesiasticall possessions, but rather (prouision for you and for your fami- lye honourablye made) the dispensatoures and stewardes of the same vnto the profite and commoditie of the poore Christiās, for whose sake also those goods in tymes paste were geuen of our Godly Elders to the Churche of Christ, that by thys meanes not only suche as liue in the ministerie, but also the indigente and nedye people in theyr necessitie, might be succoured, relieued, and holpen, ye largely and liberally mayntain hospitalitie. To the hungry ye gladly breake your bread: the naked ye cloth with necessarye garmentes, the harbourlesse ye bring into your house, and whosoeuer hath nede, hym ye liberally succoure and sustayne, hauing a care with the Apostle for al men, ẏ none (so muche as ligheth in you) may lacke, and be ouercome with miserye. Ye are not vnlike to that aun cient Bishoppe and Godly Father, which rather wished the stonye temples to wante their precious furniture, than that the liuing temples of God shoulde wante their necessarye foode and rayment. Ye are also of that same affection, that an other auncient and Godly Bishop was, which being demaunded, when he laye on his death bedde, who shoulde be his executoures, and enioye his goods after his departure, answered and said: *I wil, that the poore people haue all my goods.* Neyther are ye estraunged from the minde of a certaine vertuous, and charita- ble Bishop, which, rather than the poore shoulde perysshe, chose to bestowe not only the Ecclesiasticall goods, but also hys owne patrimonie. All your glorye and ioye is to see the poore members of Christe lacke no good and necessarye thyng. Your honoures thynke your selues then to bee in beste estate and moste worthyly to doe your office, when ye shewe moste liberalitie vnto the poore, knowing that there is no treasure, no riches, no golde, no siluer better layd vp, than that whiche is couched in the bosome of the poore and nedye, that ye maye be founde pastors and feders not onely in worde and life, but also in hospitali- tie and prouisiō making for the poore, after the examples of Christ, his Apostles and the godly olde fathers of Christes church.

When suche and so greate vertues reygne and florishe in your honoures o- penly and in the sighte of all men vnto the good example of other, and vnto the greate glorye of Gods moste glorious name: as I am glad for thys my natiue countreye, to whom it hath chaunced after so many cruell and boysteous tem- pestes to haue so gentle, so louing, so fauourable, so mercifull, so Godly, and so lear-

learned paſtors and fathers: euen ſo do I wiſh your eſtate to be alwayes honourable and proſperous, that we may thorowe your Godly trauailes long enioye this moſte noble and ſingulare benefite of God, I meane, the true doctrine of Chriſtes Goſpell, vnto the exceding great ioy and conſolacion of al true Chriſtians, and vnto the vtter confuſion of Antichriſt and of his adherentes. And that this thing maye moſte fortunately come to paſſe, I ſhall (as I do dayly) pray to God the Father of our Lord Ieſus Chriſt to preſerue your Lordſhips in health, wealth, and proſperous felicitie with daily increaſe of honour: moſt humbly beſeching you to take in good part theſe my rude and groſſe trauailes, whiche with all humilitie I offer to your honoures.

Chriſt that high and euerlaſting Biſhop preſerue your good Lordſhips in his fayth feare, and loue vnto the end, ỹ al your enterpriſes may turne vn to the glorie of his moſt bleſſed name, & vnto the profite of his holy congregacion, that when the chiefe ſhepeheard ſhall appeare, ye may receaue the incorruptible crowne of glorye.

1. Pet. v.

AMEN.

From the Cathedrall and Metropoliticall Churche of Chriſtes in Canterbury, the xvii. day of January. In the yeare of our Lord. 1564.

Your honoures moſt humble and dayly Oratoure:

Thomas Becon.

11 JU 62

The firſt part

of the bokes, whiche Thomas Becon made and publiſhed in ỹ name of Theodor Baſille, diligẽtly peruſed and cõrected, and now newely ſet forth in this preſent yere of our Lorde.

1560.

The names of the bokes

contayned in thys firſt parte.

1. The Newes out of Heauen.
2. The Chriſtmas Banket.
3. The Potacion for Lent.
4. The Pathway vnto Prayer.
5. The Noſegay.
6. The Nolecye of warre.
7. Dauids Harpe.
8. The Newe yeres gyfte.
9. The Inuectiue againſt ſwearing
10. The Gouernaunce of vertue.
11. The Catechiſme.
12. The boke of Matrimonie.

The Newes oute of heauen both pleasaunt and ioyfull, lately set forth to the great consolacion and comfort of all true Christians by Thomas Becon.

Rom.x.

O howe beautifull are the feete of them which bring the glad tidinges of peace and shew good and mery newes.

Luke.2.

¶ Be not afraid. For beholde, I bring you tidings of greate ioy, that shall come to all people. For vnto you is borne this day in the citie of Dauid a Sauiour, which is Christ the Lorde.

Ioan.7.

¶ My doctrine is not mine, but his that sente me. If any man will doe hys will, he shal knowe of the doctrine, whether it be of God, or whether I speake of my selfe. He that speaketh of himselfe, seketh his own prayse. But whosoeuer seketh hys praise that sent him, he is true, and no vnrighteousnes is in hym.

Ioan.8.

¶ He that is of God, heareth the wordes of God,

Ioan.18.

¶ Euery one that is of the trueth, heareth my voice.

¶R.P.D.D. Ioannes Park-

hurſtus Epiſcopus Noruuicenſis ad Thomam Bæconum.

VIdi & perlegi doctos Bæcone libellos,
Quos tua non pridem ſancta Minerua dedit.
Diſpeream ſiquid legi vnquam ſanctius, aut ſi
Quid potuit populo tradier vti lius.
Auſpice perge Deo tales vulgare libellos,
Vani loquax ſed nec lingua timenda tibi eſt.
Sic Chriſtum poſſis auido inculcare popello,
Sic poſſis nomen condecorare tuum.

Ad Lectorem Iacobi Cathhilli Carmẽ.

PErlege Bæconum patria tibi voce loquentem,
Quisquis es: & tempus diſperiſſe neges.
Es rudis, & nulla ſat dum formatus ab arte,
Erudit hic Chriſti congnitione ſatis.
Doctus es, & titulos tibi multa ſcientia donat,
Diſcere, ne timeas, iſta legendo potes.
Hinc animi medicina tui, via certa ſalutis,
Et vitæ poterit norma ſequenda peti.

In tria volumina operum Thomæ Bæconi I.C. carmen.

HInc, quæ ferre queas, ſcitaris commoda lector?
Et quid tanta ſtrues, vtilitatis habet?
Hæc, præcepta dabunt tibi, trina volumina, vitæ,
Et triados ſuperæ, iuſſa ſacrata ſerent.
Vtq́, parem numerũ, par numinis æquat imago:
Sic, parilem promet, ſcriptio materiam.
Authoris vigiles, commouit ſuada labores,
Et cœptis voluit fructibus, ire comes.
Huc igitur quicunq́, cupis cœleſte cacumen,
Tuta eſt, acceleres, hic patefacta via.
Cuius at a labris hæc ſit ſuadela profecta,
Atq́, ſalis ſcatebras, noſcere lector aues?
Bæconi proprio, illuſtrata volumina Marte,
Bæconum celebri grata canore colant.

Ad lectorem Epigramma Eliſei Bomelij Phyſici.

CVm poſcit dubijs Eccleſia preßa leuamen
Rebus, & in pelago iam peritura ratis,
Nauarchas Chriſtus cæleſti mittit ab arce,
Diuina proram qui tueantur ope:
Quorum præſidio protecta Eccleſia ſiſtat
Ceu rupes, rapido non violata mari.
Hi multum ingenio, multum linguaq́ valentes,
Impia confutant dogmata, vera docent.
Atq́ Euangelij ſanctiſſima ſemina ſpargunt,
Vnde redit ſacris luxq́, nitorq́, libris.
Talem noſtra tenent Pelidem ſæcla, Beconum
Præconem vérbi, maxime Chriſte, tui.
Deſuper hic miſſus, quaßæ ſit vt anchora Cymbæ
Rectoris quoties mæſta requirit opem.
Hoc nullo peritura die monumenta Beconi
Oſtendunt, varijs vaſa referta bonis.
Haud dictu facile eſt, ex cornu diuite nobis
Fuderit in cupidos munera quanta ſinus.
Quicquid habent veterũ perplexa volumina Patrũ,
Ille tribus mira texuit arte libris.
Quos Daius terſos prælo commiſit, vt inde
Maxima percipiat commoda, ſacra cohors.
Hos voluas, quiſquis vis myſtica verba docere,
Elabi manibus nec patiare tuis.

¶ To the right worshipfull

Maister George Pierpount. Thomas Becon wisseth continuall healthy and prospe-rous felicite.

IF with studious and attent mindes we read the most sacred scriptures marking wel such thinges as make to oure informacion, learning, eruditiō, and encrease of diuine knowledge, we shal easely and without any difficulte perceaue that among al other vertues and fruites of the spirit, Christ our Lord and Sauioure exhorteth vs vnto none so much as to loue and charite. In this thing, saith he, shal al men know that ye are my disciples, if one of you loue another: as though he should say, other mens seruaūts are known by their maisters cognisaunces, I will also that you which are my disciples be known by my cognisaunce in lyke maner, which is loue comming out of a pure hart, and a good conscience, and a faith not fained. And as Christ himselfe did inculke and beat in nothyng so muche, as pure loue and feruent charite: so did the Prophetes and Apostles in all their sermons & writinges, aboue al thinges exhort mē to mutual loue, yea and that vnfained, as we may see in their prophecies and Epistles, in somuch that S. Paule saith, that though he could speake with the tonges of men and aungels, and yet had no loue: he were euen as sounding brasse or as a tingling cimbal. And though he could prophecy and vnderstond al secretes and al knowledge, & had al faith so that he could moue mountaynes out of their places and yet had not loue: he were nothing. And though he bestowed al his goods to fede the poore, yea and though he gaue his body euen to be burnt, and yet had no loue, it profiteth him nothing. The excellency of this Christen loue must nedes be great and inestimable, seing that without it nothing is acceptable in the sight of God, though it be iudged of the world to be a work of neuer so hie and singulare merit. Of this loue Christ did prophecy that it should wax cold in the harts of many now these last dates, & that wickednes should abound and be plentuous. Certes according to his prophecy, which euer is true, in asmuch as he is the self trueth and cannot lie, is it come to passe. For if we consither wel the maners of men at this present, we shall without doubt easely perceaue that this Christen loue toward god and our neighbour reigneth but in the harts of a few. And that they haue nothyng lesse than that true & working faith, which the holy scriptures cōmend so highly in euery place. For the Christen faith worketh by charite, saieth S. Paul. Now in asmuch as the faith whereof so many boste now a dates, worketh not this charite or loue in them, it is manifest and an euident argument, that their faith, as S. James calleth it, is a dead fayth, that is: a fayth in name but not in dede. If there were true and liuish faith, than would it worke loue in their harts, both toward god and their neighbours. Again, if there were such a loue as is the fulfilling of the law, than would it when time requireth and an occasiō is geuē, shew forth it self by external operaciō & outwarde working. Who cā iustly affirme ỹ he loueth god & yet worketh not his wil, nor yet walketh in the way of his most godly cōmaundementes. He that saith I know him, and keepeth not his commaundement, saieth S. John, is a lier, & the trueth is not in him. But he that kepeth his worde, truly in him is the loue of god perfect. Again, this is the loue of god, that we kepe his commaundementes. Behold, S. John saieth,

Loue is the cognisaunce and badge whereby Christes seruauntes are knowē. *Ioh. xiii.*

i. Tim. i.

Of loue.

i. Cor. xiii.

Without charite nothyng pleaseth God. *Math. xxiiii. Iohn. xiii. Titum. i.*

Fayth worketh by loue *Galla. v. Iacob. ii.*

Of loue toward God. *Rom. xv. i. Timo. i. Psalm. i.*

i. Iohn. ii.

i. Ioan. v.

that the loue of god is in none, but in thē only which do his wil. Nether do Chriſts sayings differ from this: if ye loue me (saith he) kepe my commaundementes. He that hath my commaundements and kepeth them, he it is that loueth me. If any man loueth me, he wil kepe my worde. He that loueth not me, kepeth not my words. If ye kepe my commaundements, ye shal abide in my loue. Ye are my frendes, if ye do these things that I commaunde you. Christ saith here plainly, that whosoeuer hath an harty and vnfayned loue towarde him, kepeth his commaundements: but if any do the contrary, surely he loueth not Christ. How than may these men be recounted and iudged to loue Christ, whan they go not about to fulfil one point of his worde? His word is that they should loue him with al their hart mind, soule & strength: But in the stede of him, they loue them selues, their carnal pleasures and worldly vanities: the end wherof is damnacion. His word is that they should honour and reuerence Gods most holy and blessed name, but they omitting the iust honour of it, blaspheme it, raile on it, and wickedly swear by it to the great defasing of gods glory, so much as lieth in their power. For thorowe their wickednes the name of god is stil blaspheмed, railed vpon, & euil spoken of, as ỹ holy scriptures saith. If Christen princes do not shortly find some remedy to exile and banish this most detestable, hainous, and abhominable maner of swearing out of their realmes: certes it is to be feared, yea we may be certain, ỹ god wil powre out vpon vs his vengeaūce, and plage vs greuously, although we haue not wanted, nor yet daily do, diuers tokens of his fearce anger toward vs, and yet doe we not repent and amend. God is a righteous iudge, and god is euer threatning. If men wil not turne, he wil whet his sweard, bend his bowe and make it ready. He wil prepare him the weapons of death, & orden his arrowes to destroy. Again, his word is, that they should sanctify the Sabboth day, that is, so to temperate themselues and abstain frō wicked lustes, that they may quietly meditate in gods law, read the holy scriptures, geue themselues to diuine contemplacion, talke of serious matters, pray to god for grace, geue him thanks for his benefites, visite the sicke and comforties, and continually be geuen to the workes of the spirite. But what do they lesse: the most sacred and holy Bible (thankes be to God which hath brought these things to passe, by his dearely beloued seruaunt and our king Henry the eight, a prince of famous renowne and immortal glory, whose graces highnes I most hūbly beseech almighty god, in whose hands the hart of euery king is, like as are the riuers of water, to turne it whither soeuer it shalbe his pleasure to beutify with the benefit of perpetual helth, that his most excellent maiesty liuing here among vs his faithful subiectes the yeres of aunciēt Nestor or sage Tithonus may stil cōtinually auaunce, promote and set vp Christs most blessed gospell, to the glory of god, the saluacion of his subiectes soules, the immortality of his graces most noble renowne, & to the vtter confusion of Antichrist & his kingdom: the most sacred and holy Bible, I say, is now had among vs in our vulgare tonge, and frely permitted to be read of all men vniuersally, at times conuenient without any let or perturbacion euen in the churches, but how many read it: Merely a man may come into some churches & see the Bible so inclosed & wrapped about wt dust, euen as the pulpet in like maner is both with dust & copwebbes, that with his finger he may writ vpō ỹ Bible this Epitaph. *Ecce nunc in puluere dormio.* that is to say, Beholde I slepe now in the dust. So litle pleasure haue these filthy swine & currish dogges in ỹ most swete & singuler treasure, which is the meate of the soule, the sweard of the spirite, the tree of life, the lanterne to our fete, and the light to our pathes, which also turneth soules, geueth wisedom euen vnto babes, reioiseth ỹ hart, geueth light vnto the eyes, & is able to saue the soules ether of the readers or hearers, if they earnestly folowe it. O cruell murtherers of their owne soules. Merely this is the condemnacion ỹ the lyght is come into the world, & men loue ỹ darknes more then ỹ light, for their workes are euil. Whosoeuer doth euil hateth ỹ light, and commeth not to the light, ỹ his dedes should not be reproued: but he ỹ doth the truth, commeth to the light ỹ his workes may be knowen that they are done by god. Merely I thinke the wrath of god to be so whot against vs,

that

Iohn, xiiii.

Iohn. xv.

He loueth Christ that kepeth his worde.

Exod. xx.
Deute. vi.
Mat. xxii.
Philip. iii.
Deut. v.

Of swearyng.

Esay. vii.
Eze. xxxvi.
Rom. ii.

Would god it mighte once come to passe.

Psal. vii.
Deut. v.

What it is to sanctifie the Sabboth day.

King Henry the eight

Prouer. xxi.

The holy Bible frely permitted to be read in the English tonge.

Iob. vii.
Deut. viii.
Math. iiii.
Ephe. vi.
Prouer. iii.
Psa. cxviii.
Psal. xviii.
Iacob. i.
Iohn. iii.

Beware therfore betymes.

that except we hoztly repent, and receiue thys glozious light of Chzists most blessed gospel which now is come among vs, with more thankfull harts than we haue done hitherto, God will surely take it away again from vs, & cõmytte vs into more blind darknes than euer we wer involued and wrapped in before. He loued turning, saith the Psalmographe, and it shal come vnto him. He would not haue the dwelling, and therfore shal it be far from him. The kingdome of God shalbe taken from you faith Chzist, and shalbe geuen to such as shall bzyng forth the fruites of it. Such as thus wilfully despise Gods wozd, are like to ỹ old godlatets and disobedient rebelles the Iewes, which had rather be in Egipte among the grely fleshe pottes, than to be in the seruice of God eating Manna that celestial and Angelis food. But as they for their disobedient and vnthankfull harts wer extremely punished, so shal these wicked hypocrites be, except with al hast they repent & turne. And as they are negligent in reading the holy scriptures, so are they also in deuout meditacion and feruent prayer. They are commaunded they say, to pray in secret. Merely many of the pray so secretly, that neither God noz man know any thing at al of their prayer. O new kind of praying. How they vnit the poze and comfortles accozding to gods precept, their daily maners do shew, foz to the ale house and tauernes ronne they as flockes of sheep vpon the Holidaies and other holy dayes, so sone as seruice is done, yea many before it is begun, beraule they at long foz to cõe to late, wher they eate, drinke, swil, gut, banket, ly and swere til they be more like brute beastes than men. If they haue a godly and learned curate, which accozding to his office would be glad to teach the the wil of God, him do they hate, they with the pulpit a tzipple. They think it a punishment yere, if he preacheth but halfe an houre, so litle pleasure haue these alle heades in hearing the glozious and blessed wozd of God. And wheras they should spend al their talke vpon godlynes, and suffer no filthy communicacion to procede out of their mouthes, their whole talke is nothing els than lasciuious, wanton, and vncleanly wozds, hurting greatly the chast eares of other. And as foz their pastimes, they are such as rather moue & entise to vnhonestly than honestly. What shal we now say? Is not the loue of many cold, accozding to Chzists prophecy? Al seke their own and not that which is Iesu Chzists. They loue the glozy of men, more than the glozy of god. Thus se we that they haue no loue towarde God. For though they say ỹ they know God, yet with their dedes they deny him, foz so much as they are abhominable and disobedient, & vnmete to all good wozkes. Now seing that their loue is so cold toward god, what is to be thought of their loue toward their neighbour? which necessarily foloweth of the loue of god. Can stoudes of water cõtinually flow out of a place, wher ther is no head spring? Neither can the true and Chzisten loue towarde our neighbour be in that hart, which is without al loue of God. S. John saith, whosoeuer loueth him that begat, loue him also which was begotten of hym. It foloweth therefore that foz asmuch as they loue not god, as we haue heard before, neither do thei loue his creature. For if they did loue the creature of God, I meane their neighbour: surely they would expresse it by external operacion and outward dedes. Colde is that fier, yea rather it is no fier, which containeth not in it the vertue & strength of burning. Semblably cold is that loue, yea rather it is no loue which cõtaineth not in it the vertue and strength of working. The priest and Leuite (as we read in the gospel of Luke) saw a man which was robbed and wounded so greuously that he was left half dead, yet they moued with no compassion toward him, passed by, and helped nothing his miserable state. But a Samaritain comming that way, & seing the wounded man in so great misery, sorow and pain, was streighte waies moued with pitie, and comming vnto him, bounde vp his woũdes tenderly, powred in vile and wine, and laied him vpon his beast, brought him into an inne and made prouision for him. How chaunced it, that al they thre seing this mã in such miserable case, wer not alike moued to help this man? The priest and Leuite wer merciles, the Samaritain was merriful. Verely in the Samaritaine was the loue of God, which excited and moued him again to shew loue toward his neighbour. But in the priest and Leuite was ther no loue toward God, therfore had they no

Psal.cviii. *Math.xxi.*

Nume.xxi. *Psal.cv.*

Math.vi. *Mat.xxv.* *Iacob.i.*

Of vnthãkeful persons.

Ephe.iiii. *Colloss.iiii.*

Mat.xxiiii.

Philip.ii. *Ioha.xii.* *Titus.i.*

Of loue towarde ours neighbour. *Note.* *1.Iohn.v.*

Luke.x.

The loue ỹ we haue toward God, maketh vs to loue our neighbour.

pitie and compassion vpon their neighbour, so that where the loue of god liueth, ther can the loue of our neyghbour haue no place. And to say the truth, I think sure ly that according to Christes prophecy, the loue of many was neuer so cold. For when was ther euer so many sayre wordes, and so much dissimulation: when ca at this day vnfainedly know his frend from his foorat truth is bitterly deraid amang the children of mē. Euery one speaketh lyes to their neighbor, their lippes are deceitful, they speake one thing and think an other. In their mouth they speake peace with their frend, and yet secretly they lay in wait for him. They stretch out their tonge as a bow of lying, and not of truth. As the fowlers lay snares to take birds so do they lay snares and trappes to take men. And as the trap is ful of birds, so ar their houses ful of deceit. Now is the time come that Christ speaketh of in the holy gospel. The brother (saith he) shal betray the brother vnto the death, the father the son, and the children shal arise against their fathers and mothers, and shal put them to death. Many are become right Iudasses, that is frendes in pretence, & extreme enemies in their workes, so that almost no man knoweth who he may trust and take for his frend. It shal therfore become al men to folow the admonicion of the Prophete Jeremy, which saith: Let euery man be ware of his neighbor, & put his affiance and trust in none of all his brothers. For euery brother wil supplante and deceine, and euery frend wil walke deceitfully, so that one brother shal mocke andther, and not speake trueth: For they haue taught their tonge to speake lyes, and studied very ernestly to do wickedly. Hereto pertaineth the saying of the Prophete Miche: kepe the secretes of thy mouth from her that slepeth in thy bosome, for the son shal worke the father displeasure, and the doughter shal ryse against her mother, and the doughter in law against her mother in law, and a mans owne housold and familiars shalbe his most enemies. Thus se we what loue there is now a dayes among men. Again what vnmercifulnes reigneth amōg mē at this time: How slenderly are the poore members of Christ prouided for now a dayes: How do they go about from dore to dore lamenting and expressing with dolorous and sorowful words, their to much wretched and miserable state, and yet no man pitieth them: What token of loue is this, ether toward god or our neighbour: God saith, there shall be no nedy and pore man at al among you, that the lord thy God may blesse thee. How is this commaundement obserued among vs, which seeyng the number of beggers increasing daily more and more, do not only not prouyde any meanes to exile and banish this absurdite out of the common weale, but also suffer them to liue comfortles, ye and many to dy for faut of succour: O lamentable case. God saith by his Prophet: breake thy bread to the hungry, & lede into thy house the poore and harbourles. When thou seest a naked man, coner him & thou shalt not despise thy flesh. Than shal thy light break forth as the morning light, & thy health shal spring the soner, and thy righteousnes shal go before thy face, & the glory of the lord shal enclose thee. Thou shalt than cal on the lord and he shal graciously heare thee, thou shalt cry vnto hym, and he shal say: behold here at hand, for I the lord god am merciful. How many, yea rather how few are moued to the workes of mercy, ether by the commaundementes or promises of God: No louing commaundement, no swete promise, can ones moue our vnmercifull harts, they are so stony and hard. The pure and cleane religion before God and the father is this, to visite the fatherles and widoes in their affliction, that is to say to comfort so many as haue nede. This religion professe we al, but obserue it do very few. We may iustly say with the Prophet Osee: there is no trueth, there is no mercy, and ther is no knowledge of god on the earth. Cursing & lying, mā slaughter, theft and whoredom, haue ouer flowed the world, and bloud hath touched blod But to be short in this behalf, let vs know that the iudgement shalbe without mercy to him that wyl shew no mercy. Let vs also be assured that as the mercyful shal obtain mercy, so shal the vnmerciful receiue euerlasting damnation. Moreouer what couetousnes raygneth among men at this preset time: How ioyne they house to house, land to land, ferme to ferme, pasture to pasture, so long as any is to be gotten, as though they should dwel vpon the earth alone: From the least to the

Mat. xxiiii. Of dissimulacion.

Psal. xi. Iere. ix. Ieremy. vi.

Math, x.

Math. xxvi.

Ieremy. ix.

Miche. vii.

Of vnmercifulnes toward the poore. Den. xv.

The poore people ought to be better prouided for. Esay. lviii.

Iacob. i.

Osee. iiii. Iacob. ii. Mat. v. Mat. xxv.

Of couetousnes. Esay. v. Iere. vi. viii.

the most they hang al vpon couetousnes, and from the Prophet to the priest, they go al about with falshode and lies. They are shameles dogges ꝓ be neuer satisfied euery one followeth his own couetous appetite, euen from the highest to the lowest. They receiue gyftes to shed blud. They take vsury as encrease. Their oppressed their poore neighbors by extorcion, they are like rauening wolues to shed blud, and to destroy soules for their couetous lucre. They heape vp other mens goods. They lade themselues with thick clay. They couetously gather together euil gotten goodes into their houses, ꝓ they may set their nest on hie to escape from the power of misfortune. They are riche, not to god, but to the world. They heape treasure vpon treasure & yet know they not for whō they gather that treasure. They do so abounde in al kind of riches, ꝓ their goods be corrupt. Their garments are mothea-ten, their gold & their siluer are canckred, & the ruste of the shalbe a witnes agaynst them, and shall eate their flesshe as it were fier. And yet for al their great abundans, mercy shew they none to the poore people, but the more they haue, the more they couet. For they are proude, they put their hope in vncertaine riches, and not in the liuing God, which geueth vs aboundantly al things to enioy them. They do no good, they be not rich in good workes, they do not distribute and geue with a good wil, they gather not vp treasures for themselues, which shuld be a good foundacion agaynst the time to come, ꝓ they may lay hand on eternal life. Therfore to al such it is not with out a cause sayd. Wo be vnto you rich men, which haue your consolacion. Wo be vnto you ꝓ are ful, for ye shal hunger, wo be to you ꝓ laughe now, for ye shal wepe and waile. Again, It is more easy for a Camel to go thorow the eye of a needle, than a rich man to enter into the kingdome of god. What loue I pray you, can ther be to a mans neighbor, where such couetous affectes and insaciable lustes do reigne. God turne away this pestilence out of the earth. Further more what detestable, filthy, stinking, and abhominable whordome reigneth in the world now a dayes, yea and ꝓ so freely and without punishment, ꝓ it is accounted no sinne at al among many, but rather a sport, a good felowlike daliance a token of loue, and a touch of lusty youth. The holy scripture commaundeth that fornication, adultry, whordom, and al vncleanes shuld not once be named among vs, much lesse perpetrated and done. yet to do defloure maidens, to corrupt wiues to defile widowes is now iudged and taken but for a playe and triseling matter. Yea many are growen into such vnshamefastnes, ꝓ they vse to enterlase their talk at the time of their repast with such fylthy communication, nothing fearing to declare before other how valeant champions they haue shewed themselues in Venus court. Thus do they reioyce whan they haue done euil, and make a sport at vnsutting things. O detestable abhominacio. This maketh, as the prophet saith, ꝓ ther are so many adulteres. This maketh ꝓ they fal to whordom, and haunte harlots houses. This maketh them like stoned and wild horses to ney at their neighbors wiues. Yea this maketh chast matrimony to be despised, & whores to be set more by than honest wiues. Oh the fearce wrath of God ꝓ hangeth ouer our heades, yf this high abhomination be not shortely exiled from among vs. How greatly thys vnclenes was punished in the old law at gods commaundement, it is not vnknowen to them, ꝓ with attent mindes read the holy scriptures. Yea God hym self oftentimes toke vengeaunce of the fornicatoures and adulterers for their vnclennes. What caused al the world sauing eight persons to be drowned, but vnclennes? what made Sodom and Gomorre with certain other cities to be burnt with fier and brimstone from heauen, but vnclennes? What moued God to slaye in one day. xxiiii. M. of the Israelites, but vnclennes? If God at ꝓ time did so cruelly punish this vnclennes, let vs no think ꝓ we shal escape vnpunished now. For he is stil ꝓ god, ꝓ reioyseth not in wickednes. Nether can any vngodly perso dwel with him, nor the vnrighteous before his eies, for he hateth al ꝓ worke iniquitie. Moreouer this word abideth euer true: nether fornicatoures, nor adulterers, nor weaklings, nor abusers of themselues with man kind shal inherit the kingdom of god. Again, wedlocke is honorable among al men, and the bed vndefiled. But fornicators & adulterers God shal iudge. Therfore can not we escape, except we repent, &

Esay. lvi.
Eze. xxii.
Sopho. iii.
Abac. ii.
Marke. x.
Psa. xxxviii.
Iacob. v.
i. Tim. vi.
Amos. vi.
Luke. vi.
Mat. xix.
Marke. x.
Luke. xviii.
Of whordom and vncleane liuing.
Ephe. v.
O abhominacyon.
Prouer. i.
Ier. v. and. ix
Eze. xxii.
Beware betymes.
Deute. xxii.
Ge. vi. & vii
ii. Pet. ii.
Gene. xix.
Num. xxv.
i. Cor. x.
Psal. v.
i. Cor. vi.
Ephe. v.
Hebru. xiii.

leaue this great abhominacion of filthy and vncleane liuing. Thus is it euident ly ꝓ the loue of our neighbor is cold in the harts of many, euen as we heard before of the loue of God. For who cā loue his neighbor and dissemble with him, be vnmerciful vnto him, count his goods, and abuse his wife, doughter or maid. These be manifest tokens, not of loue, but of hatred. So ꝓ we may perceiue ꝓ prophecie of Christ to be true, which saith, ꝓ in the last dayes, iniquitie shall abounde or be plentious, and the loue of many shal wax cold. Some men will mervaile peraduenture how it commeth to passe ꝓ the loue both toward God & our neighbor should thus decay in these last dayes, seing ꝓ God is now no lesse beneficial, gentle, bountyous, and merciful to vs, than he hath ben in times past to our ꝓgenitors, and like gentlenes, they say, deserueth like loue. Certes to vtter as I conceiue with my self the great decay of Christen religiō, and the vtter subuersiō almost of al Godly liuing, me think ꝓ two things are the chef and principall causes. The first is, the want of the knowledge of our selues. The second, the want of the knowledge of God. For the first point of wisedom by the common consent of al learned men, is the knowledge of our selues. Now if we do not know what we are of our selues verely we cā neuer know God aright, nor yet haue any delectation or pleasure in him. And if we do not delight in him, how can we loue him. For who loueth that thing wherin he hath no pleasure. Therfore the next and most ready way to make vs ꝓne to loue God, is to learne to know our selues. Who seeth himself sick and set in great daunger of his health, which desireth not the help of a ꝓphitiō. If we did know ꝓ so many of vs as be borne of the sede of Adam, be borne very seede of fleshly vnpure, vnhalowed, abhominable before God, ꝓ sonnes of wrath, wrapped in infinite errours, set round about with corrupt affections, not able to thinke a good thought of our selues, much les of power to worke any goodnes, breathing nothing but the frutes of sinne, vnable ether to think, lust, or employ our selues to any good thing, but that is vngodly, croked vnequal, and vnpure, so that we see nothing but the feare wrath, the grevous iudgement, the extreme vengeance of God, sinne, death, hel, desperatiō, laid out and ꝓpared for vs accordyng to our deserues, if we had this knowledge, I say, of our selues, than would we most humbly fal down before our lord God, confessing how beggerly & miserable we are of our selues, seking at his goodnes, grace, fauour, peace, remissiō of sinne, tranquilitie of cōsciens, and al cōfortable things ꝓ should make vnto our saluatiō, yea than would we cōfesse that our destructiō commeth of our selues, and that al our helpe commeth of God only. Now in asmuch as the most part of men want this knowledge of themselues, therfore stand they wel in their own cōceit, please themselues wel, make much of their own actes, be they neuer so vnpure. These Iusticiaries thike themselues righteous, as the ꝓud & arrogant Pharise did in the gospel of Luke, and therfore haue they no part in Christes death. For Christ saith: I came not to cal the righteous, that is, such as iustify them selues, and think ꝓ they be made sufficiently righteous by their own good deds, merites and desertes, but sinners to repentaunce. And this want of the knowledge of themselues, maketh that they cā not feale the goodnes of God, nor perceiue wherfore Christ serueth, wherefore he was borne, why he died, for what cause he rose again. And therefore is the loue of God cold in them. For if they did know themselues perfectly, and were perswaded that their whole saluacion dependeth altogether of the goodnes of God ꝓ father thorow Iesus Christ our lord and sauiour, thā would they with al their hart louse God, please God, delight in God, & seke the glory of God aboue al thing. Yea thā would this their loue toward God be so feruente and mighty in operatiō, ꝓ euen of very loue again, and with a willing spirite, they would loue their neighbours euen as themselues, and employ al their diligence to accōplish gods most holy wil and ꝓ not of feare, but of loue. For perfect loue casteth out feare. And would God that all ꝓachers would vse this trade and maner in their sermons, ꝓ is to say, first teach men to know themselues, ꝓ they may perceiue their own misery, wretchednes and damnatiō. Secondly declare vnto them ꝓ there is no way to escape this great daunger, but only to flye to Gods mercy, and there to seke remedy thorow Iesus Christ.

Math. xxiiii.

The cause why ꝓ Christen religiō decayeth.

Noſce te ipſum.

Note. Math. ix.

Ioh. iii. Ephe. ii. ii. Cor. iii. Rom. viii.

The knowledge of our selues, maketh vs to flie vnto God.

Ozee. xiii. Oze. xi.

Luke. xviii.

Math. ix.

Mark what knowledge of our selues doeth.

i. Ioh. iiii.

Preachers.

Chriſt. If they did thus, ſurely it would kindle in mens harts a mervailous feruẽt loue toward God, and an vnſpeakable redines to walke in the Lords path wayes, and ſo hartely to loue their neighbor, that they would wiſh no leſſe kindneſſe to their neighbours than to themſelues, and in al things do to them, whatſoeuer lyeth in their power. They would vndoubtedly do al things for loue. For whan they conſidered the great bounty of God toward vs, and perceiued that whã we wer in a damnable ſtate, he freely of his own mere goodnes ſaued vs, and made vs heires of eternal glory, they could none otherwiſe do but loue him again, and employ themſelues to accompliſh that thing that he commaundeth, which is to loue our neighbor, and to walke in a new lyfe. For what natural mã ſheweth vnkindnes for kindnes: who hateth, where he is loued: Wen therfore hearyng this vnſpeakable loue of God toward them, muſt nedes loue him again, and out of thys loue orderly, bryng forth a true and vnfayned loue toward their neighbor, and an harty deſire to walke without ſpot in the ſight of ſo gentle and louing a father. If we marke wel the Epiſtles of the bleſſed Apoſtle S. Paul, we ſhal eaſely perceiue that he in lyke maner vſeth this trade aforeſaid almoſt in al his Epiſtles, but chefely to the Romayns, Galathians, and Epheſians. I therfore ponderyng with my ſelf but lately the great decay of the Chriſten religion, and the vtter deſtruccyon almoſt of al Godly liuing, thought with my ſelf that I could not at this preſents beſtow the ſmall talent, that God hath committed and lent vnto me, better and more aptely to the anauncement of Gods glory, & to the edificacion of his church, than to compile ſome litle treatiſe out of the holy Scriptures, which ſhould contayne in it theſe things aforeſaid, and paint out as it wer in a certaine table, firſt the knowledge of our ſelues, and afterward the benefites of God the father, toward vs by Jeſus Chriſt, that men perceiuing their own abhominacion, maye make the more haſt to Gods goodnes, and whan they haue once taſted of that, endeuour themſelues to walke worthy ẏ kyndnes of God. This thing haue I done in thys worke folowing, according as I truſt, to the pure vayne of the holy ſcriptures. I haue entiteled the boke, *Newes out of heauen*, becauſe it ſheweth to vs the pleſaunt, ioyful and comfortable newes of Chriſt. It openeth to vs abundantly the ſingular and incomparable benefites, that we receiue of God through Chriſt. The ebuccinatour, ſhewer, and declarer of theſe newes, I haue made Gabriell ẏ angell and Embaſſadoure of God, becauſe that he firſt of all brought tidinges of Chriſtes incarnacion, to the moſt pure and cleane virgin Mary. I will not prayſe the boke, leſt I ſhould ſeme to hunt after vain glory, nether wil I diſpraiſe it, leſt I might ſeme raſhely and without a cauſe to condemne that, which is worthy prayſe and commendacion of it ſelfe. I leaue it therfore to the iudgement of other that be goſtly learned and taught of God. This I dare boſt, that it cõtaineth more true and Chriſten learning, than a great ſort of volumes, that we haue highly eſtemed in times paſt. He that ſhal make this boke his companion, ſhal here find in few leaues, that the whole Bible and commentaries of the auncient Doctors doe teach of Chriſt in many, ſo that it might wel be called *the treaſure houſe of Chryſten knowledge*. Nether can any man iuſtely condemne or reiect this boke, except he alſo wil contemne and ſet at nought the moſt ſacred and holy Bible, with the authorities wherof this litle treatiſe is ſufficiently and plẽteouſly fortreſſed and defenſed againſt the borryſhe teth and ſerpent like tonges of theſe craking calumniatours, & ſubtile Sicophantes, which after the maner of Momus are ready to carpe reprehend, and condemne euery mans worke and enterpriſe, be it neuer ſo godly, whan they themſelues bryng forth nothyng at al, that is worthy eyther the readyng or the hearing, except men haue pleaſure to read or heare blaſphemes. If any man ſhal thinke that I ſet out Chriſt and Chriſtes benefites to largely (which I am ſure, no man wil do, except he be a very Antechriſt and a wicked Papiſt) let hym know that I ſet forth Chriſt no more thã the holy Scriptures do beare. The argument alſo of my matter requireth no leſſe than I haue wrytten. Chryſt muſt be declared otherwyſe thẽ Poles. For Chryſt is a Sauiour. And he bryngeth ioy, peace, fauour, tranquilitie of conſcience, and free remiſſiõ of ſinnes. Therfore as a Sauioure

The goodnes of God deply pondered maketh vs to loue him agayne, and freely to worke hys wyll.

Loue maketh vs to worke the wil of God.

Paules order in teachyng.

The occaſiõ of makynge this treatiſe

Newes out of Heauen.

Luke. i.

The profite of this boke

The treaſure houſe of Chriſten knowledge.

Math. i.

Sauiour muſt he be declared, and not as an extreme reuenger. At Chriſtes birth the Angel ſayd to the ſhepeherdes: Feare not, for beholde I ſhewe vnto you greate ioy, which ſhalbe to al people. For this day is a Sauioure borne, which is Chryſte the Lord, in the citie of Dauid. And Chriſt himſelf after his reſurrection ſayed to his Apoſtles: go ye into the vniuerſal world and preach the goſpel, that is to ſay, good and mery tidinges to euery creature. He that ſhall beleue and bee baptyſed, ſhalbe ſaued. But he that ſhal not beleue, ſhalbe condemned. Here may al men ſe, that both the Angel and Chryſt are on my ſyde, and agree with me in facte. Nether is the preaching of Chryſt and of his benefites a wyndow to al kind of carnall lybertie and diſſolute liuing (as ỳ vngodly Papiſtes with vnſhamefaced forheades do lye) but rather, a prouocacion and ſtiryng vp of men, to true Godlynes, whych when they ſee the exceading goodnes of God toward them, take ſtreyght wayes, an occaſion to loue God again, and a valeant courage to do his moſt Godly wyll. He that readeth this my worke to the ende, ſhall eaſelye perceiue that I go not about to plucke men from good workes, but rather animate and encourage them to the doyng of good workes, prouing with manifeſt and euidente Scriptures that Chryſt is no Sauiour, but to ſuch as with a contryte hart and an humble ſpirite confeſſe their ſinne, repent them of their wickednes, cal to God for grace, amende their wicked conuerſacion, correct their ſinful maners, walke in a new lyfe, go frō vertue to vertue, and ſerue God their maker al the dayes of their lyfe, in holines, & righteouſnes. For God did chooſe vs in Chryſt, as S. Paul ſaith, through loue, before the foundacion of the world was layed, that we ſhould be Sayntes & without blame in his ſight. And although by grace we ar made ſafe through fayth, and that not of our ſelues, for it is the gift of God, and commeth not of workes, leſt any man ſhould boaſt himſelf, yet are we his workemanſhip created in Chriſt Jeſu vnto good workes, which God hath prepared that we ſhould walke in them. But I wil make an ende, leſt the preface of the worke, may ſeme to be longer then the worke it ſelfe. Now for aſmuch as in the beginning of a new yere, men vſe cuſtomably to ſend one to another gyftes and tokens, wherby they declare the beneuolence and good wil that is betwene thē: I for my part knowing how greatly I am bound to your right worſhipful Maiſterſhip, coueting by ſome meanes to declare agayn my good wil and obſequious and ſeruiſeable hart to your moſt bounteous gentlenes, do ſend vnto you this litle treatiſe at this tyme for a new yeres gyfte. moſt humbly deſiring your right worſhipful Maiſterſhip to accept and take in good worth this my litle gift, although not worthy your great gentlenes towarde me, yet as a memorial of my ſtudious minde towarde your goodnes. At another tyme (God furtheryng my ſtudies) I ſhal wt the ſame diligence compyle other workes no leſſe ſerious, weighty & graue: dedicating thē likewiſe to your maiſterſhips name, as I truſt vnto ỳ glory of God, the edificacion of his church & the immortalitie of your renown. In ỳ meane ſeaſon I ſhal moſt harteily deſier God the author of euery yere, that this new yere with many other, may euer begin vnto you with good fortune, procede with better, end with ỳ which is beſt, & al wai be proſperous and fortunate ſo long as they laſte. God preſerue your ryght worſhipful Maiſterſhip, with the good Gentle woman your wyfe in continual helth and proſperous felicite. Amen.

Luke. ii.

Marke. xvi.

What thys word goſpel ſignifieth.

The preaching of Chriſtes benefites, is a prouocacion to liue well for the faithfull.

Pſalm. l.

To whom Chriſt is a Sauiour.

Rom. vi.
Pſal. lxxxiii.
Luke. i.
Ephe. ii.

Yours at wyl and commaundement.

Thomas Becon.

¶ The Newes out of heauen.

¶ Gabriell the Aungell and Embassadoure of God speaketh.

Wherefore are ye sad O ye men mortal? wherfore do ye walke as persons desolate, disnaid and altogether comfortles? wherefore do ye sygh, wepe, sob, and take thoughte? wherfore do you wring your hãds and teare your heere? why rather do ye not reioice? why do ye not eleuate and lyft vp your heades, walkyng pleasauntly? why doe ye not loke with smiling countenaunces? why doe ye not putte oute of your harts al thought and care? why do ye not so compose and set your selues, that all the gesture of your body may franckely and with a lusty courage, declare your ioye, mirth, gladnes, felicite and pleasaũce? There is, beleue me, not one cause of sadnes, but of gladnes many yea and innumerable. For God is now no more an enemy vnto you, but a dere frende. He is become of a seuere iudge, a merycfull sauioure, of an austere and fearce Lorde, a bounteous and gentle father, of an extreme reuenger, a tender forgeuer, to be short, he is now become the very same vnto you, that a most tender, moste gentle, most louing, most bounteous, most kynde, most beneficiall, most liberal, most benigne father is to that hys natural sonne, whom he most intierly loueth, and tẽderly enhalseth aboue al the other. How therfore can ye be sad? How can ye any other wyse than reioyce and be mery, seing that al dolor, al sorow, al care, al grefe, al payne, al perel, al trouble, all daunger, all disquietnes, al hatred, al malyce, all emnite, al maliuolence, al euil wyl, al wrath, al displeasure, al desyer of vengeaunce, and all that euer is contrary to your ioye and pleasaũce, to your healthy and comfort, to your rest and tranquilytie is vtterly extinguished & so put a way for euer and euer, that you which are of Gods faithful congregacion, obediente to hys worde and ready to accomplyshe hys most holy and diuine will, shall neuer after thys perysh and fal out of fauour, but haue eternall lyfe. And all thys is come to passe thorow we Gods grande mercyes by the glorious natiuitie and most blessed birth of hys welbeloued sonne Jesus Chryst, whych this day is borne of a pure and cleane birgyne in Bethleem a citie of Dauid, thorow the meruailous & wonderfull operacion of the holy gost, that he shuld be a sauiour, yea and an omnisufficient sauiour to saue his people, that is to say, so many as beleue in him, frõ their sinnes, and from the daunger of Satan, that they

The greate loue of God toward vs.

Iohn.iii.

Mich.v.

Math.ii.
Luke.ii.
Math.i.

map

may be made inherytoures of eternall glory.

Luke.i. These newes out of heauen am I Gabriel the Aungel and Embaſsadour of God ſent for to declare vnto you, that ye may vnfaynedly reioyce, not in vain and worldly thyngs, but firſt in the lord God your ſauioure, and afterward in celeſtial and heauenly thyngs, and euer more be thankeful for thē, walking worthy this inestimable benignite and vnſpeakable goodnes of God ẏ father thorow Jeſus Chriſt, that theſe ſinguler benefites may not at any time ſeme to be ſhewed vnto ingrate and vnthankeful perſons.

ii.Cor. x. Phi.iiii. Colo. iii. i.Theſ.ii.

We thinke I ſee you now begin to reioyſe and ſkip for ioye, yea and ſeriouſly to triumphe as perſons ful of franke courage at the hearyng of theſe moſt pleaſaunt and ioyfull newes, which thing certes to me is no vulgare delectacion and ſmale pleaſure.

But that you may reioyce vnfainedly, & know that ye in dede haue an vrgent and weighty cauſe to be glad, yea and that with a continual mirth, and ſuch a ioy as ought to be immortall and neuer dye: I wil reherſe to you in what damnable ſtate ye were in, before theſe moſt comfortable newes were ſent vnto you from the moſt glorious and imperiall ſeate of the moſt bleſſed Trinite, that you perceiuing youre owne miſerable condicion, may the more ſeriouſly reioyſe in thoſe ſwete and delectable newes.

The knowledge of our ſelues maketh vs to flie vnto Chriſt for ſuccour.

God in the beginning, as the holy ſcriptures teſtifye, created man accordyng to his own ſimilitude, likenes and ymage, that is to ſay, he indued him wyth immortality, wyt, reaſon, ſapience, iuſtice, free wil, mercy, goodnes, holynes, trueth, and all perfeccion, and gaue hym imperie and rule ouer all liuing creatures, placing hym in ioyfull Paradiſe a garden full of pleaſure, that he ſhould worke in it and kepe it: geuing hym alſo authorite, power and libertie to eate of euery tree in the garden, ſaue onely of the tree of knowledge of good and euill. If man did eate of that neuer ſo ſone, God tolde hym before, that he ſhould dye the death, that is, fall from the glorious ſtate wherin than he ſtode, become mortall, wretched, ſinnefull, miſerable, ſeruile, thraull, captiue, and a very bonde ſlaue to Satan, hated of God, voyde of all goodneſſe, bent to all miſchiefe, the ſonne of perdicion, a fier brande of hell, a veſſell of yre and wrath. All theſe thinges did God tell before to Adam, that he might be prudente, wyſe and circumſpecte, and the better enarme himſelfe with courageouſſe valeaunce to fyght agaynſt the crafty and ſubtyle aſſaultes of his enemye.

The creacion of man. Gene.i, Sapi.ii. i.Cor.xi. ii.Cor.iii. Collo. iii. Ephe. iiii. Pſa.viii. Gene.i. The death of Adā and what it is. Rom.ix. Ephe.vi. Eſa. xiiii.

Not long after, Satan, whom God before had throwen out of heauen for his proude diſobedience and diſobediente pryde, enuying man that bleſſed and glorious ſtate wherin he did remaine, deſyryng alſo his like perdicion, ful craftely & lyke a wily ſerpent, attempted the woman as the more fraile veſſel, and ready to be deuicte and ouercome: ſo that at the laſt thorow his ſubtil and crafty perſwaſions, ſhe gaue place to ẏ wily ſerpent, the father of lying, & wickedly trāſgreſſed Gods moſt

ii.Pet. ii. i.Pet.iii. Iohn. viii. i.Tim.ii.

holy

holy commaundement. For Satan told her plainli, that there was no daunger in eating of that fruite, which was forbidden, neither shoulde they dye the death, though they so did, yea rather their eyes shuld be opened, and they should be as gods knowing good and euil. The womā beyng enflamed with these honilike and swete entisementes, seing also that the tree was good to eate of, fayre to the eye, and pleasaunte to beholde, toke the fruite of it, did eate, and afterwarde gaue of it to her husbād, which did eate in like maner, so that streight waies both their eies were opened, and they saw that they were naked, that is, perceiued right wel, that they were now become miserable wretched, sinful, redacte to extreame calamite, and vtterly fallen from the fauour of god for the trāsgression of his most blessed precept, which thing made them to be very much ashamed, and to hide themselues from the face of god. O miserable and piteful chaung, O chaunse more perillous than it can be expressed. Now is a man become of immortal mortal, of good euil, of righteous wicked, of wise folish, of holy prophane of vertuous il disposed, of free bond, of merciful cruel, of godly, deuilish, of faithful vnfaithful, of spiritual carnal, of true false, of a vessel of mercy a vessel of wrath, of the sonne of god the sonne of the deuill, of the heire of glory the heire of damnation. Alas whan man was in honor he perceiued it not, and therfore is he now become euen like vnto a brute beast. He is altogether without the spirite of god, he is al carnal and fleshely, therfore cānot gods spirite abide in him, neither can he perceiue those things that pertaine to the spirite of god, yea and that is more to be lamented, not Adam alone is fallen into this damnable state, but also all his posterite. For thorow this his fault and wicked sin, al the earth with the inhabitantes therof are accursed. So that so many as come of this olde Adam, ar damned, cursed and throwen from the fauor of god. This one transgression of gods commaundemēt hath made you al subiect to the yoke and tyranny of Satan, and bonde to euerlasting damnation. Adam is your father, and you are his children. Loke therefore in what case he is, in the very same are you. Adam is carnal, therfore are ye carnal. Adam is wicked, therfore are ye wicked. Adā is a sonne of wrath, therfore are ye the sonnes of wrath. Adam is a lyar and nothyng but vanite, therfore are ye liers and nothing but vanite. Adam is captiue and bonde prisoner to Satan, sinne, death and hell, therfore are ye captiues and bond prisoners to Satan, sinne, death and hel. How can it otherwise be? That which is borne of flesh is flesh. Do men gather grapes of thornes, or figges of briers? So likewise euery good tree bryngeth forth good fruite: but a corrupt tree bryngeth forth il fruit. A good tre cannot bryng forth ill frute nother a corrupt tree good fruit. Euen as it is impossible for a sower crab tree to bryng forth sauery and swete apples, so is it impossible for a sinful man drowned and buried al in sin, I meane Adam, to beget anye other then sinneful, vngodly and wicked children. A good mā out of the good treasure of his hert, bringeth forth

Gene.iii. The craftye assautes of Satan.

Al is not golde ỳ glyneth.

Beholde what synne doeth.

The miserable fal of man.

Psal.xlviii.

Gene. vi.

i.Corin.ii.

Rom. v.
Gen.iii.
Al we are damned in Adam.

i.Cor. v.
Iohn. iii.
Ephe.ii.

Psalm.xv.
Iohn.iii i.
Math. vii.

Luke. vi.
Math.xii.

that which is good. And an euil man out of the il treasure of his harte, bringeth forth that which is il. Now was Adam euil, therfore whatso
Rom.v. euer he bronghte forth, muste nedes be euil: Yea verely by the synne of this one man Adam, euil was brought forth vpon all men vnto damnacion. By the disobedience of him were ye all made sinners, and by
Ephe.ii. nature the sonnes of wrath. For this one mans fault did sin enter into the world, and thorowe synne, death, and so came death vpon all men,
Rom.v. inasmuch as al ye haue synned. Ye were therfore begotten in synne, co-
Psal.l. ceiued in synne, and brought forth in synne. None of you al are pure,
Rom.iii. but euery one is polluted with vngodlynes. There is no difference, al haue sinned, and want the glory of God. Ye are corrupte and become
Psal.xiii. abhominable in your studies, there is not one that doeth good, no not one. For the Lorde hath loked from heauen vpon the children of men, for to see if there wer any ỳ hath vnderstanding or seketh after God.
Rom.iii. But al are fallen from that true way, they are become altogether vnprofitable, there is not one that doeth good, no not one. Their throte is
The fruites which we bryng forth by Adam. like a wide mouthed graue, they worke deceit with their tonges, the poison of adders is vnder their lippes. Their mouth is ful of cursing & bitternes, their feete are swift to shed bloud. Destruccion & wretchednes are in their waies they know not ỳ way of peace, neither is there any feare of God before their eies. These are the sinful, wicked, & damnable fruites, which you ful of sin, wickednes & damnacio bring forth.
Gene.ix. Your minds & thoughts also are prone to euil at al times. Ye are not a
ii.Cor. iii. ble once to think a good thought of your selues. Who being borne of a
Iob.xxv. woman can appeare pure and cleane in ỳ sighte of God, before whom the starres are not pure? What is than to be thought of man, which is
Prouer.xi. nothing but dust and a very worme? Who is able to saye, my hearte is cleane, and I am pure from sinne? Ye haue al sinned, ye are all become
Esay.xlvi. vncleane, al your righteousnes are like a cloth polluted with menstrue Ye are fallen as a leafe, and your iniquities haue caried you awaye as
i.Iohn. i. the wind. If ye say, that ye haue no sin, ye deceiue your selues, and the trueth is not in you. For your hart is wicked and inscrutable. Ye are
Iere. xvii. vnprofitable seruaūts. Yea ye are Hipocrites & wicked, and ỳ mouthes
Luke. xvii. of you al haue spoken folishnes. Al the sort of you haue gone astraye as
Esay .ix. shepe, euery one haue walked after his own fantasy. Ye all are of stub-
Pet.lxiiii. burne hart, ye loue vanities and seke after lyes. To be shorte, ye are fo-
Psalm.iiii. lish people, vnwise children & mad. To do mischief ye are wise inough,
Iere. iiii. but to do good, ye are very soles. Here may ye see as in a cleare mirrour
What we are of our selues. your deformite, your botches, your sores, your greuous wounds. Now may ye learne what ye ar of your selues, certes very flesh, that is to say, al that euer nought is, enemies to god, louers of your selues, captiues to Satā, and fire bronds of hel. What remedy? what shift wil ye find? whither wil ye go? to what coast wil ye turne you? How wil ye escape the fearce wrath of God? whither wil ye go from his spirite? whyther
Psal.cxxxix. will ye flie from his face? If ye go vp into heauen, he is there, if ye go

down

down to hel, ther is he redy also. If ye take your flight in the morning and dwel in the furthest part of the sea, verely his hand wil rethe you there, yea and his ryght hand shal catch you. What wyl ye do now? to flie profiteth nothing, to abide also bringeth damnacion. Thus see you that ye cannot escape by no meanes. To mitigate and swage the diuine yre and Gods wrath ye ar not able. Your syn hath made God angry with you. What haue ye now I pray you, wher wyth ye may plese him? your selues as ye haue heard here to fore, are the childrē of wrath, begotten in syn, conceiued in syn, borne in sin, carnal, wicked, and vngodly: your hart is corrupt, vncleane, stinking, flowing with iniquity, arrogant, puffed vp, proude, hating God, louing it selfe, ful of hipocrisie and al euil. Your frutes are like vnto your selues, that is, detestable in the sight of God What vertue then can there come out of such corrupt and polluted place? What purenes can there flowe out of a puddle so filthy, so dirty, so vncleane, so stinking, so vnsauery? Thus se ye that ye haue no way to pacifie Gods wrath, which ye haue styred vp agaynst your selues through your own wickednes. What therefore remayneth but only ỳ you loke for al cruel & greuous thyngs? Helles mouth is opē and redy to swallow you vp. The fier of hel which shal neuer be quenched, taryeth you. Euerlasting tormentes, intollerable punishmentes, perpetual turmoilings abide you. Ye ar appointed to that place, wher weping and gnashing of teth is, where the fier is inextinguible, wher the worme of thē that be there, neuer dye. What wil ye do now? What shift wil ye find? Wil ye fulfil the law which God gaue you by Moses, and so pacify his wrath? But this to doe ye are not able. For of your selues ye are nothing but flesh and vtterly without God. Flesh & blud cannot possesse the kyngdome of God. They that are fleshlye, regarde those things that pertayne to the flesh. And the desyer of the flesh is death. Yea the desire of the flesh is emnite agaynst God. For it is not subiect to the law of God, neyther can it be by any meanes. They that are in the flesh, cannot please God. Yea they that liue after the flesh, shal dye. And he that hath not Gods spirite, pertayneth not to God. Now haue not ye the spirite of God, inasmuche as by Adam ye be all flesh (for the flesh lusteth agaynste the spirite, and the spirite against the flesh) how than wyl ye fulfyl the law to appease Gods wrath?

Ephe.ii. Psal.l. Iohn.iii. Iere.xvii. esa. xxxiiii. Iacob.iii.

O dolorous calamitie, & miserable wretchednes. Math.xxii. Exo.xxv. Esa.xxxvi. Of the law. Iohn.iii. Gene.vi. i.Cor.xv. Rom.viii.

Gene.vi. Gala.v.

Moreouer the law is spiritual, that is, it requireth not only politike and ciuile workes, but also the pure affectes, and cleane mocions of the spirit, and must be fulfilled not wyth the external workes only, but also wyth a franke and free hart, doyng the workes of the law not of cōstraynt and for feare of punishmente, but of loue. For perfect charitie or loue casteth out feare. But as the law is spiritual, so are ye carnal, that is, prone and ready to all noughtynes, buried in sinne and no lesse bonde to Sathan, than a boughte slaue is obstricte and bonde vnto his maister. Nowe is the lawe and you of a contrarye nature. Whan than shal ye agree? The lawe, I confesse, is holy and the pre-

Rom.vii. The law is spirituall, i.Iohn.iiii. Rom.vii. i.Tim.i.

cept is holy, righteous and good, but ye are vnholy, wicked and euill. How wil ye then accõplish the law, ỳ ye may pacifie Gods wrath, and deserue remission of your sinnes through your own merites & desertes? Can he that is dead, erect and lift vp him self? Can he resume and take agayn his armoure? Can he recouer new strengthes? Can flesh teache flesh no more to sin? Can the Egle commaunde her self no more to flye? Can the Dolphine cease to swym? Can the man of Inde chaunge hys skin? and the cat of the mountayn her spottes? Neyther can ye of youre selues cease to be that ye are, nor yet worke good, whiche so long haue been exercised in euil. The law killeth, it geueth not life, The law worketh wrath, displeasure and damnacion, it purchaseth not grace, fauor, mercy, remission of synnes, peace and tranquilitie of cõscience. For cursed is euery one that abideth not in all thinges that are written in the boke of the law that he may do them. No man fulfilleth the whole law ergo no man is iustified by the law, but rather cursed and brought to damnacion. For he that kepeth the whole law, & yet offendeth in one, is made gilty of them al. Moses gaue you a law, and yet none of you al do fulfil it. Neyther ye nor your fathers wer euer able to beare ỳ yoke of the law. Who euer entred into glory by ỳ fulfilling of the law? Whil ye therfore seke to be iustified by the law, ye are vtterly fallen from that which ye sought. You not knowyng the righteousnes of God, and seking to stablish your own righteousnes, cannot be made subiect to the righteousnes of God. The law was geuen you by Moses frõ God, not that you should seke to be made righteous by it, which is a thynge impossible, but that it should declare to you the wil of God, proue the obedience of your hart, kepe you in an honest and Godly trade of liuing, refraine you from wicked doing, represse ydolatry, swearyng, vngodlynes, disobedience, theft, manslaughter, adultry, false witnes. &c. set before your eyes your abominable wickednes and sinful liuing, that you may learne to know your selues, and make the more haste to approche vnto Gods mercy. For by the law commeth the knowledge of synne. We should not haue knowen sin but by the law. For ye had not knowẽ concupiscence except the law had sayd, thou shalt not couit. The law is a schole maister to teach you what ye ought to do. Whose admonicions, warninges & instruccions, seing ye folow not nor obey as it teacheth, and as ye oughte, it rather condemne than saue you, kyl then quicken you. For no flesh shalbe iustified by the workes of the law in the sight of God. Your laboure therfore in this behalfe is vayne, seing that ye seke Gods fauour, remission of sin, iustificacion, saluacion, and eternal glory by the workes of the law only. Whither wil ye now fie? wil you pacify Gods wrath by offring vp the sacrifices of the ceremoniall lawe? This also is in vaine. For if the workes of the moral law, I meane the. x. commaundemenents, bring no man to perfeccion, and are nothing lesse thã able to pease the diuine wrath because of their vnclennes which do the commaundementes, yea rather which do them not, how than can this be

Iere. xiii.

ii. Cor. iii.
Rom. iiii.

Deu. xxvii.
Gala. iiii.

Iacob. ii.

Iohn. vii.
Actei. xv.

Gala. v.
Rom. x.
Why ỳ law was geuen.

i. Tim. i.

Rom. ii.
Exod. xx.
Deut. v.
Gala. iii.
Rom. iii.

Rom. iii.

Gala. v.

The sacrifices of the olde law.

Hebru. vii.

be brought to passe by external & outward ceremonies whiche are nothyng but tipes figures, cloudes, & shadowes of good things to come? Here therfore do ye nothyng els thā as the cōmō prouerbe is, go about to make an Ethiop whyte. For as touchyng your sacrifices, it is manifest by diuers places of the Scriptures, ỳ God hath no pleasure in thē. Wherfore, saith he, do ye bryng vnto me ensence out of Saba, & swete smellyng Calamus out of far countries? Your burnt offeringes ar not accepted, & your sacrifices haue not pleased me. Again, put your burnt offrynges to your sacrifices, and eate the flesh, for I did not speake with youre fathers, neyther did I commaunde them on that daye, whan I brought them out of the land of Egipt, any thing at al of burnt offrings and sacrifices, but I commaunded them this word, saying: Heare you my voice, and I shalbe your God, and ye shalbe my people, walke in euery way that I haue cōmaunded you, that ye may prospere. But they would not once heare me, nor gene attendance to me but they folowed their own pleasures, and walked in the lewdnes of their malicious harts, so that they fel cleane from me. To what purpose do ye offer vnto me the multitude of your sacrifices, sayth the Lord? I am ful of thē. The burnt offerings of your wethers, and the fat of your fatlings, and the bloud of your calues, of your lambes and gotes wuld not I haue. Whan ye come before my sighte, who requireth these thynges of youre hands? Offer, I pray you, no more sacrifice to me thus in vaine. Youre ensence is abhominacion to me. Your Sabbothes and holy dayes by no meanes can I away with. He ỳ offereth an ore, is lyke to him that killeth a man. He that slayeth a beast, is like vnto him ỳ wraieth a dog. He that offereth an oblacion, is like vnto him that offereth swines blud. Here se you that God hath no pleasure in these external sacrifices but rather abhorreth them. Than perceiue you ful wel, that this is no way to deliuer your selues out of captiuitie, and to obtayne the fauour of God. What wil ye now do? Will ye inuent new things of your own fantasy, and offer them to God of a good intente, that by this meanes he may be the more merciful to you? This also is yet most vayne. For if things prescribed and commaunded of God himself cannot obtain for you remission of your synnes, what shal then your dreames, your fantasies, your inuencions, your good intentes, your godly zeles, do in this behalf? Verely ye are in a miserable case. For ye may not put any thyng to the worde of God, nor yet plucke oughte from it. Ye must walke in the waye that God hath appointed you, neyther maye ye decline on the righte hand nor on the left hand. Yea ye may not do to your Lorde God that, whiche ye thinke beste in youre owne eyes, but that onely whiche he commaundeth you. Here therfore is no euasion, nor waye to escape the fearce plages of God. Certes the longer ye wrastle and entangle your selues in this behalfe, the worse ye are, so far as I can perceiue, so vnable are ye of youre selues, in any pointe to satisfie Gods

Hebru. x.

Iere. vi

Iere. vii.

Esay. i. Amos. v. Mala. i.

Esay, lxvi.

Thinges of a good entent.

Deute. iiii. Prou. xxx. Apo. xxii.

Deute. xii. and. xiii.

Our deseruing is euerlasting damnacion. *Rom. vi. iiii. Esa. xv.*

wrath, and to make him your frend. What refuge than can ye now inuente? yet is there nothing before your eies set, but onely desperacion and eternal death. For ye haue deserued no other, and the rewarde of sinne is death. Certes the hoke is laid at the rote of the tree, and euery tree that bringeth forth not good fruite, shall be hewen down and cast into the fier. Howe now wil ye escape from the wrath that is to come? *Math. iii.* Wo be vnto them that synne and kepe not my commaundementes, *Psal. ix.* saieth the Lorde, surely I will not spare them. Synners shalbe turned into hell, yea and all those people that forget God. For God shal raign *Psalm. xi.* snares vpon sinners, fier and brimstone, stormе and tempeste shall be *Psal. xlvii.* parte of their cuppe. As smoke decayeth, so shall the wicked decaye, and as wax melteth before the face of the fier, so shall synners perishe *Eccle. xii.* before the face of God. The moste highest hateth sinners, and he will be reuenged of the wicked. The soule that haue sinned, shal dye. The *Eccle. xviii. Psal. xxxiiii.* countenaunce of the Lord is vpon them that do euil, that he maye rote *i. Pet. iii.* the remembraunce of them oute of the earth. He that committeth sinne *i. Iohn. iii.* is of the deuil. For the deuil sinneth from the beginning. God is a cõsu- *Deu. iiii.* ming fier. It is a dreadful thing to fal into the hãds of the liuing God. *Hebru. xiii.* Wo be to you therfore O ye vngodly men, which haue forsaken the law *Eccle. xli.* of the Lord that most high God. If that ye be borne, in cursing shall ye be born, and if ye die, in cursing also shalbe your part what wil ye now

The miserable captiuite of man.

do? Here ye see nothing but malediccion, cursing, wrath, vengeaunce, destruccion, perdicion, damnacion. Here perceiue ye no way to escape ỹ great displeasure of God, but only to precipitate and cast your self head long into hel pit to be burnt with the cõtinual flames of that most terrible and greuous fier. Remedy is ther none, al comfort is gone, besides sorow and mourning, nothing here doth appere. O the miserable case, wherin ye stand. Me think I see you now again very sory, much lamẽting, wrynging your hands, tearing your heere, cursing ỹ time of your birth, hauing pleasure in nothing walking as persons in distresse, void of al consalacion and cõfort. Verely I haue brought you into this case that your ioy afterward should be the greater, and that you shuld haue the more pleasaunt and ioyful newes, which I now bryng to you oute of heauen. For no man knoweth what a precious thyng a Phisicion is except first of al he fealeth himself diseased, and perceiueth that he hath nede of a Phisicion, if he intende to enioy the benefite of health. They that are strong haue no nede of a Phisicion, but they that ar sick. Now therfore heare again your most pleasaunt newes, that your sadnes may be turned into ioy, and that your ioy may be ful and perfect.

The knowledge of our selues leadeth vs to Christ. *Math. ix. Iohn. xv. and. xvi.*

God perceiuing in what miserable case Adam and al his posterite was set through the breaking of his most blessed and holy commaundement, agayne that by the enuy of Satan, death was come ouer all ỹ world, willing of his own free mercy without any of your merites or desertes, to shewe himselfe of no lesse puissaunce, to saue man, than the deuil was to condemne him, sayd at that presente to Sathan, whan

Gene. iii. *Sap. ii.* *Titus. iii.*

Adam

Adam had offended: I wil set emnite betwene thee and an woman, betwene thy sede and her sede, and that selfe seede shall treade down thy head. O most swete and comfortable promise. O most heauenly worde of grace. Here is the beginnig of your ioy and gladnesse. In Adam wer ye al lost, but in this sede of a woman are ye al saued. But who is this sede? Not Abel, Enoch, Abraham, Isaac, Jacob, nor Dauid. Who then? Verely the sonne of God, euen Jesus Christ, which without the sede of man by the wonderfull operation of the holy gost, did take very flesh of the most pure virgin Mary, and is this day borne into the worlde. He is this sede of a woman, which shal tread downe the head of the serpent, that is to say, destroy hys power, deliuer you out of captiuitie, set you again at libertie, recõcile you to God the father, purchase remission of your synnes, obtain the holy goste for you, and make you felowe heires with him of eternal glory. Sathan, sinne, death, and hell, wyth al their army shal now no more agaynst you preuayle. For by this sede of a woman Jesus Christ your Lord, hath God geuen you the victory, So that now with triumphant harts and reioysing spirites, ye maye say, O death wher is thy sting? O hel wher is thy victory? For nõw is he borne, which shal slay death, and deliuer you frõ the power of death, yea from death it self shal he redeme you. And hel shal he swalow vp, so that Satan shal haue no more dominion ouer you.

Gene. iii.

The beginning of our saluacion, is Christ here first promised.

Esay. vii.
Math. i.
Luke. i.
Gene. iii.

Christ ouercommeth Satan for vs.

What it is to tread down ỹ serpents head.

1. Cor. xv.
Osee. xiii.

Moreouer in this sede alone Jesus Christ shal al nacions be blessed. In Adam ye al wer cursed, but in Christ ye al be blessed. Adã brought to you wrath and displeasure, but Christ bringeth loue and fauour. Adam is the author of sinne, death and damnacion, but Christe is the author, of goodnes, life and saluacion. Adam casteth you down into hell, but Christ lifteth you vp to heauen. Adam maketh you fyre brandes of hell, but Christ maketh you inheritours of eternal glory. By the synne of Adam many wer dead, but by the goodnes of Christ, grace hath cõe vpon many. By the wickednes of Adam synne came vpon al men vnto damnacion, but by the righteousnes of Chryst saluacion is come vpon all men vnto the iustificacion of lyfe. By the disobedience of Adam, many were made sinners, but by the obedyence of Chryste many are made righteous. Thus se you that in Chryst ye are blessed, that is, pardoned of your synnes and receiued into fauour.

In Christ we are blessed.

Gene. xxii.
Gala. iii.

Mark what we are by Adam and what by Christ.

Rom. v.

Furthermore this is he, of whom Jacob did prophecie that he shuld come being loked for and delyered of al nacions. This is that Prophet whom God promised to Moses that he would raise vp among his brothers, and put hys wordes in his mouth, so that whosoeuer wyll not heare him, shall perisshe and vtterly be destroyed. This is he, whyche was fygured in the olde lawe by so many tipes, ceremonies and shadowes. This is that kyng whose kyngdome God promysed vnto Dauid to corroborate and establysshe for euermore. Thys is that euerlastynge Pryeste, after the order of Melchizedeche. Thys is he,

Gene. xlix.
Deut. xviii.
Actes. xvii.
Exod. xii.
Num. xxi.
ex. xvi. xvii.
i. Par. xvii.
Psa. cxxx.
Psal. cix.
Esay. lxiiii.
Psal. cxliii.
Luke. x.

whom so many kinges and Prophetes haue desired to see. And nowe is he come which so long hath ben desired. Howe muche blessed and fortunate are ye therfore, vnto whō it hath chaunsed to see thys daye: ye may wel reioyse, and clap your hāds for ioy. For he is not borne to be vnto you a tirant, a fearce Lord a cruel iudge, an extreme reuēger, but a swete sauiour, a gentle Lord, a bounteous fauourer, a merciful forgeuer. Which thing ye may wel perceiue by his name, for his name is Iesus, geuen vnto him of God his father by the Angel, which by true interpretacion, is a Sauiour. For he it is that shal saue hys people from their synnes. Marke he shal saue them and not condemne them. If he had had a rigorous name, ye might wel haue ben afeard of him, but his name is ful of swetenes, pleasure, delectacīo and comfort. And because ye should not feare to come vnto him, behold he is not borne royally after ỳ maner of ỳ worldly Princes set out wt gallāt pompe, but humbly, mekely & lowly. For he lieth simply, in a māger wrapped in vile clouts, whan not withstanding he is Lord ouer al things both in heauē and in earth. But his kingdō is not of this world. For he hath not so muche as a place wher he may lay his head. Thus is he become poore, that by his pouerty ye should become ritche. O howe much are ye bound to this your new king and Sauiour, which whan he was in ỳ forme of God, yea very God himself toke vpon him the shape of a seruaunt, and becāe very man for your sake. If he had not done thus, certes ye had ben dāned for euer and euer. For your synne was so hainous and greate, that it could not otherwise be taken away but only by him. By him, yea by him alone are al your sinnes put awai. He it is, yea he it is alone, which putteth away your iniquities for his own sake, and wil remember thē no more. A righteous God, and such a one as saueth, is ther none but he alone. He is that lambe of God which taketh away the sinne of the worlde. He is that Sauiour, which is come into the world for to saue synners. He it is, in whose name and in no others vnder heauen, men must be saued. Moreouer diuers graue, weighty and serious causes ar ther, why it was conuenient that this your Sauiour should be borne. First, that in as much as ye al are greuous sinners and haue broken all the commaundements of God, he should fulfil the law for you, deliuering you from the curse of the law, wherunto ye are bonnd, or els saued could ye be by no meanes. And this shal this child, which is now born, do for you: I meane satisfy the law before he ascende again vnto his father, and set you fre frō the maledicciō and curse of the law. For Christ is the perfect fulfilling of the law vnto iustificaciō for euery one ỳ beleueth. Christ shal redeme you from the curse of ỳ lawe, while he is made accursed for your sake. For it is written, cursed be euery one ỳ hangeth vpon a tree. O what ioyful tidings are these vnto you for to heare, that Christ shal deliuer you from the curse of the law, and restore you vnto life, which before wer dead: Secondly seeyng that the world is without all knowledge of God, corrupte with Idolatry, poisoned with their

Psal.xlvi.
Iohn. iii.
and.xiii.
Math.i.
Iesus by enterpretacion is a sauior.

Christ became poore for to make vs riche.

Luke.i.
Psal.viii.
Hebru.ii.
Iohn.xviii.
Math.viii.
ii.Cor. viii.

Philip.ii.

Christ alone saueth, and maketh, vs cleane from all synne.
Esay. xliii.
Esay. xlv.
Iohn.i.
ii.Tim.i.
Actes.iiii.

The vrgent causes of Chrystes birth.

Christ deliuereth vs from the curse of the law.
Gala.iii.
Deu.xxi.

Christ teacheth truely the wyl of his father.

their owne ymaginacions drowned with ypocrisy, & altogether set on wickednes (the head Pristes Bishops, lawers, Scribes and Pharises corrupting the holy Scriptures on such maner with their pestilente gloses) it is necessary that this Christe the wisdome of the father come down, and redresse these great absurdites, reducing & bringing the diuine Scriptures again to their true sence, ỳ men may forsake all Idolatry, al vngodly doctrine, al wicked customes, & learne to knowe the true God. And surely as he is come from God to be a maister & teacher so wil he vndoutedly teach Godly things. For he that commeth from heauen, is aboue al men. And that he hath sene and heard, that will he testify. For he whom God hath sent, speaketh the wordes of God. For God geu[e]; not him the spirite, to a measure. But the spirite of God is plenteously vpon hym, because he hath annointed him, to preache glad tidings to the poore hath he sent hym, that he shuld heale the broken in hart, preach deliuerance to prisoners, sight to the blind, and freely set at libertye them that are bruised, and declare that acceptable yeare of the Lord. The earth shalbe ful of the knowledge of the Lorde. Al nacyons shal resort vnto him. They shal say one to another, come, let vs go vp to the mounte of the Lorde, and to the house of the God of Jacob, and he shal teach vs his wayes, that we may walke in his pathes The people that walke now in darknes, shal se a great light, & they that dwell in the land of the shadow of death, shal haue the light shine vpon them Christ shal multiply ỳ people and encrease their ioy also. He shal make them to reioyce, euen as men that make mery in haruest, and as men that haue gotten ỳ victory, when they deale the spoile. For he shal breke the yoke of the peoples burden. The wolfe shal dwel with the lambe, & the cat of the mountaine shal ly with the goate. The calfe, the lion, and the shepe shal dwel together, and the yong child shal not once be afeard of them The calf and the beare shal fede one with another, and their yongelings shal take their reste together. And the lion lyke as the oxe shal eate chaffe. And the infant so sone as it is wened, shal ly playing vpon the holes of adders and the child that is weaned shal put his hand into a cokeatrices nest. They shall not hurte, nor they shall not kyl in al Gods holy mountayn. For the earth shalbe ful of the knowledge of ỳ Lorde, euen as thoughe the water of the sea flowed ouer the earth. O what a singuler pleasure is this for you, which hitherto of blind gides haue blindly be led in al kind of Idolatry and wickednes to the great daunger and peril of your soules health (for if the blind lead the blynd, both fal into the ditch) to haue such an heauenly teacher cõming down from the bosome of God the father, which cannot lie, but will purely & sincerly teach you al trueth, that ye may vndoubtedly knowe the true, God, which thing is euerlasting life, and consummate or perfect righteousnes. Can any newes be brought vnto you more ioyfull than these? He is truly to much brutal, that reioyseth not at the hearing of them.

Iohn. iii.

Esay. lxi.
Luke. iiii.

Esay. xi.
Esay. ii.

Esay. ix.
Math. iiii.

Esay. xi.

Math. xv.

Iohn. iii.
Titus. i.

Iohn. xvii.
Sap. xv.

Christe confirmeth his doctrine wt miracles.

Thirdly he shall not onely with all sinceritie enforme you of the diuine

uine will of his celestial father, but he shal also worke many straunge & wonderful miracles among you, to confirme his doctrine, and to shew that he is vnfainedly the true Messias, which so many yeres was promised before to come. For he shal restore ỳ sick to their health, the blind to their sight, the deafe to their hearing, the dom to their speaking, the halt to their going, the mad to their whole mind, the possessed of the deuil to their perfect state, the dead to their life, the sinfull to grace & vertue. Then as the Prophet sayeth, shal the eyes of the blynd be made to see, and the eares of the deafe shalbe opened. Then shal the halt skip as the hart, and the tonge of the dom shalbe losoned. They shall walke as persons deliuered and set at libertie of the Lord. They shall turne and come into Sion with prayse, and euerlasting gladnes shalbe vpō their head. Joy and mirth shal they haue, sorow and mourning shal flie from them. Whose hart reioyseth not to hear these most pleasaunt and comfortable newes? Fourthly he shall watch, pray and fast exercising all kinde of beneficence and vertue, yea and that not for hymself shal he do these thynges, but for you, for your health, for your commoditie, profyte and saluacion. Al that euer he shal do, shalbe done for your sake. Hys watching, fastyng, praying, almes dede, and al that euer he doeth, shal be done for you. Al his good dedes shalbe yours. His righteousnes, holines and godly life shalbe yours. Christes dedes must nedes be yours, for Christ himselfe is yours. This child is borne for your sake, and thys sonne is geuen vnto you. He is your new yeres gift. He that hath not spared his own sonne, but hath geuen him, for al you, how is it possible but that with this his sonne he must nedes geue you all thynges? Who shal now therfore attempt any synne against you that be the electe and chosen people of God? It is God that iustifieth and maketh you righteous, who than is he that can condemne you? O most blessed and ioyful tidinges. Fiftely whan he hath ful godly on thys maner both liued verteously, and also preached purely the diuine wyll of his celestiall father, the Bishops, the head Priestes, the Scribes & Phariseis, (whiche through their obstinate blindnes and pretensed malice shall euer hate hym, laye in wayt to snarle hym in his sermons, calumniate hys moste Godly doctrine, obscure his most pure and irreprehensible name) shall at the last grow into such & so great a malice and fury against Christ, that they shal neuer cease vntil they haue cruelly slayne hym.

Math. viii.
Math. ix.
Luke. xi.
Math. xii.
Luke. xii.
Iohn. xi.
Math. ix.
Luke, v,
Esa, xxxv,

Christe is ours and all Christes good dedes ar our good dedes.
Luke. ix.
Math. iiii.
i. Corin. i.

Esa. ix.

Christ is our newe yeres gyfte.
Iohn. iii.
Esa. liii.
Rom. viii.

Of ỳ death of Christ.
Iohn. vii.

Math. xxii.
Math. xi.
Iohn. viii.
Iohn. xii.
Math. xi.
Math. xii.

For they shal report hym to be a gloton, a wyne bibber, a frend of publicans and synners, one that casteth out deuils by the helpe of Beelzebub prince of the deuils, a Samaritan, one possessed with a deuil, one altogether set a madding, a seductour and deceiuer of the people, a destroyer of Gods tẽple, an heretike, a traitor, and one that forbiddeth to pay tribute to Cesar. They shal make his own disciple to betraye hym through gyftes & rewards. They shal bring in false witnes against him for to cõdemne hym to death. They shal bryng hym before the temporal iudges. They shal lay many thyngs to his charge vniustely. They shall

Iohn. viii.
Iohn. x.
Iohn. vii.
Iohn. xi.
Luke. xxiii.
Maeh. xxvi.
Luke. xxiii.
Iohn. xi x.
Mark. xv.

shal mock him, they shal rail on him, they shal spit on him, they shal buf-
fet him, they shal scourge him, they shal put a crowne of thorne on hys
head, they shal nayle him on a crosse, they shal pricke hym euen to the
hart wt a speare, they shal for very despyte hāg hym betwene .ii. theues
and cruel murtherers, as though he wer ẏ chef & pryncipal. No kind of
torment or vilany cā be inuented, but ẏ very same shal they exercise vp-
pō hym. For from the sole of ẏ fote, to ẏ top of hys head, shal there be no
hole place in his most blessed body. O cruel fury and furious cruelnes.
All these things shal he suffer not for his own, but for your sake, for your
health & saluaciō, yea and that willingly. He shal geue his body to thē
that stryke & hys chekes to thē that plucke them. His face shall not he
turne away frō thē that rayl and spit on him. Like as a shepe shal he be
led to be slain, & like a lābe before the clipper shal he hold his peace, ne-
ther shal he once opē his mouth. Thus because it is his plesure, shal he
offer him self vpō the altare of ẏ crosse, & by his most precious blud pay
our rāsom. By thys hys gloryous passiō shal he take vpō hym your in-
firmities, & beare away your sinnes. By his most blessed woūdes shall
al your iniquities be put away. Al your synnes shalbe laid on his back.
His blud shal make you cleane frō al your sin. By his blud shal ye haue
remissiō of your synnes. By ẏ precious blud of this Christ, as of an im-
maculate and pure lābe shal ye be redemed from the tiranny of Satā.
By the oblacion of Christ shal ye be made free from al wyckednes, de-
liuered from the power of darknes, & caried into the glorious king-
dom of God. For he is the lambe of God whych taketh away the syn of
the world. This is that sōne of man, which is come to saue that which
was lost, and not to destroy the soules of men, but to saue them. And al
this shal come to passe by the oblaciō and offryng of his own most pre-
cious and blessed body. For he shal be your Bishop, not such one as also
shal haue nede to offer for his own sinnes, but for yours onely, neyther
shal he be like the bishops of the old law, which offer dayly for ẏ synnes
of the people such sacrifices, as can neuer take away syn, nor yet make
men perfect. But this your Bishop shalbe Godly, innocent, fautles, se-
gregated frō sinners, and made higher then the heauens, whiche shall
not nede, as ẏ other bishops do, daily to offer sacrifices first for his own
sinnes, & afterward for ẏ the sinnes of the people. For he beyng wout al
sin shal once for al offer himselfe. And this one sacrifice or oblaciō of his
most blessed body shalbe able to saue so many as beleue in him, euen to
the vttermost. Christ being the Bishop of good things to come shal en-
ter into the holy place by his own blud and find euerlasting redēcion.
He through the holy goste shall offer himselfe immaculate to God, and
pourge your conscience from dead workes to serue the liuing God. He
once for al offeryng vp himselfe shal take away the synnes of many. By
the oblacion of the body of Jesus Christ done once for all, shall you
be sanctified. With one oblacion shal he make perfecte for euermore
them that are sanctifyed. Here see you of what inestimable pryce the

Behold the paynes that Christ suffred for vs.

Esay. i.

Esay. l.
Esay. liii.

Colloſ. i.

Math. viii.
Esay. liii.

i. Iohn. i.
Colloſ. i.
i. Peter. i.
Titus. ii.
Colloſ. i.
Iohn. i.

Math. xviii.
Luke. xix.

Hebru. x.

Hebru. viii.

The one sacrifice of Christes death serueth for euer to put away sinnes.

Hebru. ix.

Hebru. x.

sacrifice

The vertue of Christes sacrifice neuer ceaseth, but endureth in perfect strēgth for euer and euer.

sacrifice of Christ your bishop is. The vertue of it neuer ceaseth, but endureth in perfect strēgth for euer and euer, that the sinnes of the faithfull repentaunt may be forgeuen at al times by it. Christes bloud shall not cry for vengeaunce, as the bloud of Abel did, but for mercy, grace & fauour. Yea by Christes bloud shall all thinges both in heauen & earth be pacified, appeased, set at a stay, & reconciled to god the father abundantly. So that now ye shalbe purged of al your synnes by this one & omnisufficient oblaciō of Jesus Christ your Bishop. For he alone shall tread down the wine presse, and take vpō his backe the great and inportible burden of your sinnes all. He by his death shal slay death and ouercome Satan, sinne, hel desperacion, & al that euer may be against you. So that now ye shalbe made so cleare, as though ye had neuer offended. Ye shall now be so set at liberty as though before ye had neuer ben in captiuitie. And al this shal come to passe by the death alone of this yonge child now borne, whose body shalbe the alone sacrifice of al your sinnes, vnto the which as vnto an holy anckere ye must alwayes

Ephe. iiii, Colos. i. Hebru. x. Esay. lxiii. Osee. xiii.

Augustinus in Manuall. Cap. xxii.

Mark well.

conne for aide, refuge and succoure, trusting assuredly, þ his death is your whole hope, your merite, your refuge, healthe, life and resurrecciō. For your merite is the compassion and exceading mercy of Christ your Lord, ye are not without merite, so long as the Lord of mercyes doth not faile. And if the merites of the Lord be many, than are ye plenteous in merites. The more able that he is to saue, the more safe and without daunger are ye. Thus se you what a great occasion ye haue to reioise in the death of the Lord Christ your alone sauioure, whereby so many singuler and great commodities shal chaunse vnto you. God forbid therfore that ye should reioyse in any thyng at al, saue onely in the crosse and death of your Lord Jesus Christ. Surely but in as muche as it is not sufficient that this your new king Jesus Christ doe dye for your synnes, except he also riseth again for your iustificacion, therefore do I also declare vnto you these most ioyful and comfortable newes, that after he be once dead and buried, he by the power of his Deite shal gloriously ryse again the third day from death to life for your iustificacion according to þ holy scriptures. For God his father shal make him

Galla. vi.

Of þ resurrection of Christ. Rom. iiii.

Osee. vi. Ionas. ii. and. iii. Math. xii.

aliue after two dayes, and on the thirde day he shal rayse him vp, and he shal liue in his sight. As Jonas was in the belly of a whale thre dayes and thre nightes, so shal the sonne of man bee in the harte of the earth thre dayes and thre nightes. And as Jonas by þ power of God came out of the whales belly the third day, so in semblable wise shal this Christ by the puissaunce of God his father rise again the third day frō death to lyfe. By thys glorious resurrection of Jesus Christ, shal ye get the victory ouer Satan, sin, death, hel, desperaciō. &c. By this glorious resurrection of Jesus Christ shal ye be made righteous in God the fathers sight. By this glorious resurrection of Jesus Christ shall heauen gates be opened for you, which so long haue been sperred. By this glorious resurrection of Jesus Christ shal ye also rise again, and enter into

i. Cor. xv. Rom. iiii. Iohn. x. Iohn. v.

euerlasting

euerlasting life. By this glorious resurrecciō of Jesus Christ, shal God of his exceading mercy beget you a new into euerlasting hope, and an immortal heritage, which is kept for you in heauen. For Christ is ỳ resurrecciō and life, he ỳ beleueth in him, although he be dead, yet shall he liue, and euery one ỳ liueth and beleueth in him, shal neuer die. Here see you in how ioyful and mery a state ye shalbe set by Christs most glorious resurreccion. What is here but ỳ moueth and stireth vp to ioy and gladnes? To muche dul and all is he whiche at the hearynge of these moste swete and delectable newes doth not seriously reioyse. *i. Pete. i. Iohn. iii.*

Furthermore after that this Lord Jesus Christ is risen agayn from death to life, and hath continued here vpon the earth certaine dayes shewyng hymself vntaynedly to haue risen vnto his disciples and certaine other, than shal he by the wōderful power of his Godhead ascend vp into heauē very God and very man in the presence of his disciples, that they may be faithful witnesses herof to other, and sit down on the right hand of God his father, as equal God concerning his deite with his father in al vertue, puissaunce strength & power. By this his meruailous ascencion shal he go and prepare places for you in the house of his eternal father. For he is that waye, the trueth and the life. No man commeth to ỳ father but by him. By this his meruailous ascension shal he draw you all vnto him. By this his meruelous ascencion shall he gene diuers spiritual gifces vnto you throughe the sending of the holye goste that swete cōforter, which shal lede you into al truth. Although he ascend vnto his father, yet wil not he leue you cōfortles. For by his diuine spirit he wil be with you euen to ỳ very cōsummacion and ende of ỳ world. He wil not leaue and forsake you. For he is called Emanuel which is by interpretacīō, God is with vs. For he is ỳ God which will euer accōpany you so long as ye abide in his word. Yea he wil come & dwel with you. He wil offer himself to you, euē as a gentle & louing father doth to his most tender childrē. For this is his promise, I wil, saith he, dwel amōg thē, and be conuersaunt among thē, I wil be their God and they shalbe my people, yea I wil be their father, and thei shalbe my sonnes and daughters. Agayne though the Chryste shall sit on the tyghte hande of God the father almighte, yet shal he not be there ydle and vtterly fallen from seking your profyte. For he shal there continually pray and make intercessiō to God his father for you. This man Christ Jesus is your alone mediatour, so that if any of you doth sinne, ye haue him to be your aduocate, euen Jesus Christ the righteous. And he it is that obtaineth mercy for youre synnes. Whatsoeuer also ye aske of the father in his name, he wil surely gene it you. What wil ye desier more? Are not these comfortable and swete newes to heare, that you haue this day so precious a tre wel borne among you, yea and geuē you freely? Verely your ioye oughte to be so greate, that it could not be expressed. But let vs heare no ioyfull tidinges. Wha the time is once come that this world shal haue an end, then shall this your Lord and king Jesus

Of Christes ascension. *Mat. xxviii. Mar. xvi. Luke. xxiiii. Iohn. xx. Actes. i. Hebru. i.*

The fruites of Christes ascencion. *Iohn. xiiii. Iohn. xii. Ephe. iiii. Psal. lxvii. Iohn. xiiii. and. xvi. Mat. xxviii. Iosue. i. Hebru. xiii. Math. i. Esay. vi. Iohn. xiiii. Leui. xxvi. ii. Corin. vi.*

Christ alone is our mediatour and aduocate. *Romā. viii. he. vii. &. ix i. Tim. ii. i. Iohn. ii. Iohn. xiiii. and. xvi. Esay. ix.*

Of Christs comming to the iudgemente. *Math. xxv.*

Christ come ful gloriously from the right hand of his father in his ma-
i. Cor. xv. iestie, and before him shalbe gathered all nacions. For at ẏ voice of the
i. Thes. iiii. archangel and trompe of God, shal all people rise out of the earth, with
Esay. xxvi. their bodies, both faithful and vnfaithful. They ẏ haue done good, shall
Iohn. v. come forth into the resurrection of life, but they ẏ haue done euil, into ẏ
Rom. xiiii. resurrection of damnacion. All shalbe present before the iudging place of
ii. Corin. v. Christ. Euery man shal receiue according to their dedes. Than shal you
Rom. ii. which are his faithful people receiue for your corruptible body, an in-
i. Cor. xv. corruptible body: for your mortal body an immortal body, & euen suche
Philip. iii. one as shalbe like to his own glorious body. It hath not yet appeared ẏ
ye shalbe. But know ye, that if he once appeare ye shalbe like vnto him
i. Iohn. iii. for ye shall see hym as he is. This day of iudgement shalbe to ẏ wicked
and vnfaithfull, a day of wrath, a day of trouble and heauines, a daye
Soph. i. of calamite and misery, a day of darknes and mist. They shal walke as
Ioel. ii. men being blind, because they haue offended the Lorde, & their bloude
Amos. v. shalbe shed as the dust, & their bodies as dunge hils. Nether shall their
siluer and gold be able to deliuer them in that day of the lords wrath.
Math. xxv. For to them it shalbe saied: Depart from me ye cursed into euerlasting
fier, which is prepared for the deuill and his angels. But ẏ daye to you,
which are his faithfull people, and obedient to his word, shalbe a daye
of consolacion, comfort, ioy and mirth with all gladnesse. For to you it
Math. xxv. shall be saied: Come ye blessed of my Father, inherite the kingdome
prepared for you from the beginning of the world. For ye shalbe take vp
i. Thes. iiii. in the cloudes for to mete the Lord in the aire, and so shall ye euer be w
the Lord in glory. But who is able to expresse what ioy, what pleasure
what mirth, what gladnesse ye shal haue in heauen? The eye hath not
Esay. lxiiii. sene, and the eare hath not heard, nether hath it entred into the hart of
i. Cor. ii. man, that God hath prepared for them that loue him. Ye shall see hym
Esay. xxv. face to face, vpō whō Angels desier to loke. With sorow, care, thought,
Apo. vii. paine or death, shal ye no more be entangled. God shall wipe awaye all
and. xxi. teares from your eies. Your ioy, your gladnes, your mirth shalbe per-
Esay. li. petuall. All the pleasure of this world compared to the least ioye of hea-
uen is nothyng. For this celestiall citie is of pure golde, like vnto cleare
Apoca. xxi. glasse, & the foundacions of the walles of this citie are garnisshed with
all maner of precious stones, the gates are of fine pearle. Yea ẏ stretes
of this heauenly citie are pure golde. It hath no nede of the sonne, ney-
ther of the mone to lighten it. For the brightnes of God doeth lighten
Esay. lx. it, and the lambe is the light of it. In this citie shal ye glyster as the shi-
Daniel. xii. ning of heauen, and shalbe as the starres, world without end. Ye shall
Math. xii. be as the angels of God that are in heauen. Ye shalbe pillers in ẏ tem-
Apoca. iii. ple of God. Ye shalbe clothed w white garments. Ye shal sit w Christe
on his seate. Ye shal eate Manna ẏ is hid. Ye shal eate of ẏ tree of life,
Apoca. ii. which is in ẏ mids of the Paradise of God. Ye shal haue a white stone
and in ẏ stone a new name written, which no man knoweth saiuing he
Iacob. i. that receiueth it. Ye shall receiue the crowne of lyfe, which the Lorde
hath

hath promised to them that loue him. Ye shal receiue the vncorruptible crown of glory. Ye shal receiue the crown of righteousnes, whiche the Lord a righteous iudge in that day shal geue to al them that loue hys comming. To conclude, you shal according to his promise receiue euerlasting life, in the which ye shal liue with God the father, and this hys sonne Iesus Christe your Lord and Sauiour, with the holy goste one very God worldes without ende, to whom alone be all honoure and glory for euer and euer. Amen. *i. Peter. v.* *i. Tim. iiii.* *i. Iohn. ii.* *i. Tim. i.*

¶ A breefe rehersall of all those thynges that goe before.

Thus haue I declared vnto you the moste swete, most comfortable, most pleasaunt, moste mery newes oute of heauen at the commaundemente of the moste high and puissant God. Ye se into how miserable a case ye are redacted and fallen by the sin of Adam, and howe that by him ye are all damned and made the sonnes of wrath. Ye see that of your selues because of your imperfeccion, ye are not able to dooe any good thynge, that maye satisfie the diuine wyll and appease Goddes wrath. Ye see that the workes of the lawe can not make you free in the syghte of God, neyther are ye able of youre owne strength and free will so purelye, so spiritually to do them as the lawe requireth, that you maye obtayne remissiō of your sinnes, by doing of them. Ye see also that the sacrifices of the olde lawe came neuer put awaye synne, and as for workes of youre owne inuencyon they are most of all imperfect, and most vnapte to purchase grace and fauoure. Thus see you that of your owne selues, of youre owne polecy, of youre owne ryghteousnes ye are not able to escape the daunger of damnacyon, yea rather damnacyon it selfe. Therefore dyd I declare vnto you the comfortable newes oute of heauen, shewynge you that God, not for the workes of ryghteousnes, that ye haue done, whyche in dede are none, but of hys owne free and greate mercye hath he vouchesaufe to preserue and kepe you from the daunger of Sathan, syn, death and hel, yea and that by thys his welbeloued sonne Iesus Christ whyche thys daye is borne in the citie of Dauid to be the Sauioure of the worlde, so that for Iesus Chrystes sake God is well pleased wyth you. *Rom. v.* *Ephe. ii.* *ii. Cor. iii.* *Rom. iii.* *Heb. x.* *Deu. iiii. xii. xiii.* *Titus. iii.* *Luke. ii.* *Math. iii.*

Ye haue heard that the law hath condemned you, in asmuch as ye are transgressoures of it, and hath made you accursed. Frō this curse of the law shall Christ deliuer you, not from the lawe it selfe, that you shoulde *Deu. xxvii.* *Gala. iii.*

liue vngodly, and after a remisse & dissolute maner (for such haue no inheritaūce in the kingdom of Christ and of God) but frō the curse, seruitude, bondage, dānaciō of the law. For he shal fulfil the whole law euē to the vttermost. And his fulfylling shalbe accepted before God the father for the fulfilling of so many as beleue in him. And he setting you at libertie from the curse of the law, shall geue you a newe harte, and put in you a newe spirite, and he shall take away your stony hart and geue you a fleshly, that is, a soft and gētle hart, redy to encline to the accomplishment of Gods will. He shall geue his lawes into your minds, and write them in your harts, that you may euer after franckely and with a free spirite fulfil them.

Ephe.v.
Math.v.
Rom.x.
Eze.xxxvi.
Iere.xxi.
Hebru. viii.

We haue heard how this Christ shal bring you out of the darkenesse into the light of trueth by the sincere declaring of his fathers will. For he is the light of the world, and God hath geuen hym to be a witnesse vnto the people, a captaine and a maister among the heithen. And this his doctrine shal be cōfirme with such miracles, as shal euidently shew and proue that he is that true Messias, which was promysed to come. Againe ye haue heard that all his good dedes are yours. For with him hath God the father also geuen you all thyngs, so that he is your wisedom, your righteousnes, your sanctificacion and redempcion.

Ionn.viii.
Esay.ix.
Math.iiii.
Esay.lv.
Dan.ix.
Rom. viii.

We haue heard also that he shal offer himself for you to God the father an oblacion and swete smelling sacrifice vpon the altare of ẏ crosse and that by this one oblacion and sacrifice of his most blessed body dōe once for al, al your sinnes shal be put away: ye shalbe made perfect, and washed from all defoūmitie so cleane by Christes bloud, as thoughe ye had neuer offended here tofore. We haue hearde againe that as Christ shall die for your sinnes, so shall he rise againe for your iustificacion, obtaining for you the victory ouer sinne, death and hell, by that his moste glorious resurreccion. We haue heard that after he is once risen againe he shall here remaine certaine daies, and than ascende corporallye into heauen, and sit down on the right hand of God ẏ father, sending down the holy gost, whiche shall leade you into all trueth. We haue heard also that Christ sitting on the right hande of God the father shall not bee ydle, but still prouide and seke your health. He shall be your mediatour and aduocate. He shall make continuall intercession for you. He shall pleate your cause before God his father. He shall auaunce youre matter before the presence of God. If ye at any time excite or stire vp Gods wrath againste you through your iniquitie, he shall straighte wayes apease it, and make God the father, still your louinge father, whiche els woulde bee to you an extreme reuenger. We haue hearde againe that Chryste at the laste daye shall come gloriously from the righte hande of his father to iudge the quicke and the dead, and howe that after the iudgemente is once done, ye shall enter into glorye wyth hym, lyuinge for euer after in suche ioye, pleasure, and gladnesse, as can not by

Act.v.
Mar.xvi.
Actes. i.
Hebru.i.
Iohn.xvi.
i.Tim. ii.
i.Iohn.ii.
Rom.viii.
Hebru.vii.
i. Iohn.ii.
Math.xxv.
Esay.lxiiii.
i.Corin.ii.

any

any meanes either be expressed by tonge, or conceiued in hart. All these commodities, pleasures and profites shal ye haue by this your new kig and Sauiour Jesus Christ, which this day is borne in Bethleem a citie of Dauid. What more pleasaunt and thanke worthy newes coulde be brought to you thā these? What coulde haue set suche a ioye in youre hartes, as the hearinge of these newes? Can any thing like vnto these, chaunse vnto you, so great, so welcome, so acceptable, so ioyfull? Verely if ye seriously consider the miserie wherwith ye wer oppressed and ouerwhelmed before, ye shall easely perceiue that ye haue an earneste cause to reioyse. No prisoner, no captiue, no bond slaue was euer in so greate captiuitie and thraldome, as ye wer, before these newes wer brought to you. If a prisoner reioiseth for his deliueraunce out of prison, whiche once must nedes haue an ende, if none otherwise, yet at ỳ lest by death, how great a cause then haue you to reioyse for your deliueraūce which wer captiues and prisoners to that horrible monsture and pestiferous serpent euen Satan himself, yea and that not for certayne yeares but for euer worldes without ende? Neyther was it your body alone, that was in captiuitie & bondage but youre soule also. Both your body and soule were captiue to him, so that if this your new kyng, redemer and Sauiour shoulde not helpe you, it coulde none otherwise be but ỳ you muste nedes haue been damned, caste into hell fier, there to burne, to wepe, to lament, for euer and euer remediles. But from this most greuous destruccion shal this child Jesus Christ deliuer you, & make you heires of euerlasting glory. What a cause haue ye now to reioyse? Your ioy cannot be expressed, your gladnes is vnmeasurable.

Math.i. Luke.ii.

Therefore seing ye shal receiue of this youre newe king so many, so great, so inestimable benefites, loke that ye be not vnthankful. Receiue this your Sauiour with embrasing armes. Runne vnto him, if not to the fete of your body, yet wyth the fete of ỳour minde. Knowledge him to be your alone and omnisufficient Sauioure, and that there is none other name geuen vnto men vnder heauen, wherin they must be saued but only this name of Jesus Chryste. Confesse him to be the true sonne of the liuing God, which hath now taken flesh of the moste pure and cleane virgin Mary, for your sake. Cōfesse him alone to be your peace, life, health, defence, goodnes, wysedome, ryghteousnes, sanctificacion, redempcion, pastor, shepeheard, Bishop and head. In all your trouble resorte to hym as vnto a stronge Bulwarke, that he maye ease you of your miserable burdens. Poure out your harts before this lord. Know hym to be youre alone mediatoure and aduocate. Aske all thynges in his name. Dout nothing of his great goodnesse and exceading mercye towarde you. Can a woman forget the child of her wombe, and ỳ sōne whom she hath borne? And thoughe she doeth forget him, yet will not he forget you. For beholde he hath wrytten you vp vpon hys hands so that euer ye are in his sight. He wil vndoubtedly ease yon of your burdens, be they neuer so greate. If ye thurste, he wil geue you of the well

Pſalm.ii. Actes.iiii.

Mat.xvi. Eſay, vii, Ephe.ii. Iohn.xiiii. i.Corin.i. Eze. xxxiiii. Coloſ.i. i. Tim. ii. i.Iohn.i. Iohn.xvi. Eſay. xlix. Mat. xi.

of the water of life freely. If ye hunger, he is that bread of life, which cam
Esay.xliiii. down from heauen. If any man eate of that bread, he shal liue for euer.
Apo.xxi. If ye be sicke, he is a Phisicion, ready to cure and heale al your diseases
Iohn.vi. If ye be bond and in seruitude, he wil make you free, and set you at li-
Math.ix. berte. If ye be dead in sin, he is the resurrection and life. If ye walk in
Iohn.viii. darknes, he is the lighte of the worlde. He that followeth him, walketh
Iohn.xi. not in darknes, but shal haue the light of life. If ye be poore, he is ritch
Iohn.viii. vnto al them that cal vpon him. If ye be wicked, prophane and foolishe
Rom.x. he is righteous, holy and wise. If ye be oppressed with sin, death or hel,
i.Cor.i. he hath subdued them al. If ye feare the wrath of God the father, he is
Osee.xiii. your mediatour, aduocate and attonement maker. If ye haue condem-
i.Cor.xv. ned your self through sin, he is a Sauiour, and wil saue his people frō
i.Tim.ii. their sinnes. What wil ye haue more? ye want nothing, but he wil sup-
i.Iohn.ii. ply it for you aboundantly, and to the vttermost. Feare not therfore to
Math.i. come to this your new king Iesus Christ. For the very cause of his cō-
Rom.x. ming is not to destroy, but to saue the soules of men. Receaue him ther-
Luke.ix. fore with ioyful harts. Forsake all idolatry and vayne superstitiō. Be-
An exhorta- leue in him alone. Put your affiaunce & trust in none other but in hym
tion to the only. And let not this your faith be dead, but quicke, liuishe, and migh-
diligent do- tie in operatiō. Let it be such a faith, as worketh by loue. First let your
ing of good faith bring forth an earnest loue toward, God and out of this loue to-
workes. ward God, let such a loue procede toward your neighbour, ỳ out of ỳ
Galat.v. loue ther may spryng plentie of good workes. Be lyke vnto a good tre
Psal.i. which bryngeth forth her fruite in due tyme. Be no baren and vnfruit-
Math.xxi. full fygge tree, lest the malediccion and curse of God fall on you. While
Gala.vi. ye haue time, worke good to all men. For God hath not deliuered you
from the power of your enemies, and of all such as hate you, that you
should still continue euil, or returne to your olde wickednesse, but that
Luke.i. ye set at libertie and voide of al feare, shoulde serue him in holines and
righteousnesse before him all the daies of youre life. The lawe of the
Rom.viii. spirit of life through Iesus Christ hath made you free from the lawe of
sin and death. Notwithstanding though ye be called into libertye, yet
Gala.v. let not your liberte be an occasion to the flesh, but by loue serue ye one
i.Peter.ii. another. Be as free not hauing the liberte for a cloke of wickednes, but
euen as the seruauntes of God. For Christ hath not of his owne mere
bountie deliuered you from the miserable seruitude of Sathan, that ye
should run again to that your enemy, but ỳ ye should serue hym, which
hath shewed you such great kindnes. Ye are now Christes altogether

therfore must ye loke what he wil haue you do. For if he be punished,
which disdaine to fulfil the commaundement of a terrestrial and earth
ly Prince, in what case than are ye, if ye do ether caste awaye or despyse
the commaundement of an heauenly gouernour? Certes ye ought so to
institute and order your lyfe, that it should serue Chryst your captayne
on such maner, that Satan should haue nothyng to doe wyth you, nor
Iohn.viii. ye with him. For he ỳ doeth sin, is the seruaunt of sin. Therefore oughte
you

you to cast away al sin from you, and geue youre minde to puritie and holines of life, and euer study to maintain mutual loue. For not euery one that saieth, Lord, Lord, shall enter into the kingdome of heauen, but he that doeth the wil of God which is in heauen. He that pertayneth to Christ, is a new creature. And they that belong vnto him, haue crucified the flesh with the lustes therof. Therefore if ye be souldiers of Christ, declare it in outward workes. For it is a pointe of notable vnshamefastnes to bost your selues that ye pertayn to Christs army, and yet do no thing at all that he commaundeth. He that saieth ꝑ he dwelleth in him, ought to walke as he hath walked. If ye saye, that ye haue felowship with Christ, and yet walke in darknes, ye lie and do not the trueth. But if ye walke in light, as he is lighte, than haue ye felowship together, and the blud of this your Sauiour Jesus Christ Gods own sonne maketh you cleane from al synne.

Math. vii.
ii. Cor. v.
Gala. v.
i. Iohn. ii.
i. Iohn. i.

Wherfore yf ye wil enioye these most comfortable and pleasaunt newes, which I haue brought from Heauen and haue now declared vnto you, forsake all wickednesse, and embrace all godlines, reiect al ydolatry, and practise the true worshipping of God, cast away the workes of the flesh and put on the fruites of the spirite, mortifie old Adam, and become new men, to be short, let your light so shine before men that they maye see your good workes & glorifie your father whiche is in heauen, to whō with this your new king and omnisufficient sauiour Jesus Christ Gods owne sone, and the holy gost that most swete cōforte, be all honoure and glorye worldes wythoute ende. Amen.

Gala. v.
Math.

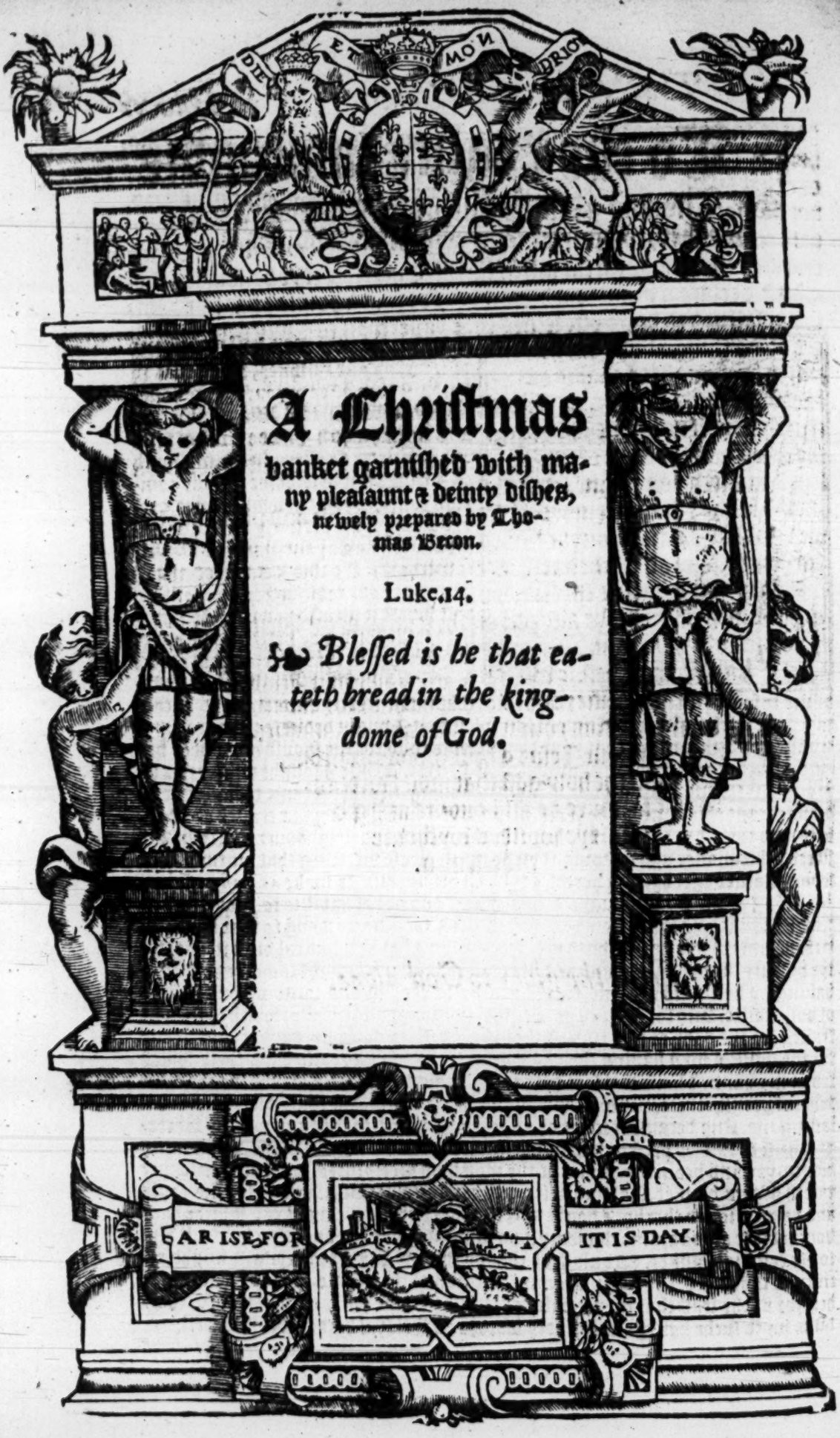
Geue the glory to God alone.

BRITISH MUSEUM

A Chriſtmas banket garniſhed with many pleaſaunt & deinty diſhes, newely prepared by Thomas Becon.

Luke.14.

Bleſſed is he that eateth bread in the kingdome of God.



To the ryghte honorable

Sir Thomas Neuelle knyghte, Thomas Becon wyssheth longe lyfe, contynuall health, and prosperous felicitie.

I Feare lest some men wil accuse me of temerite and rashnes, seyng that so boldly I dare offer to your ryghte honorable maistership this litle lucubracion and worke, which I made now of late, and entitled *a Christmas banket*, inasmuch as I haue been so seldome in your company, and haue not attempted nor proued at any tyme perfectly by mutual cõfabulacion howe your minde is affected towarde me. To this I aunswer, that I sitting at your table before six monthes past where it pleased you very benignely to talke with me, perceiued in youre maysterhyp at that time, as at al other, so greate humanite, gentlenes and affabilitie towarde all men, that it hath since that tyme greatly animated and encouraged me to excogitate and inuent somwhat that I might dedicate to your name, trusting by this meanes that your benevolence towarde me should not onely be encreased, but also made consummate and perfect. While I sought diligently an argument fit and worthy your benignite, among all other it came to my remembraunce that this time of the yeare, men vse customably to make feastes and bankets, and there vnto for to call their frendes, louers and neighboures. When I cõsidered this maner and custome, it did so much please me, seing that mutuall loue is maintained therby, that hereof I toke an occasiõ also to make *a Christmasse banket*. For I thoughte although I were poore and not of habilite to make suche a feast or banket, as the custome requireth, yet I would accordyng to that kynde of riches, wherwith god hath indued me, prepare some banket, and cal vnto it, not twẽtye or forty, but euen so many as wil come, that all men might commende Becon hauing no house of his owne, for his houshold keppyng and large mayntenaunce of hospitalite. And for asmuch as ther shal not want vniuersally, which shal make feastes for the body at this time, I thought it best, to make my banket, a bankette for the soule, ỳ men hauing their bodies fed of other, might also haue their soules fed at my hand, I haue therfore prepared a banket, not such a banket, as the meat wherof perisheth, corrupteth, and commeth to nought, but that abideth into euer lasting life. And because it maye be *a Christmasse banket in dede*, and worthy whereat Christ should be present I haue garnished it with many delicious, pleasaunte, deinty, yea and heauenly dishes of the most holy Scriptures. So that whosoeuer eateth of this banket, shal find in it much comfortable nourishment for his soule and be occasioned therby, I doubt not, to geue God hartye thankes, whiche hath vouchedsafe of his diuine clemency, and vnmeasurable goodnes, freely to call him to his celestial banket. Would God that by this my banket makyng, I might excite and moue other to vse like communicacion at their table, as they shall fynde here, or at the least that they would enterlase in some parte of their repaste theyr talke wyth suche honeste and Godly wordes as thei shal here read, and vtterly re-

Iohn. vi.

iecte

iecte and caſte away al filthy and vncleane communicacion, al ſclling and raſling al blaſpheming and curſing. So ſhould they haue Chryſt more preſent with them at their feaſtes, than many haue now a dayes, at whoſe table ſuch kind of talke is vſed, as may iuſtly ſeme not to be worthy of God and his ſonne Jeſus, but of Bacchus and Venus. Theſe be no Chriſtmaſſe bankettes, but Chriſtleſſe and diuiliſh bankets. They be no feaſtes fit for Chriſten mē, but for Gentiles and Ethnickes. God baniſhe onte this great abſurdite from the tables of thē that profeſſe Chriſt. Now for aſmuche as at the beginning of a newe yeare, the vniuerſall cuſtome is to geue giftes one to another, wherby they proteſte their mutuall good will, loue and fauoure: I becauſe I wil not ſeme to be eſtraunged from this point of humanitie, doe here humbly offer to your honorable mayſterſhip this my *Chriſtmaſſe banket* for a newe yeares gyfte, moſte inſtantly deſiring you fauourably to accept it, as the gyfte of hym, whiche wiſheth to you from God the father, long life continuall health and proſperous felicitie. Hereafter God proſperyng me in my ſtudies, and directing my pen in the trauaile of his word, I truſt to compile, vnto the glory of God, and the immortalite of your name other workes no leſſe Godly and profitable to the readers. In the meane ſeaſon that God, whoſe bleſſed worde you muſte intierly fauoure and folowe, mought preſerue in ſafe eſtate, youre good mayſterſhip to the auauncement of his glory, and the great quietnes of vs al in this country, by executing on your behalf, according to your office committed worthely vnto you by the kinges moſt gracious byghnes, ſuch iuſtice and equitie in your iudgements, as ſhal may turne to the vtter expulſion of all vice, and the high promotiō and furtheraunce of all vertue. In the trauayle whereof that lord mought aſſiſt you, by whom kynges raigne, and the makers of lawes diſcerne righteous thynges, by whom alſo, as Salomon ſayeth:

Pro. viii. Prynces beare rule, and the heade officers geue iudgement accordinge to iuſtice. Amen.

The

¶ The Chriſtmaſſe Banket.

¶ Philemon the maker of the Banket, Theophile, Euſebius, and Chriſtophor the geſtes.

PHILEMON.

I Thinke it very long vntil my neighbours who I haue bidden to this my Chriſtmaſſe banket do come. For I woulde be glad, that before we fede our hungry bodies, we ſhould ſuſtaine and feede alſo our hungry ſoules, which do no leſſe hunger for the word of God being the only nouriſhmente therof, than the bodies do for corporall meate, as Chriſt witneſſeth: a man, ſaieth he, ſhal not lyue with bread alone, but with euery word that proceedeth out of the mouth of God. Therfore that it might be a Chriſtmas banket in dede, that is to ſay, ſuch a feaſt, as whereby Chriſt may be glorified, and our ſoules no leſſe refreſhed than the bodies: I deſire verye much to ſee my neighbours here ſhortly, that firſt we may taſte, as it is conuenient and right, of the celeſtial table of Gods word vnto the conſolacion of our ſoules health, and afterward refreſh our mortall bodies with ſuch alimentes and norylhinges, as we haue receiued this day of Gods great liberalitie. And behold I pray you where they come. Brothers and neighboures welcome vnto me. Theophilus. Brother Philemon we thanke you hartely. Euſebius. We are come hither this daye to put you both to payne and coſt. Philemon. I pray you thynke not ſo, it is to me neither paine nor coſt, but rather comfort and pleaſure, to ſe you thus frendly come and viſite your neighboure. And I thanke you ryght hartely that ye haue not diſdayned to come at my requeſte. I beſeche you, that ye wil take the paines to come hither into my parloure. Chriſtophor. I am loth to go ſo ſone out of this your hal, which fedeth mine eies with ſo many Godly and goodly ſpectacles. Phile. Why, is here any thing that you thinke worthy to be loked vpon? Chriſto. Euery thyng is here ſo pleaſaunte and comfortable to the eye of a Chriſten man, that he being in this hault maye iuſtlye ſeme to be in a delectable Paradiſe, I had almoſt ſayd, in a nother heauen. For here is nothyng dumme, all thing ſpeake. Theo. I pray you what is there written vpon your parcloſe doze? Phile. The ſaying of Chriſt. I am the doze. By me if any man entreth in, he ſhalbe ſafe, and ſhal goe in and oute, and ſhall find paſture. This is done to put me and my houſholde in remembrāce that Chriſt is ỳ doze, by whom we muſt enter into the fauour of God, and obtaine the glory of heauen, as he himſelf witneſſeth, ſaying: I am the

Gods word is the fode of ỳ ſoule.

Deut.viii.
Math.iiii.

The doze.
Iohn.x.

Iohxiiii. the way, the trueth, and the life. No mā commeth to the father, but by me. Euseb. This is Christenly done. What is this, that is written vpon your chimney? Phil. The saying of the Prophete Esay. The fier of them

The Chimneye. Esay.lxvi. shall not be quenched. Chri. This is a terrible and hard saying. Phil. I haue paynted this sentence in that place, that as the other fixed vpon doore maketh me to reioyse and to put my whole affiaunce in Christe, so this in like maner should abstere and feare me and mine from doynge euil, whā by loking on this text we cōsider with our selues the vnquēcheable flames of hell fier, and most greuous paynes, which are there prepared for the wicked transgressoures and breakers of Gods lawe This doeth incute and bete into our harts the feare of God, which expelleth syn, and is the beginning of wisedome. For he that feareth God

Psalm.cxi. Pro.i.ix. Eccle.i. Psal.cxi. shal do good things, saieth the Scripture, and shall haue all his pleasure in the Lordes commaundementes. Euse. What haue ye ther written in your windowe? Phil. Christes saying in the gospel of S. John. I

The windowe. Ionn.viii. am the light of the world. He that folowethme, walketh not in darknes, but shal haue the light of life. This teacheth vs, that as by this material window we receiue light into our house: so by Christ ar our soules and senses lightned with the diuine intelligence and Godly vnderstāding of his blessed worde, which els should continue in darknesse and

i.Cor.ii. Iohn.i. ignorancy, for asmuch as a natural mā vnderstandeth not those things that pertayne to the spirit of God. For Christ is that true lyght, which

The table. doth lighten euery man that commeth into this world. Theo. Your table also, me thinke, speaketh. Phile. Herein is grauen ỳ saying of Christ:

Luke.xiiii. Blessed is he, that eateth bread in the kingdom of God. This is to admonish vs that we should not haue all our pleasure in eating drinking and banketing after the maner of the Epicures, but rather desier so to liue in this world, that after this life we may be fed in the ioyful kingdom of God by enioying the most glorious sight of the diuine maiestie. Euse. What haue ye paynted ouer youre table? Phi. The sayinge of the

Esay.lviii. Prophet Esay, yea rather the cōmaundement of God by his Prophet. Breake thy bread to the hungry, and leade in the nedy and way faring into thy house. When thou shalt see a naked man, couer hym, and thou shalt not despise thy flesshe. Chri. Doe ye according to this commaundemente? Phi. I would be loth brother Christopher to professe one thing

Luke.vi. in mouth, and to practise another in my liuing. For that seruaunt that knoweth his Lordes will, and doth it not, shalbe beaten wyth many stripes. But in asmuch as we al are to muche slouthfull in doing oure

Duetie, and chefely in this one point, therfore I haue caused thys texte to be here painted, that it may alwayes put me in remembrance of doing my office to the poore members of Christ. For I tell you trueth, I

Gentle reders shall. thinke him no good Christen man, which receiuing many benefites at the hand of God, cannot vouchsafe to imparte and geue some portion of them to the indigent and nedy. You remember, I am sure, the story of

Luke.xvi. the riche man in the gospell of Luke, which fared deintely euery day at his

his table, and yet would haue no pitie and mercy vpō the poore Lazar when he came to his doore, but suffered hym to dye for want of succoure, and therefore was he caste into hell fier, and there greuously punyshed. Euse. I remember it wel. Phi. This one story ought to moue vs for to haue compassion and pitie vpon the poore people, excepte we be myn-ded in this worlde to fare wel, and after this life with the ritch mā to be tormented in hel fier. For ỳ wise mā sayeth: The bread of the nedy is the life of ỳ poore, he ỳ defraudeth him of it is a manslear. The. Would God that al mē would remēber this, than shuld the poore people fynd more gentlenes at mens hands, than they do nowe a dayes. But what haue ye writtē iust by ỳ forsaid text. Phi. The saying of S. Paul to ỳ Colos. Be ye thankful. This sentēce is placed there for to put me in remēbrāce that I shuld at al times geue God thanks for all things ỳ I receyue of him, meate, drink, cloth, health. &c. But chefely whā I haue dined or supped, to be thankful for his bounteous giftes whervō he hath fed both me and my houshold. For Chrisostome sayeth. It is cōuenīēt that we both when we go to the table, & come from it, geue God thanks. For he that employeth himselfe to do this, shal neuer fall into dronkenship or lewd-nes, he shall not be diseased vō surfetyng but hauyng the expectacyon of prayer put vpon his sences in ỳ stede of a bridle, he shal eate of al things set on the table vō a decent modesty and honest temperaunce, and shall replenish both his soule & body vō much blessyng. For that table which beginneth and endeth of prayer, shal neuer want, but shall bryng to vs all good thinges more plenteously than any fountayne. These are the words of Chrisostome. Chri. Godly forsoth, and worthy to be folowed Euse. Neyther is this cup dum and spechles. Phi. Upon this is written Chrystes sayinges: If any mā thirsteth, let him come to me and drynk. This is not don to prouoke mē to superfluous drinking, but to put the in remēbraunce that if they thirst, that is to say, desier remission of ther sinnes, encrease of vertu, perfection of a spiritual life, quietnes of mind, purenes of hart, or any other good thig, they shuld hast to Christ, which geueth to hym that thyrsteth of the water of lyfe freely. For whosoeuer drynketh of the water that Christ geueth hym, he shall neuer thyrste more, but the water which is geuen him, shalbe made in him a well of water, spryngig vp into euerlastig life. The. Very Godly forsoth. Your dishes also want not spethe. Phi. They rehearse the saying of Chryst in the gospel of John: Uerely, verely I say vnto you, except ye eate ỳ flesh of the sonne of man, and drinke his blud, ye haue no life in you. But he that eateth my fleshe and drynketh my blond, hath eternall lyfe, and I wyll rayse hym vp at the last day. For my fleshe is very meate, and my blud very drynk, he that eateth my flesh, and drynketh my blud. dwelleth in me, and I in him, This putteth vs in remembraunce when we eate oure meate, of the breaking of Chrystes moste blessed body and the shedding of his most precious blond, and by ỳ remēbrāce of it, & the beleuing of ỳ same, our soules at that very present, ar no lesse fed & sustei-

Eccle. xxxiiii.

Coloss. iii.

Hom. lxxix. De ōracione.

Of the cup. Iohn. vii.

What this word, thirstie signifieth.

Esay. lv. Apo. xxii.

Iohn. iiii.

The dithes.

Iohn. vi.

ned, than our bodies are with the meate ẏ is brought vnto vs in these dishes. And this remẽbraunce of Christes death, maketh vs to be thãkful vnto God the father, and to endeuour our selues to liue worthy hys inestimable kindnes, and in al pointes to do our diligence ẏ God may dwel in vs by his spirit, and we in him through ẏ faith, which worketh by charite. Euse Here is euery thing so Godly and pleasaunt, ẏ it ouercõmeth al praise. But seing ẏ we haue begun to demaund of you these questions concerning the scriptures in your house, we wil go forth soto do, trusting that ye will not be greued with vs for so doing. Phi. Brother Eusebius I am not only not greued with you, but also very glad that these my deuices haue in ani point pleased your mind. Euse. I pray you what is it that your chaires and stoles haue carued on them. Phi. A saying of Chryst in the Reuelaciõ of Iohn: To him that ouercõmeth wil I grant to sit võ me in my throne, Chri. A very swete saying. But what meane you by this? Phi. It is not vnknowen to you, I am sure, how comfortable a thing it is for a wery body to sit and to haue a resting place. Chri. Trueth, what thã? Phi. Certes it is a thousãde times more comfortable to haue a place where body and soule after so many great and daungerous conflictes in this miserable world, may quetly rest. Therfore haue I writtẽ this text on my chayres & stoles, to put me and myne in remẽbraunce, ẏ if we wil find rest after this life, we muste seriously not dally, but fight võ Satã our enemy. We maye neuer gene place to the world, the deuil nor the flesh, but mainly resist thẽ, beeyng clothed with the armature of God & neuer leaue vntil we haue gotten the victory ouer them al. So shal we rest in the kingdom of God, or els not. For ẏ Scripture saieth: To him ẏ ouercommeth, will I grãt to sit with me in my throne. The. What scripture, I pray you, haue ye writtẽ here ouer your lauer? Phi. They saying of Esay: Be ye washed, be ye cleane, take away the euil of your thoughtes from my eies. Here so ofte as we wash our hands, we are moued to remẽber with our selues, if any malice or hate be in our harts towarde our neighbour. If there be any at all, we suffer not the Sonne to fal down vpõ our anger, but according to Christs precept we go streight wayes & reconcile our selues to such as võ whom we ar at debate or they wyth vs. Moreouer if ther be any other vnclennes or notable vice in vs, we streight put it awaye out of our harts by true & vnfayned repentance, and not only banishe ẏ vice from vs, but also embrace the vertue contrarye to the vice, as the Scripture sayeth. Decline from euill, and do good. Agayn, cease to do euil, and learne to do good. By this meanes hath synne no dominiõ in vs, but vertue very much. Euse. I would wish soner to come into thys house, thẽ into any palace either of Emperour or kyng. I counte hym to dwel in a fortunate yle, that dwelleth in a house so adourned & garnished võ the most odiferous, redolent, & swete smellyng floures of the holy Scriptures. The. It semeth vnto me also, that youre virginalles speake, although no man playeth on thẽ. Phi. They saye thus: The eye

hath

Beholde what the remembrance of Chrystes death doth.

Gala. v.

The Chaires & stoles.

Apoca. iii.

i. Peter. v.
Ephe. vi.

The Lauer.

Esay. i.

Ephe. iiii.

Math. v.

Psal. xxxiii.
i. Peter. iii.
Esay. i.

The Virginalles.

hath not sene, nor the eare hath not heard, neyther hath it entred into the harte of man ẏ God hath prepared for them that loue hym. Thys sentẽce teacheth ẏ though ẏ sound of ẏ instrument which is but vain & fedeth ẏ eare for a litle while, semeth pleasaunt & ioyfull to the hearers for the time, yet is that nothing in comparison of the celestiall melodye and heauenly ioy, ẏ God hath prepared for them ẏ loue hym. Therefore are we here admonished not to delyghte in fantasticall instrumentes, the pleasure wherof is more vayne, than the smoke, but in that melody and ioy, which is perpetuall and neuer decayeth, & so to institute oure life ẏ we may be partakers of ẏ vnspeakable pleasure & ioye. Esay.xxxiiii. i.Cor.ii.

Chri. The longer I beholde the partes of your house, ẏ more I am moued to meruayle, seing so rare spectacles ful of all vertue & Godlines. Your postes also salute youre gestes, so farre as I can perceiue. The postes.

Phi. They expresse this sentence of S. Paule, The temple of God is holy, which you are. This putteth vs in remembraũce in what soeuer part of the house we go, that we should so kepe our harts cleane from the infeccion of mortall synne, that God in them by his holy spirite might dwel perpetually. i.Cor. iii. vi. ii.Cor. vi.

Euse. I pray you what two great tables haue you hanging there openly.

Phi. This is the table of the .x. cõmaundements, which teacheth vs what we ought to do, & what to eschewe. The other is a table also which containeth in it ẏ offices of al degrees & estates. It teacheth vs what we owe to our most noble Prince, to our parentes, and to all superioures. In this table euery man from the highest degree to ẏ lowest may learne his office & duety. Therfore are these two tables red euery day openly in my house, my wyfe, and children, with al my seruaunts, beyng called therunto, & geuing attendance diligently to the readyng of the same. If any of my housholde transgresse any percel of Gods law, he is brought streight way to these tables, & by thẽ is his faulte declared vnto him. So that hereby he taketh an occasion to amend his life, and to be the more circumspect & ware, that he falleth not againe into that sin afterward. This is the order of my house. Other correccion thã this vse I none. Yet not withstanding, I thank my Lord God, all doe their duety so wel that I cannot wysh it to be done better. Two Tables.

The. O mercifull God, what haue I heard and sene thys day? so Christian a house, so Godly an order neuer saw I in my life. All householders maye take an exãple of you. Would God ẏ many seyng this your act, would in like maner folow it in euery cõdiciõ, garnishing their houses w holy scriptures, & trayning their liues accordyng to ẏ same. O what a florishinge realme than shonld we haue? with howe sincere faith should we serue God? with how feruẽt charite shuld we procure ẏ commoditie of oure neighbor? with how redy minds endued with al hũble submissiõ shuld we faithfully obey our most Christẽ Emperor, moste redoubted king, & most excellent ruler? with how feruent hart should we profligate and chase awaye sinne? with howe valeaunt courage should we amplecte and enbrace vertue? It cãnot be expressed with how many & great cõ-

modities this moste prosperous realme shoulde florishe to the glory of God, the auaumcement of the kinges most excellent maiestie, to ẏ great pleasure and contentacion of al your minds, if this thing wer brought to passe. Phi. I am here vnder God and my prince a ruler ouer this my litle housholde, and I thinke my selfe to be so much bounde in conscience to bring them vp vertuously, that if any of them should perish for lacke of my instructions their blud should be required of my hand at ẏ dread ful day of iudgemente, Chri. Would God ẏ al housholders, yea all Bishops & Curates would waite and attend vpon their parishes with no lesse diligẽce thã you do on your flocke. Euse. The very same woulde I wish. The. Thã should Christen men know Christe & his lawes better then they do now a daies, & serue their prince wt a more faithful & obedient hart. Phi. Wel, thus haue ye sene my simple wit in diuising these a foresaid things for ẏ right institucion of my self and family. And it pleaseth me wel, seing ẏ it doth not displease you. Euse. The sight herof hath so delighted vs, ẏ nothing heretofore hath fed our eies wyth so greate delectacion and pleasure. Neyther haue we ben here vayne and ydle spectatours but haue reposed all these thinges in our brestes, so ẏ euery one of vs intend to garnish his house & order his family in like maner, geuing you ryghte harty thankes for the calling of vs hither thys day Phi. Seing ẏ ye haue now sene the most princial pleasures of my hauli, I pray you vouchsafe to take the payne for to come into my parloure. The. We folow you gladly. Phi. Now are ye welcome hither. Chri. I pray you neighbour Philemon, what haue we here to do? I am nowe more rauished then I was before. Here is euery thing so godly pleasaunt that it semeth vnto me to be a figure of the new and celestial. Ie rusalem, which is so gorgiously decked & garnished wt all kynde of heauẽly treasures. But I pray you, what do ye meane by your table spred with a faire white & fine cloth? Again what foure bokes haue you laid vpon the table, clad & couered most precioully with cloth of gold. Phi. It is not vnknowen to you neighbours ẏ I did byd you vnto a Christmasse Banckette, and very frendely ye are come to me. Nowe that it myght be a Christmasse Bancket in dede, I was minded not onely to prouide meate for your bodies, as the common fashion of the world is, but also for your soules, or els howe could it be a Christmasse Banket? These foure bokes that lie here, are thus named. The first is the fyue bokes of Moses with certain other volumes of the old Testamẽt. The second is the Prophetes. The third the new Testament. The fourth, ẏ Doctours of the church. For euery one of vs here is a boke of lyke nomber, and for euery one of vs, al. These are the masters of the Christmas Banket. These are they which shal feast you. These are they, that haue in store so many Godly and goodly dishes moste comfortable for oure soules health. When we haue once taken our repast of these most delycious dishes, than by Gods fauour wyl we repare to the feast of ẏ body, which ẏ common sort onely celebrate, neglecting ẏ. which is princi-

Exe. xxxiii.

Apo. xvi.

pal

pal and most precious. Chri. We desier very much to taste of these plea saunt and deinty dishes. The. My hart reioyseth to heare these things Euse. We think it a hundred yeare til we begin our bāket. Phi. Seing ẏ ye ar so desirous to tast of this most Godly banket, come of, and that it may be done among vs with the more fruite, let vs al with one consent knele downe and pray to God for the assistence of his spirite. Euse. Agreed. Phi. If it will please you to geue audience, & quietly to heare, I wil pray in the name of you all. The. Let it be so. Euse. Yea I praye you. Chri. That is best Phi. Heare now.

The prayer.

Good God and mercifull father the author and geuer of al wisedom, which at the intercession of thy welbeloued sonne Jesus Christ our Lord & Sauior didst send down according to thy promise thy holy spirite to lighten the hartes and sēses of the Apostles before they could sincerly vnderstand the high misteries of thy diuine wil: we most humbly besech thee, that all cloudes of ignorancy and darknes dispelled and put away we being here gathered together in thy name, may through ẏ same thy spirite enioy the light of thy eternall verite, and so reuerently read and talke of thy most blessed word at this present, that we vnderstanding the same and being enflamed with the loue and reading therof, may in al pointes fashion our lyse according vnto thy holy word, and seriously prouide, that the lyght of al our actes and maners maye so shine before men, that they seeing oure good workes, maye glorifie thee our father which art in heauen, to whom wyth thy beloued sonne Jesus Chryste and the holy goste thre distinct persons in deite, and yet one very true & perfect God in essence, be al honor, praise, and glory for euermore. The. Amen. Euse. So be it. Chri. Lord let it so come to passe. Phi. Nowe let vs fall in hande wyth our Christmasse banket. I beseche God so to tēper our tonge through the influence of the holy goste, that we speake here this day nothing dissonant from the veritie of his holy trueth, but altogether to the glory of his most blessed name, and the comfort of all our soules. The. The very same thing we also wisshe. Phi. Now wil I bring forth vnto you the banket, and because I wil not onerate and ouercharge your stomackes with to much meate at once (although ther ought not to be any sufficiēcy, much lesse any nimiete in spiritual thigs so desirous of them at al times should we be) I haue at this present only prepared according to ẏ number of vs, foure dishes, ẏ we tasting of thē, yea rather eating, deuouring & digesting thē vō gredy stomackes, may haue the more lust & desier to returne to thē shortly. I pray you sit downe euery mā in a chair. Now wil I serue you with your first dish, cōtained in the first boke of Moses. Faile not ye therfore to whet your stomackes, & gredely to deuour whatsoeuer I bring forth vnto you.

Iacob.i.

Act..iii.

Math.v.

The first dissh.

Gene.iii. CVrsed is the earth in thy work. It shal bring forth vnto thee thornes and brambles. The. This is a dissh litle pleasant for the beginning of our bãket. Phi. Content your selues, it is necessary that this dissh hath the first place, that the other that folow may sauour the more deliciously to youre mouthes. The acrimonye and tartnes of thys dysshe shal so pearce your stomackes that it shal minister to you an appetite and lust to deuoure the other the more gredely. For I do not in this behalf folowe the maner of Satan, which promised first to Eue swete and delectable thigs and afterward paied her with things moste sower and displeasaunte, but rather of the Prophete Esay and of John Baptist, which first of al greuously rebuked the wicked in their sermons, and afterwarde comforted them againe most swetely. Nether differed Christ and his Apostles from this maner of preaching. Take therefore this dissh in good worth, and heare me now pacientiy. When through the suggestion of the old wily serpent, Adam and Eue had transgressed Gods commaũdement. God according to their desertes expulsed them oute of Paradise, and sent them into this vale of misery, saying vnto Adam among all other thinges this aforesaied texte: Cursed is the earth in thy worke. It shal bryng forth vnto thee thornes and brambles. Here do we learne that for the sinne of Adam all the earth, that is to say, all the creatures are cursed and made subiect to vanite. They now bryng forth no more goodly and pleasaunt frutes, but thornes and brambles, that is, sinne, wickednes, vice, and al other abhominacion. This one sinne of our first father Adam hath condemned vs all that euer haue been borne since, or shalbe hereafter. Euse. Me thinketh that though he be offended, yet his offence should not turne to our damnacion, seing we were not thẽ borne. Phi. Yes in good faith brother Eusebius: For his sinne was our sinne. His damnacion was our damnacion. His death was our death. I wil read vnto you the mind of the famous Doctour Origen, concernyng this matter: If Leuy, saieth he, which was borne the fourth generacion after Abraham, was than counted to be in the loynes of Abraham, much more al men that are borne or haue been borne in thys world, were in the loines of Adam, whẽ he was yet in Paradyse. And all men wyth him and in him were expulsed out of Paradise, when he was put out from thence, and by him death, which came vnto hym by the transgression, came also consequently vpon them, whom he had in his loines. The. I pray you let vs heare what the holy Scriptures say in this behalf. Phi. We read in the fourth boke of Esdras ỳ third chap. on this wise. The first Adam bearing a wicked hart did synne, & was ouercome, and not onely he, but all that were borne of him. Also Oste

Gene.iii.

Esay.i. Math.iii. Marke.i. Acte.ii. viii.

Gene.iii.

The synne of Adam is the cause of our damnacion.

Adams syn is our synne

In epist. ad Rom. lib v. Capit. v.

Osee.

the

the Prophete sayeth: They eate as Adam haue transgressed the couenaunt and therin haue they sinned agaynste me, that is, saieth S. Jerome, vpon this texte, In Paradise all haue synned agaynste me, euen like vnto the sinne of Adam. For it is no meruaile, saieth he, if ỳ which went before in the father, be also condemned in the children. But I wil rehearse to you more Scriptures: Of a woman came the beginning of sinne, saieth the wyse man, and by her al we dye. Christ also saieth, that which is borne of flesh is flesh. Again, how can ye speake good things, when ye your selues are euil? Also in an other place, Euery one ỳ doeth synne, is the seruaunt of synne. S. Paule also sayeth: By one man sinne entred into this world and by synne death, and so went death through all men, in as muche as all we haue synned. Agayne, In Adam all are dead. In a nother place also he sayeth: All haue synned, and wante the glory of God. Therfore Dauid confesseth that he was begotten in sin, and borne in sinne. And. S. Paule affirmeth plainly, that we ar borne by nature the children of wrath. What say ye now my frendes, doe ye not now at the last perceiue that the sinne of Adã hath condemned vs all, so that his synne is our sinne? Chri. We perceiue it well and beleue it also. Phi. I wil rehearse vnto you a saying of. S. Bernarde. In the fall of the first man, saieth he, did we all fall. We fell vpon an heape of stones and in the miet, so that we are not onely inquinated, spotted & defiled, but also wounded and greuously shaken, bruised and broken. Againe he saieth: Verely we are begotten in sinfull pleasure, therefore although it be agaynst our wyll, yet doe ye fele certaine vnlawful and beastlike mocions of concupiscences in our selues. Hereto agreeth. S. Austen saying, Marke brothers beholde that mankinde came forth frõ the first death of the first man. For synne from the first man entred into the world, and by synne death, and so went death through al men. Marke this word went thorowe. Consider ỳ ye haue harde, loke what this is, went thorowe. It went thorowe. Herby is the yonge child gilty. Sin he hath not done, but drawne. For the sinne did not remayne in the fountaine, but went through, not him or him but went throughe all men. The first sinner, the first preuaricatour begat sinners bonde to death. Thus see you that both the holy Scriptures and also the auncient Doctours do conclude that al we are damned righteously for Adams offence. So that euery man naturally, as. S. John Chrisostom sayeth, is not onely a synner, but also euery whit synne, as the Apostle sayeth: we were by nature the sonnes of wrath. And this is it, ỳ God the father sayd to Adam: Curſed is the earth in thy worke, as I rehearsed to you before. The. Than haue we learned here, that al we are cursed and damned in Adams worke, that is, for the synne which he committed in breaking Gods most holy commaundementes. Phi. Ye saye truth. Euse. This is a thing necessary to be knowen. Phi. Without the knowledge of oure selues, we can neuer truely know God nor vnderstande his holy Scriptures. Therfore wil I go forth to minister vnto

Tim.vi.
Ecclesi.xxv.
Iohn.iii.
Math.xii.
Iohn. viii.
Rom.v.
i. Cor.vi.
Rom.iii.
Psalm.li.
Ephe.ii.
Sermo in cena Domini.
Ibidem.
De verbis apost. Se.iiii.
Rom.v.
Ho. xxxvi. De aduen. Domini.
Ephe. ii.
Gene.iii.
Ephe.iii.
Marke thys thyng well.

Knowledge of ourselues necessarye.

you the residue of your first dishe. It followeth: It shal bryng forth vntō thee thornes and brambles. I pray you what other thing doeth our corrupt nature bring forth vnto vs than thornes and brambles, that is to say, sin, wickednes, vngodlines, and al that euer is contrary to the wil of God? And in dede sin may wel be compared to a thorne or bramble.

Sinne compared to a thorne.

For as the thorne and bramble pricketh the body and woundeth it greuously, yea and bryngeth many tymes destruction vnto it, except other wyse it be holpen, so like wise sin most greuously prycketh, woundeth and vtterly destroyeth the soule, except it be remedied by Gods mercye through Jesus Christ. The. I thinke this to be true. Phi. It therfore followeth that in asmuche as all we are dead in Adam, we are not able of our selues to rise again from death vnto life And seing that we are sinners, al that euer we do, must nedes be sin, yea it is sin in dede, and deserueth euerlasting death. For as the Scripture saieth. The disposicō and thought of mans hart is prone to euil from his ponge age. We are wicked children, and a wicked sede. We are that sede, which was cursed from the beginning. We are like brute beastes. We are carnall and flesshely, solde vnder sin. We are vnprofitable seruauntes. We all haue gone astray lyke shepe. We al are Hipocrites and wicked. We are al liers. We al are vncleane, & al our righteousnes is as a cloth polluted w̄ mensture. Al haue synned. There is not one that doth good, no not one There is no man cleane from fylthines, no not the ponge childe. Ther is no man able to say. My hart is cleane, and I am pure from syn. For our harts are wicked and inscrutable. We are not able to think a good thought. Al that euer we bryng forth is thornes and brambles, that is to say, syn, vngodlines, and al abominacion. What are we now of our selues, I pray you tel me? Chri. Very synners. Eusc. Yea and al that euer we do in Adam, and of our own strength, is plain sin and wickednes. Phi. I am glad that we haue learned what ye are of youre selues by Adā. I pray you what are ye able now to do for to saue your soules from this peril, whereunto ye are fallen by Adam? The. Verely I cannot tel. Eusc. Forsoth I thinke very litle. Phi. Ye might right wel haue sayd, nothing at al. For I ensure you that ye being left vnto yourselues can do none other wyse but syn, and fall headlong into all kynde of mischefe. Your wyt, strength, polecy, imaginacion, reason, and free wyll auayleth here nothing, to deliuer you from the captiuite of Satan. He leadeth you as the mayster doeth hys bond slaue, whither soeuer it pleseth hym, as Chryst wytnesseth: Euery one that doth syn, is the seruāte of syn. Ye remember, I am sure, the story of the wounded man, in the gospel of Luke, which being dispoiled and robbed of al his clothes and greuously wounded, lay still half dead. The. I remember it very wel. Phi. This wounded man signifieth euery child of Adam. The clothes signify, faith charite, iustice, mercy, and such other vertues. The theues are Satan and his angels. The woundes are synnes. Halfe dead is to be alyue in the flesshe, and slayne in the soule through sin. Al this are we by

The captiuite of man through syn

Iohn. viii.

Luke. x.

Marke here. The parable of the wounded mā declared

Gene. viii.
Esay. lvii.
Sapi. xii.
Psal. xlviii.
Rom. vii.
Luke. xvii.
Esay. liii.
Esay. ix.
Psal. cxvi.
Esay. liii.
Rom. iii.
Psal. xiii.
Iob. xxv.
Prouer. xx.
Hiere. xvii.
ii. Corin. iii.
Gene. iii.

by Adam. And as this wounded man could not be holpen of the Priest nor of the Leuite, vntil the Samaritan came, no more can we be holpen by any creature or worke, til Christ cōmeth the true Samaritane We cannot certes, we cannot helpe our selues, but euen lie styll in the stinking puddle of syn. Loke in what case Satan leaueth, vs in the very same do we remayne, except God of hys mercy through Christ helpeth vs. Neither can free will nor all the wyt and polecy that we haue, profite here any thing, till God indueth vs with strength from aboue. For as S. Austen sayeth: The nature of man although it did remayne and continue in that integrite and purenes, wherein it was made, yet could it kepe it selfe by no meanes, if the creator and maker of it did not helpe. Therfore seyng that without the grace of God it could not kepe the health that it receiued, how is it able to repare and get agayn that which it hath lost, without the grace of God? Agayne he sayth Fre will sufficeth vnto euill, but vnto good it auayleth litle, excepte it be holpen of that almightie God. Therefore is it well sayed of the Apostle, God worketh in vs both the wyll and the dede Hereto agreeth the sayinge of Christ. As the vine braunche cannot beare fruite, excepte it abide in the vine, no more can ye except ye abide in me. I am the vine and ye ar the braunches. He that abideth in me, and I in him, the same bryngeth forth much fruite. For without me ye can do nothing. If any man abydeth not in me, he is cast out as a braunche, and is withered, and men gather it and cast it into the fier, and it burne. Thus see ye what ye are of your selues by Adam, and that no strength ye haue once to aspire or breath toward any goodnes, much lesse to do or work any good thing excepte ye be holpen of God. We see also howe full of synnes, diseases, woundes, sores, botches, cankers, and all that euer noughte is ye are. We se agayne, how ye are not able of your selues to recouer your innocencye, that ye lost by Adam. Chri. Alas what is now to be done? The. The rehearsyng of these thynges maketh me very sad. Phi. It shoulde rather make you very glad. For as S. Hierome sayth: This is the true wisdom of a man to know him selfe to be imperfect, and as I maye so speake, the perfeccion of all ryghteous men in the flesh is imperfecte. Againe he saith: Than are we righteous, when we confesse our selues synners, and our ryghteousnes consisteth not of our own merite, but of the mercy of God, as the holy Scripture sayth. The ryghteous man is the accuser of himselfe in the beginning of his spech. Therfore muste ye confesse your selues to be that in dede, which ye ar, that is, very sinners if ye wil be set free from this miserable captiuite, wherwith ye are now to muche wrapped and ouerwhelmed. Euse. We confesse the same. The. We now knowledge that of our selues by Adam, we are nothyng but synners, and all that euer we do wythoute the spirite of God is playne syn, as S. Paule sayeth: Whatsoeuer is not of fayth is synne. Phi. Wel seing that ye haue so frutefully digested the first dissh of your Bancket, now haue I a fit place, a conuenient time, & a good occasion to bring,

Epist. cvi. ad Paule.

Lib. de vocāt c. a. viii. Item. de cor et grat. ca. ii. Philip. ii. Iohn. xv.

In dial. contra Pelagi.

Contra. Pa lag. lib. c. Prouer. xviii

Rom. xiiii.

vnto

vnto you the seconde dysshe, as it foloweth in order. Chri. I praye you let vs tast of it. Theo. That thing also do I greatly desier.

The seconde dysshe.

¶ Philemon.

Our seconde dysshe is contayned in that same chap. wherin ỳ first is recited. Therfore devour this with no lesse gredy appetite than ye have done the other. For this dish is muche delicious and very wholsome for the vertuous preseruacion of the soule. I now bryng it forth vnto you. Behold here it is. I wil set emnitie betwene the and an woman, betwene thy sede and her sede, and that selfe sede shall tread downe thy head. Howe doeth this sauoure in your mouth? The. Very pleasātly forsoth: but we do not perceiue what it meaneth. Phi. Heare therefore: These were the wordes of God the father to the serpent whan by his craft and sutteltie he had made Adam to offende, and in them is comprehended an whole See of heauenly treasures. For they declare both our free deliuerance from captiuitie, and also the victory ouer Satan and all his army. when Satan had thought that he had gotten the ouerhande of man, and bronght him into the same case wherinto he was throwen for hys to much arrogancy and pride, thinking by this meanes to deceiue god of his purpose, which had made man for to supply the nomber of Angels, which perisshed when Lucifer fell from heauen: God wylling to shew himselfe of no lesse puissaunce to saue man through his mercy, thā Satan was to condemne him through his craft, pitied streighte waye the miserable fall of man, & afterward spake these comfortable wordes to the great confusyon of Satan, and the exceading consolacion of mā:

Gene. iii.

Gods free mercy toward man.

I will set emnitie betwene thee and an woman, betwene thy sede and her sede, that selfe sede shall treade down thy head. This woman is ỳ moste blessed & pure virgin Mary, whiche was here promised to bryng forth the sede, which should treade down Satans head. This sede is Jesus Chryst which toke flesh vnfaynedly of that most pure virgin, and beāe man for oure sake. And he it is, which was promised of God the father to treade down the head of the Serpente. The. I perceiue that by the Serpent ye meane Satan. But what is ment by the treading down of his head. Phi. The destruction of his power. For the chefe strength & power of a Serpent consisteth in his head. Though his tayle or bodye be striken or wounded, he foreth not much. For he will put them both in perill for the safegarde of his head, but if his head bee once stryken or wounded, than loseth he his power, than dyeth he shortly. Therfore is Christ promised here, not to tread downe the tayle or body of the Serpent, but his head, wherby is signified the destruction of his whole power. So ỳ now Satan shal neuer more triumph agaynst Gods electe.

The womā

The sede.

The treading downe of the Serpētes head.

Do ye now perceiue this matter? Euse. Yea forsoth Chri. I neuer hard so much before. Phi. Wel, now behold the great and exceading mercye of God towarde you, that ye may learne that to be true, whiche God speaketh by his Prophet Ose: Thy destruction, oh Israel, commeth of thy selfe, but thy saluacion cōmeth onely of me. Ye haue heard ỳ Adam sinned, and that through his sin al we wer damned. Thie. I remember it wel. Phi. The Scripture testifieth that so sone as Adā had offended, he hid himselfe, and fled frō the face of God, he was so greatly ashamed of the syn that he had committed. For after his offence he came not to God as he ought to haue done, neither sought he grace and remissiō of his sin at the goodnes of God, by confessing his sin with a faithfull repentaunt hart, but streightway after the transgression of the precepte he fled from God and hid himselfe from the face of God, and as they vse to say, put his head in a bush like a cowarde for feare? Oh wher are the powers of free wil, if man be once without the spirit of God. Mā hath now no power to seke for saluacion, but rather continueth still in his old wickednes, and seketh to be far from the face of God, coueting rather to be damned than he would once approch vnto the sight of God, sin hath so slain his courage, Satan in him hath so great dominiō: yea whan he considereth his wickednes, he is angry with God, hateth god and wisheth that there wer no God, that he might escape vnpunyshed, euen as an enemy of the publique weale wysheth that there were no king, no Emperour, no ruler, no gouernoure, no magistrate, but al like himselfe, that freely and without punishment he might deforme, teare, despoile the publique weale at his own pleasure. Now beholde the vnspeakable benignitie of God. When Adam had fled from him, and hyd himselfe, so that he had no hope of health, but vtterly despaired of al cōsolacion, loking for extreme punishmēt, to be exercysed vpō him at euery houre according to his desertes: God like a mercifull father soughte him vp, and spake before him the swete words heretofore rehearsed to Satan, that by this meanes he might receiue consolacion, and so besaued by geuing earnest fayth to that moste comfortable promise. O the vnmeasurable goodnes of this celestial father: He is that shepehearde, which neuer leaueth seking vntil he hath found ỳ shepe that was loste. He is that father, which ioyfully receiueth agayne into his house that sonne, which prodigally had spent al his substance. He is that Samaritane, which healeth the wounded man. He is that Lorde, which maketh of a blasphemer an Apostle, of a persecutor a preacher. And whēce cōmeth this his goodnes? of vs? of our good dedes? of our merites? Naverely, but of his free bounteous mercy and great goodnes. Freely and wout our desert worketh he this thing. We are saued by grace through fayth and that not of our selues, for it is the gift of God, and commeth not of workes, because no man should bost himselfe. We being iustified by his grace ar made heires, according to hope of euerlasting life. Not for the workes of righteousnes which we haue done, but according to his

Osee.xiii.

Gene. iii.

The misery of Adam.

Free wyll. Synne.

The goodnes of God toward mā.

Luke.xvii.

Luke. x. Math. xxvi. Actes.ix.

Ephe. ii.

Titus.iii.

Rom. iii. his merry hath he saued vs. We ar iustified frely bi his grace. By grace are we saued, and not by workes. If by grace then not of workes, or els grace wer not grace. He did chose vs by his grace, and not we hym by our workes, as Christ wytnesseth, ye haue not chosen me, but I haue chosen you. Paul also sayeth, God did chose vs in Christ before the foũdacions of the worlde were layed. Hereto pertayneth the saying of the Psalmographe: Blessed is he O Lord, whom thou hast chosen and take vnto thee, for he shal dwel in thy inner courtes. That God of hys free mercy did chose vs wythout oure desertes, whan we were synfull and poore wythout any goodnes or Godlynes, he himselfe testifieth by hys Prophet, saying: I haue chosẽ thee in the fier of pouertie Euse. So far as I can perceiue now, God alone is the author of oure saluacion, and he of his free mercy & aboundaunt grace dyd chose vs to be his heyres, before the foundacions of the world wer layed. Chri. Yea and that before we wrought any goodnesse, or shewed any point of kyndnesse toward hym. Phi. Ye say trueth. And that ye may knowe that I waste not the Scriptures, I wyl read vnto you the saying of S. Austen. He was geuen sayeth he, for our synnes, and rose agayn for our iustificacion. Thy iustificacion, thy glorificacion is not of thy self, By grace ar ye saued through faith, and that not of your selues, but it is ỹ gyft of God, not of workes, lest peraduenture thou wouldest say, I haue deserued it and therefore haue I receiued it. Thinke not that thou didst receiue it by deseruing, which couldest not haue deserued except thou hadst receiued it. Grace went before thy meryte, grace is not of merite, but merite of grace. For if grace wer of meryte so hadst thou bought it, and not receiued it frely. Thou shalt saue them, saieth he, for nothing: What is this thou shalt haue them for nothing? Thou fyndest in them nothing wher by thou mayest saue them, and yet dost thou saue them. Freely thou geuest, freely thou sauest. Thou goest before al merites, that thy gifts may obtain thy merites. Utterly doest thou geue freely, saue freli, which findest nothing, wherof thou mayest saue, and findest muche whereby thou mayest condemne. Agayne he sayeth, thou hast done no good, and yet is remission of synnes geuen vnto thee. Let thy workes be loked vpõ and they be al founde euil. If God would geue thee that whiche is due to thy workes, he should surely condemne thee. But God doth not geue vnto thee that payn which is due, but geueth thee ỹ grace, which is not due. Also vpon thys text. To al that are at Rome beloued of God, saintes by callyng: Here also, sayeth he, he sheweth that it is the exceadyng mercye of God rather then thy meryte For he sayeth not, to them that loue God, but to them that are loued of God. For he loued vs fyrst, that we beyng loued should also loue hym. S. Bernarde also sayeth: Grace maketh me iustified freely, and likewise delinered from the bondage of syn. Hereto agreeth Fulgentius, saying: God geueth grace to the vnworthy frely, wherwith the wycked beyng iustified may be lightened with the gift of good wyll, and with the power of good worckyng, that

Rom. xi. Iohn. xv. Ephe. i. Gods election. *Psal. lxiiii.* *Esay. xlviii.* God alone author of mans saluacion. *Ephe. i.* *De ver. Apo. Ser. xv. Ephe. ii.* *In pro. Psal. xxxi.* *Ia. ep. ad. Roma.* *In Cant. Ser. lxvii.* *Lib. i. ad monimum.*

mercy

mercy preuenting and going before he may begin to doo good and mercye subsequent and folowinge, he maye be able to do thee good that he willeth. Thus perceiue you, that when there was nothing in vs, wherfore God shoulde loue vs, yet he freely loued vs & chosed vs by his grace to be his children, as S. John sayeth: Beholde, what a loue the father hath geuen to vs, that we should be called the sonnes of God. Agayne he sayeth: In this is loue, not that we loued God, but that he loued vs and sent his sonne to make agrement for our synnes. And a litle after: we loue him, because he firste loued vs. The. What moued God to be so beneficial vnto vs, seyng we had offended so greuously, and wer thā by no meanes able to pacify his wrath with any good worke? Eutebi. This would I also gladly know. Phi. His owne mere goodnesse was the occasion of his loue toward vs for hys sonne Jesus Christes sake. In him, by hym, and for him, is God the father merciful vnto vs, and freely saueth vs with out any respecte of our good workes. For as S. Paul sayeth: If righteousnes came by the law, than died Christ in vain. And God himself sayeth by the Prophet, I am, I am he, which putteth away thine iniquities, yea and that for myne owen sake, & will remēber thy synnes no more. Put me in remembrāce and let vs be iudged together: Declare if thou hast any thing, ỳ thou maiest be iustified. And this is it, ỳ we speake of before, that selfe sede shal tread down thy head. Furthermore God said to Abraham: In thy sede shall all nacions of ỳ earth be blessed. This sede, saieth S. Paul, is Christ by whō al we ar blessed that is to say, receiued into fauour, forgeuen of our synnes, freely iustified and made heires of eternal glory. Chri. How commeth this to passe by Christ I pray you. Phi. Verely on this wise. When al we wer damned in Adā, God of his mere mercy and exceading grace promysed to Abrahā & to his posterite, ỳ ther shuld be one borne, which shuld deliuer thē out of their seruitude & restore thē again to grace. This dyd God ỳ father in the olde lawe not onely many tymes promyse, but also obumbrate & shadow by diuers misteries, figures, cloudes and ceremonies, that by thē the faythfull might receiue cōsolacion. And at the time appointed of God ỳ father, this man Jesus Christ came into the worlde. He was cōceiued by ỳ holy gost & borne of the virgin Mary, according to the holy scriptures: He was begotten of the sede of Dauid as pertaining to ỳ flesh. The. Yea and that whout the sede of man. Phi. Ye saye trueth. He receiued very flesh by ỳ wonderful operacion of Gods spirite of Mary, she stil remaining a pure & cleane virgin. It was necessary ỳ he shuld be borne of a virgin, for asmuch as ỳ nature of mā is full of carnal cōcupiscēce, & defiled by Adā, or els could not he haue ben a pure & sufficient sacrifice before God for vs. For by nature al we are borne ỳ children of wrath, sayeth S. Paul. Therfore whout the sede of any mā, which is corrupted in Adam, was he borne of the most pure & vndefiled virgi Mary, being cōformable to vs in al thigs sin alone except. For our sin was so great, ỳ it could be put away nether by any child of Adā

i. Iohn. iii.

i. Iohn. iiii.

All good thyngs are geuen to vs of God for Christs sake

Gala. iii.

Esay. xliii.

Gene. iii.

Gene. xxii. Gala. iii.

Blessed what it is.

Gene. iii. and. xxii. Deut. xviii. Exo. xii. and. xvi. Num. xxi. Esay. vii. Rom. i.

Christe true man of Mary ỳ virgin.

Luke. i.

Ephe. ii.

He. ii. iiii.

nor yet by angel, but onely by such one, as being of our flesshe, should be borne without the sede of man, and without any carnall corruptisser. And for asmuche as this coulde not be brought to passe by any carnall man, therfore was it necessary that the sonne of God shuld come down from the right hand of God the father, and be made bery man for oure sake, that he being both God and mā might by his most precious blud

Colos. i. pacify God the fathers wrath, and reconcile vs again to him. God so lo-

Iohn. iii. ued the world, saieth Christ, that he gaue his only begotten sonne, that euery one ẏ beleueth in him, may not perishe, but haue euerlastyng life. For God sent not his sonne into the worlde for to condemne ẏ worlde, but that the world should be saued by him. He ẏ beleueth in him, is not condemned. But he that beleueth not, is already condemned, because he hath not beleued on ẏ name of the onely begottē sonne of God. God

Rom. viii. spared not his owen sōne, saieth S. Paul, but gaue him for vs al. Again

Rom. v. God setteth oute his loue that he hath to vs, seyng that whyle we wer yet synners, Christ dyed for vs, much more than now, seing we are iustified in his bloud, shal we be preserued from wrath through hym. For if when we wer enemies, we were reconcyled, to God by the death of hys sonne, much more seing we are reconcyled, we shalbe preserued by hys lyfe. Not only so, but we also ioy in God by the meanes of our lord

i. Iohn. iii. Iesus Cryste, by whom we haue receiued this attonemente. Also S.

i. Iohn. iiii. John saieth: For this purpose appered the sonne of God, for to loose the works of the deuil. Again, in this appeared the loue of god to vs ward, because that God sent his only begotten sonne into the world, that we might liue through hym. Thus se you ẏ whan there was no hope of sal uacion for vs in any creature, God of his owen free goodnes sent down his only begotten sonne to be a Sauioure vnto vs. Euse. This doe we

Math. i. Iesus what it signifieth perceiue right wel. Phi. Now marke agayne, how ẏ by hym alone we

Actes. iiii. are saued. His name is Iesus, that is to say, a Sautour, for he it is that

Actes. x. saueth his people from their sinnes, neyther is there any other name ge-

Actes. xiii. uen vnto mē vnder heauen, wherin they must be saued, but only bi this

Iohn. i. name Iesus. To him geueth al the Prophetes witnes, ẏ throughe hys

Iohn. xi. name, al shal receiue remission of synnes, that beleue in him. Be it kno-

Iohn. xiiii. wen vnto you, ye men and brothers, that by this Iesus Christ remissiō

Iohn. x. of synnes is preached vnto you, and from al things, from the which ye

Iohn. xv. could not be iustified by the law of Moses, by hym is euery one ẏ bele-

i. Cor. i. ueth iustified. He is that lambe of God, which taketh awaye the syn of

Ephe. ii. the world. He is our resurrectiō and life. He is the way, truth and lyfe.

i. Timo. ii. No mā commeth to the father but by him He is the good shepeheard,

i. Iohn. ii. by whō we be saued frō the wolfe. He is the doze, by whō we must en-

Apo. xxi. ter into grace. He is the vine, in whom we being ingrafted must nedes

Rom. v. bring forth much fruit. He is our wisedom, righteousnes, sanctificatiō &

Christ is the beginninge and endinge of al our sal uacion. redēction. He is our peace. He is our mediator & aduocate. He is alpha & omega (ẏ is) both the beginning & endyng of our saluacion. Moreouer by him are we at peace with God. By him haue we a waye in through

fayth

faith vnto this fauor, wherin we stand, and reioice in hope of the prayse that shalbe geuē of God. By him is the fauor of God plēteous toward vs. By him and his righteoulnes ar we made righteous. By him hath the lawe of the spirit of life made vs fre from the lawe of sin and death. By him hath God the father blessed vs w al spirit ual blessyng in heauenly things. By him did God chose vs, before the foundations of the world wer layed, ꝑ we shuld be sanctes & fauries before him. By him ar we made nere to God ꝑ father. By him haue we redēcion, by his bloud remission of sinnes. By him ar al things both in heauen & earth gathered together. By him we, which in times past wer far of, ar made nigh through his blud. By him we haue an open way vnto ꝑ father. By him ar at our sinnes forgeuen vs. By hym ar we deliuered from ꝑ wrath to come. By him & by his blud ar we made cleane from all sin. By him and by the oblacion of his most blessed body done once for at ar we sanctified. Yea by ꝑ one oblacion hath he made perfect for euermore them that ar sanctified. To cōcinde, by hym is euerlasting life geue vnto vs. This see you that by Christ al good things chaunce vnto vs, and that God ꝑ father is wel pleased and set at one w vs for his sake, as he himself witnesseth. This is my welbeloued son in whom I am wel pleased or for whose sake I am fully contented w man. Hereto agreeth ꝑ saying of S. Austen. Al that euer receiue euerlasting life, receiue it not but by Christ. Therfore sayeth he in another place. Al my hope is in the death of my Lord. His death is my merite my refuge, succour, health, life, and my resurrection. My merite is the compassion of the Lord. I am not with out merite, so long as the Lord of mercies shal not want. And ꝑ mercies of ꝑ Lord be many, I am plenteous in merites. The stronger he is to saue, the more rowm hath he to forgeue. Let vs therfore geue thanks, that eth he, to ꝑ Lorde our sauioure, which no merites going before, hath healed vs ꝑ wer wounded, reconciled vs his enemyes, redemed vs to captiuitie, brought vs agai out of our darknes into light, called vs again from death to life, and let vs not onely confesse our sinnes & weaknes vnto him mercye, and in al muche as he hath preuented vs, as the Psalmograph sayth, pray vnto him mercy, he may vouchesafe not only to preserue and kepe in vs, but also to augment & encrease his giftes & benefites, which he hath vouchesafed to geue vs. Christ. Amen. The. So be it. Luke. Lord let it so come to pas. Fr. Now both I desire nothyng more of your Banket pleasaunt & comfortable to our soules health. Luke. We haue now learned what we are of our selues, and what we owe of right to be, wherein. But by what medles shal we come by it, what thing may be the occasion wherby we may receiue so many & so great benefites at ꝑ hand of God ꝑ father for Christes sake. I pray you a good reason why he place this vnto vs. Pet. I neuer had a question asked in better time. For the answer to it is your part vnto, which before you proponed this question. I was fully determined to set before you. And now here it is.

Rom. viii.
Ephesi. i.
Ephe. ii.
Colos. iii.
1. Thes. i.
1. Iohn. i.
Hebru. x.
Rom. vi.
Math. iii.
Ad vipal. Ep. cvi.
In manuel. capi. xxii.
Lib. i. Hom. xiiii.

The thirde dissh.

¶ Philemon.

Marke.i.

Hom.lxxx. de penitencia.

Repentãce what it is.

Psal. xxxiii.

Math.iii. Luke. xxiiii.

Peter .iii.

Actes.ii.

In.Math. Hom.xiii.

Math.ix.

i.Reg.xii.

Exãples of repentãce.

iii.Reg.xx.

REpent, & beleue the gospel. These wer ꝑ wordes that our sauiour Christ, as Marke testifieth, vsed when he begã to preache. In ꝑ which he declareth by what meanes we may obtain remission of our sinnes, & the celestial heritage of Gods glory. Repent (saith he) and beleue the gospel. Furthe he exhorteth vs to repẽtance, which is, as Chrisostom sayeth, not only to cease frõ the old euils, but also to folow better offices, & such thinges as ought of duety to be done, as Dauid saieth: Decline frõ euil, & do good. S. Iohn ꝑ Baptist in like maner in ꝑ beginning of his preaching said: Repent, for ꝑ kingdõ of heauẽ is at hand. Christ also after his resurrection cõmaunded his Apostles to preach repẽtance & remission of sinnes in his name vnto al nacions. Likewise we read in ꝑ Actes of ꝑ Apostles ꝑ whẽ Peter preached to ꝑ Iewes much of Chryst, & shewed thẽ that he was ꝑ same Lord Iesus, whõ they had crucified, they were pricked in their harts & sayd: Ye mẽ & brethrẽ what shal we do? Peter saied vnto thẽ: Repẽt, & be baptised euery one of you in ꝑ name of Iesus Christ for ꝑ remission of sinnes, & ye shal receiue ꝑ gift of ꝑ holy gost. Here see you ꝑ Christ & hys Apostles declared repentaunce to be a meane whereby we may obtain remission of our sinnes and euerlasting life. And ꝑ you may perceiue ꝑ matter ꝑ more plainly, I will liuely paint in most eudent colours & let it out before your eyes. In certaine Godly histories of both Testamẽts ꝑ ye may learne ꝑ to be true, which Chrisostome sayeth. The. I pray you, what sayeth he? Phi. There is not, sayth he, ther is not, beleue me, any syn in the world, that doeth not geue place to the vertu of repentaunce, yea rather to the grace of God, which when we turne to better thinges, doeth streight waies worke to vs. Eusc. This is a comfortable saying for sinners. Phi. Yea & in al pointes agreeable to the holy scriptures. For Christ came not to cal the righteous, but sinners vnto repentaunce. Now marke for your healthy & consolation. Dauid committed both manslaughter & adultry, & therfore was he rebuked many euils of God by his Prophet Nathã. Not withstanding he had not so sone repẽted him of his acte, & confessed his faulte, saying: I haue offended ꝑ Lorde. but ꝑ Prophet sayd: The Lorde hath turned away thy syn, thou shalt not dy. King Achab also did slay his subiect Naboth, that he might enioy his vineyard. And God therfore sent his Prophet Helias vnto him for to tell him that the dogges should licke his bloud also euen there, where they licked the bloud of Naboth, and that euery one of the house of Achab that maketh water against the wall, should be slaine &c. Achab streight waye was ashamed of his faulte, repented, cut his clothes, couered his flesh with garmentes of heer, fasted, slept in sacke cloth, & walked in a heauy countenaunce, & therfore God sayd

his repentaunt harte, sayed that he would not dyng in that euil in his dayes, but in his sonnes time. Againe king Manasses, in asmuch as he repented, for al the abomination ꝑ he committed against God and his glory, was forgeuen, & afterward nombred amõg the frendes of God. The Niniuites were threatned vñto in .xl. daies to be subuerted for their dissolute & wicked liuing. But they dyng strikẽ vñto repentãce in ꝑ mene season, and mẽding their life, receiued fauor and were saued. As I maye come nerer home, as they say, who was more famous in sin than Mary Magdalene, yet in asmuch as she faithfully repẽted, & bewailed her sinful liuing, her sinnes were forgeuen her. Peter denied Christe, yet seing he repented and wept bitterly for his offẽce, he was fauourably receiued to grace. The prodigall sonne although he had consumed all his goods, was ioyfully receiued in as much as he repẽted & knowledged his offẽce. The theefe called neuer for grace til the houre of death, yet seing ꝑ he bewailed thã his misery, and mercy, he was heard, & went vñto Christe into Paradise. Doe not these histories besides other, shewe of what great stregth repẽtãce is? Chri. Certes they be very comfortable for poore afflict sinners. Phi. Thus se you ꝑ repentãce is a great cause of the mitigacõ of Gods wrath, yea & an acceptable Sacrifice to God as Dauid saieth, A sacrifice vñto God is a troubled spirite, a cõtrite & humble hart God will not despise. Thus repentaũce maketh a mã to dy vnto sin, and to liue vnto righteousnes. It mãketh vs so long as we ar in this world valeantly to enarme our selues, and to enter battayle wyth Satan and his army, and cõtinually to fight against our enemies. It maketh vs to hate al wickednes, & embrace al vertu, so ꝑ daily we procede more & more frõ faith to faith, & frõ vertu to vertu. It maketh vs to hũger & thirst after righteousnes. It maketh vs to desier to be dissolued frõ this mortal body, and to be vñ Christ. No mã is able to expresse sufficiently the excellency and vertus of this true & faithful repentãce. And this is it, which maketh Christ so bolt to cry out on this maner: O repentãce, which through Gods mercy forgeuest sin, & openest Paradise, which healest a mã cõtrite and broke, & makest merry him that is sad, restest again life frõ death, restorest the state, renuest the bonds, geuest boldnes, restorest strengthes, and preuayest in again grace more aboũdant. O repentaunce, what new thyng shal I tel of thee? Thou doest loose all things that are bounde. All things loosened doest thou set at liberty. All troublous things dost thou mitigate. All things broken doest thou make whole. All confused things dost thou make cleare. All despe rate things dost thou encourage. O repentãce more radiant & shining than gold, more bright than the sonne, whom sin doth not ouercome, nor delectacion corrupte, nor desperacion put aback. Repentaunce whereby loue liuely, wretched brethren, or che with clamour & madnes, maketh louing, wretched bondmen free, retrayning thy tonge, fashioneth maners, falsety maketh, excludeth enuye, perfect repentaunce compelleth a sinner to fulfil all thynges gladlye. If a violente person seue that that he

iiii. Reg. xxi. ii. Pa. xxxiiii

Ionas. iii.

Luke. vii.

Math. xxvi.

Luke. xv.

Luke. xxiii.

Psalm. l.

Behelde what true repentaũce worketh in man.

Rom. ii. Psa. lxxxviii. Math. v. Philip. ii. Ser. xxix. De penitẽcia.

The prayse of repentãce

hath he forbidden him not. If he taketh awaye his garment, he stre-
weth not againſt him. To him that striketh the one cheke he preſenteth
the other. If any man will compel him to go a mile with him, he will of
his owne free will go two. If he be chaſtiſed he geueth him thankes. If
he be prouoked, he holdeth his peace. If he be sharpely ſpoken vnto, he
ſpeaketh gently againe. To his ſuperiour he geueth reuerence. To his
inferiour, he is lowly. In his hart is contriction, in his mouth confeſſiō,
in his worke al humilitie. This is that perfect and fruitful repentance.
To him that repenteth ſo, God is at hand, a norſyher to him that is hū-
gry, a geuer of drynke to him that is thirſty. O repentance the mother
of mercy, the maiſtres of vertues, thy worke are great, wherwith thou
doſt loſen the gilty, refreſheſt them that offend, ruleſt them ꝑ ſlide, re-
createſt the deſperate. By the Chriſt, appointeth vs that the kingdom
of heauen is at hand, ſaying. Repente, for the kingdome of heauen is at
hand. Hitherto haue I rehearſed vnto you the mind of Chriſoſtom con-
cerning repentaunce, wherby ye may perceiue, as I ſayed before, that
repentaunce is one of the principal meanes, wherby we obtaine remiſ-
ſyon of ſinnes and the kingdome of heauen. Euſe. God geue vs all grace
truely to repent. The. But how ſhal we know, whan we truely repent
on ſuch maner, ꝑ it prouoketh God to be merciful to vs. Chri. In dede
this is a thing neceſſary to be knowen. Phi. To this your queſtion ſhal
S. Auſten anſwere, which ſayeth: whan thou doeſt ſo repēt, that that
thing ſauoureth to thee bytter in thy mind, which before was ſwete in
thy life: and that, which did delight the before in thy body, doeth trou-
ble thee in thy hart, than doeſt thou repente well, and ſaye to God, To
thee alone haue I ſynned, and euill haue I done before thee. So ꝑ the
whole ſum of repentaunce is this, to die vnto ſynne, and to liue vnto
righteouſnes, which is ſignified by our plonging in the fonte when we
are baptiſed, and by our taking out again, as S. Paule ſayeth, we are
buried together with him by baptiſme into death, that as Chriſt is rai-
ſed vp frō the dead by the glory of his Father, ſo we in like maner ſhuld
walke in a newe lyfe. The. If we repent, be ſorye for our ſynnes, confeſſe
our wickednes, amend our life, is this ynough? Phi. This is much re-
ſpecting, but not all. For repent is not only contayned in your diſhe, but alſo
Beleue the Goſpell. This your repentaunce muſt be ioyned with fayth,
and linked with a ſure perſwation, that God the father accordynge to
his promiſe will vndoubtedly forgeue you your ſinnes for his ſonne Je-
ſus Chriſtes ſake. For Cain, Eſau, Pharao, Saul, Antiochus, Iudas
and many other repented and graunted their offeces, yet were they not
forgeuen. Many also among the very Heithen and Gentiles glyſtered
outwardely with a meruailous godly conuerſation, and ſorowed ve-
ry greatly if at any tyme they had defile their innocencye with any ſyn
of vnclenes, yet were they not made heires of eternal glory. And why?
Were by they raſed after a certayne maner of the firſt part of your diſh,
but not at the laſt. They repented, but they beleued not the goſpel, that

Signes of true repentaunce. Ser. ser. de. Nati. do. Pſal. li. Marke wel.

The ende of repentaūce.

Rom. vi.

Repentance and fayth muſt be ioyned together.

is,

is, they sought for no helpe of their wickednes at gods exceading mercy through Jesus Christ. They had not the liuely faith in the, which comming from a repentaunt and sorowful hart, maketh haste to God, and approcheth boldly to the throne of his grace, that it may obtain fauour and remission of synnes. Repentāce without faith bringeth desperacion, but repentance accompanied with fayth, bringeth remission of synnes, tranquillitie of conscience, and everlasting life, as we may easely perceiue by two of Christes Disciples Judas solde Christ, and Peter denied and forswore Christ. Here both synned, both repented, both confessed their offence. One by manifest wordes, and the other by teares. Yet was Peter saued, and Judas damned. How so? Because that the repentaunce of Peter was ioyned with fayth and hope of forgeuenes, and the repentaunce of Judas was not so. Mary Magdalene did not onely repent of her sinneful living, but also beleued to haue remission of her sinnes. And therfore did not Christ only say of her vnto Simon the Pharise, Many synnes are forgeuē her, because she loued much, but he also sayed vnto her with a lusty voyce, Thy faith hath saued thee, goo thy way in peace. Heare what Chrisostome sayth: If thou be wythered and worne away of syn, renew thy selfe by repentaunce. Mary, euery he that repenteth be saued: yea vndoubtedly. He therof commeth it to passe of the Lordes fauourable mercy. Trust not to thy repentance. For thy repentance can neuer put away so great synnes. If it were thy repentaunce alone, thou mightest well feare, but seing that the mercy of God is accompanied with repentaunce, be on a good comfort, for it ouercōmeth thy wickednes, and God is exceading merciful, and so ful of gentlenes, that he did not spare his owne sonne for to redeme the vnkynde seruauntes. Say not vnto me, I haue synned to muche, howe can I be saued? Thou canst not in dede saue thy self, but thy Lord can. And he forgiueth away thy synnes, that there remayneth no spyrit, signe or token of them. Here se we also by Chrisostome that repentaunce without an earnest fayth had and reposed in the mercy of God, can by no meanes put away sin. This your dish therfore teacheth you both to repent and also to beleue. For whatsoeuer is not of faith, is synne, sayeth S. Paul. The word of the Lord is right, sayeth Dauid, and al hys workes are in faith. A worke without fayth, sayeth Chrisostome, is nothyng. Again he sayeth: we must haue fayth euery where, I meane that fayth, which is the mother of al good thinges, the medicine of health, without whiche a man cannot perceiue the doctryne of great and excellent things, but is like vnto them, which taking in hand for to sayle ouer the sea without a ship, when they are a litle forward, their handes, and their feete being once wery, are vtterly ouerwhelmed with the waues of the sea. Also in another place. All our elders are reported that they pleased God by fayth, therfore without that, all things come to nought. Hereto agreeth S. Austen, saying: The medicine of the soule is of al woundes, and the alone sacrifice to appeale Gods wrath for the synnes of al men, is to

The worke of Fayth.

Hebru. iiii. marke this well.

Matth. xxvi.

Luke. vii.

Hom. lxxv. De penitentia

Rom. viii.

Rom. xiii.

Psal. xcvii.

In Matth. Hom. xxx.

In Iohn. Hom. xxvii.

In. i. Ti. Ho. ii

De ver. do. Sermo. xi.

beleue in Christ. Neither can any man at al be made cleane, ether from original sin, which he hath drawne of Adam, in whom al haue synned, and be made naturally the children of wrath, or from the sinnes, which they, by not resisting the carnal concupiscence, but by folowing it and seruing it by vngraciousnes and wycked liuing haue added and put therto, except by fayth they be enunied and ioyned together in the body of hym, whiche without any carnall entisemente and mortiferous delectacion was conceiued. Thus se you that repentace without faith auaileth nothing, but enunied and ioyned with faith is a singuler and high treasure. For by fayth doth God beare vs. By fayth are we blessed. By faith doeth God appeare vnto vs. By fayth doe we vnderstand the trueth. By faith do we kepe the commaundementes of God. By fayth are we maryed to God. By fayth haue we eternall life. By faith are we purified. By faith are our harts made cleane. By fayth are we made the sonnes of God. By faith are we iustified. By faith we please God. By fayth we be borne of God. By faith we subdue Satan. By faith do we ouercome the worlde. To conclude, by faith all goodnes chase vnto vs, and without faith all euill thynges fall vpon vs. No meruaile, for as Chrisostome sayeth: Fayth is the foundacion of the most holy religion, the bond of charite, the subsidie of loue. This fayth confirmeth holines, corroborateth & maketh strong pure liuing, garnisheth dignities. In children it shineth, in ponge men it florisheth, in old men it is a Godly spectacle, it confirmeth all kindnes, it exalteth degrees, it kepeth all offices, in the poore man it is pleasaunt, in the meane mā mery, in the ritch honest. Faith preserueth frendships, gathereth together assemblies, reporteth euer well, it despiseth no man, it contemneth no man, it faileth no man, except perchaunse he first faileth her. Faith vnderstandeth the commaundementes, kepeth the preceptes, fulfilleth promises. Faith maketh vs acquainted with God, and constituteth vs frendes vnto Christ. Thus haue I declared vnto you in this your third seruice, that the only meanes to obtayne remission of your sinnes, and to be made heires of eternall glory, is vnfaynedly to repent, and faythfully to beleue, that is to say, to forsake our old liuing and to become newe men, garnishinge our liues with all the fruites of the spirit, and to beleue earnestly, & thought this repentaunce and fayth, God wyll vndoutedly for Jesus Christes sake forgeue vs al our sinnes, receiue vs agayne into fauoure, & make vs heires of his eternall glory. Finis. This is the most pleasaunt dyshe that euer I tasted. The. These thinges that you haue spoken vnto vs are so comfortable that me thinke I am now more enflamed and more set on fyre than euer I was before. Chri. As I may vnfaynedly report vnto you, the affect of my hart: Merely since that ye declared to vs the goodnesse of God the father toward vs through Jesus Christe I haue felt in my hart such an earnest fayth and burning loue toward God & his worde, that me thynke a thousande fiers could not plucke me awaye from the loue of hym. I begyn now vtterly to contemne, despise, reiecte, caste awaye

Faith in Christ alone saueth.

1. Para. vi.
Psalm. ii.
Sapi. i.
Sap. iii.
Eccle. xxxiiii.
Osee. ii.
Iohn. iii.
Gala. iii.
Actes. xv.
Iohn. i.
Gala. iii.
Rom. v.
Gala. iii. iiii.
Hebru. xi.
i. Iohn. v.
Ephe. v.

The prayse of Fayth.

Ephe. vi.
i. Peter. v.
i. Iohn. v.
De vite Abrahā. ser. xxxiii

Repentāce and Fayth are the only meanes, to obtayne the remission of synnes.

The preachyng of Gods kindnes maketh men earnestly to loue God, and to seke for to fulfil his wyll.

way, and set at nought all the pleasures of thys world, wherin I haue so greatly reioyced in times past. All the threates of God, all the displeasures of God, all the feers and payines of hell coulde neuer before thys day so allure me to the loue of God, as you haue now done by expressing vnto me the exceading mercy & vnspeakable kyndnes of God towarde vs wretched synners, insomuch that now from the very hart I desyer to know what I may doe, that by some meanes I may shew agayne my hart to be full fired on the seking of his glory. For I now desier nothinge more then the auauncement of his name. Phi. Ye reioyceth me to heare these thinges of you. Therefore now will I, as due order requireth, bring forth your fourth yea and last dishe, that ye may know wot what ye ought to do again toward God for his vnmeasurable bounti, and infinite benefites toward you, that ye liuing in this world worthy of his kindnesse, maye after this life receiue the crown of glory. The. I pray you bring it forth streight waies, for we much desier to taste of it. Eute. There is nothing that I wish more than continually to be feddе with the meate of such an heauenly banket. Therefore I pray you goe forth to minister vnto vs the residue of our most delicious feast. Phi. I agreed, but marke well, for here it is.

The foureth dishe.

Ephe. ii.

WE are the workemanship of God, created in Christ Iesus vnto good works, which God hath prepared that we should walke in them. This is the sayinge of S. Paul, which a litle before this sentence in his Epistle to the Ephe. declareth, as I haue before taughte you, that by nature we are the children of wrath, & are saued only by grace through faith, and that not of our selues, for it is the gifte of God, and commeth not of workes, lest any man should boast himselfe. And whan he hath thus done, immediately he exhorteth vs to good workes, saying that we are the workemanship of God, created in Christ Iesu vnto good workes, which God hath prepared that we should walke in them. Here may ye learne, what is your duety to do vnto God agayne, seeing that he freely (through faith) hath saued you without any merites, deserueinges of good dedes on your behalfe. Your duety is to liue well, to practise good workes, to exercise all Godlynesse, to leade a vertuous conuersation, & that your life through the study of innocency to seke the glory of God. Also that your conuersation declare and shewe by exercise of workes together your repentance be vnfayned or not, together your faith and loue toward God be sincere, true, and proceeding from a Godly harte or not. For if your repentance, faith and loue be Christian and vnfayned, that shal good workes ensue and so lyue agreeable to the same. For faith, saieth Chrisostome,

shewеth

But the vnity of the faythfull is. In i. Tim. Hom. xi.

Faith is the mother of good workes

shewerh that, which is true. And out of sincer fayth commeth charitie, in so much that he, which beleuerh truly in God, can neuer be with out it. S. Ambrose also sayeth: fayth is the mother and bringer forth both of good wyl and righteous worlyng. Agayne he sayeth: A ne we creature hath this property by grace, that they which are the workemanship of God, which are made in Christ by an heauenly natiuitie, be no more fruitfull nother geuen to liue dissolutely, but they go forth and profyte from vertue to vertue, in walking by the way of good workes. Also in another place he sayeth, God geueth to them who he chooseth, without merytes, wherof they maye be garnished with merytes also. And it is not truely sayd, that the entente and determination of our inwarding is not in the elect. For the gifres of vertues cannot be vole. Thus see you that liuish fayth whereby ye are ingrafted in Christ, bringeth forth good workes. Neyther is true repentance, sincer fayth, vnfained loue in you if good and Christen workes doe not folowe your conuersation. Wo they that bost of fayth and bring not forth the workes of fayth, derogate much the glory of fayth, and cause the true and Christian faith to be slaundered and ill reported among them which neuer tasted nor yet at any time in their harts felt what a precious thing, and of how great strength, efficacy and power, the sincere faith is. Therfore if your faith be not accompanied with good workes, your fayth is dead, as S. James sayeth, that is to say, it is a true and Christen faith no more, than a dead corse is a man. For that faith, which is approued before God, worketh by charitie, and charitie cannot be idle, but breaketh out into good workes, whansoeuer it seeth an occasion geuen: who ca loue his neighbor, and suffer him to perish for want of his helpe? Therefore is a faithful man compared in the first Psalme to a tre, which is planted by the waters side, and bringeth forth her fruites in due tyme. I am the true vine, sayeth Christ, and ye are the braunches. He that abydeth in me, & I in him, bringeth forth much fruite. Agayne he sayeth: He that beleueth in me, flodes of liuing waters shall flowe out of his belly. Here see you that he which dwelleth in Christ by fayth, and beleueth in him, bringeth forth plenty of good workes. He therfore that is an vnfruitfull tre, bringeth forth no good fruite, surely he beleueth not aryght in Christ, nother hath he the Christen fayth, bost and crake he neuer so much of it. I could not thinke than by your wordes, that good workes were necessarely to folowe the Christen faith. For as euen as necessarely as the shadow folowerh the body, and as ath the lyke. The. They than which lyue dissolutely and without workes of good workes, haue not the Christe faith, no more than a dead dole hathan it. Pha. Therfore ought all men not to quenche the spyrite, but with al mayne and mighty courage to applye themselues to the diligent practise of good workes. Phi. Ye say truth, for as ye heard before, we are ye workemanship of God created in Christ to good workes which God hath prepared, that we should walke in them. But I pray you more

a fewe

De voat. Gen. ca. vi. Lib. i. Ibidem.

De vo. ge. cap. vi. li. ii.

Marke this well.

Mayne bragers of faith

Capi. ii.

Gald. v.

The nature of true faith

Psal. i.

Iohn. xv.

Iohn. vii.

Christen faith bringeth forth Christen

i. Thes. v.

Ephes.

a fewe thynges, which I will now declare vnto you concerninge thys our dilhe and last seruice. First S. Paule sayeth: we are the workemanship of God. This sheweth that God made vs, and not we our selues. He wrought vs by his diuine power. But by thys workemanship not we onely are made that beleue in God, but also the vnfaythfull, yea the very brute beastes, and wormes, with al thinges contayned in heauen and earth. Therfore of this making haue the faythfull no more cause to reioyce, than the vnfaythfull haue. Wherfore it doeth folowe: Created in Christ Iesus. Behold here is a newe creacion. Here is another birth here is a regeneracion, whiche farre differeth from the olde nacluytie. Here are we made newe creatures. In whom, in Moses by the lawe? Nay verely, but in Christ by faith. By fayth are we regenerate, borne anew, created againe in Christ Jesus. Wherunto? Unto wicked maners? Nay certes, but vnto good workes. Note ỹ he saieth, vnto good workes. They that are borne a newe in Christ through fayth are created in him vnto good workes. If any man therfore be not studious of good workes: he is not created in Christ, but remaineth stil in the creacion of Adam. But vnto what good workes is the faythfull created in Christ? vnto Rome running? gadding on pilgrimage? setting vp of cãdels? gilding of ymages? painting of tabernacles? building of monasteries? purchasing of pardons? and such other trifelyng fantasies inuẽted of the ydle braines of the Papistes for lucres sake? Na verely. For these are no good workes in dede before God, but only so called to blinde the eyes of carnall men with suche goodly and Godly titles. Unto what good workes thã ar they created? In good fayth, to those good works which God hath prepared that we should walke in them. Marke that he sayeth, which God hath prepared, and not that man inuented. In thẽ should we walke, that is to say, labour dayly more and more to fulfyll them, and neuer to cease vntill we ware auncient and perfecte in the accomplishment of Gods wyll. The. We thanke you ryghte hartely for the declaracion of this text. For we perceiue now our duety better thã euer we did before. Euse. But what are those good workes, whyche God hath prepared that we should walke in them? Phi. His commaundementes. We read that the Jewes sayd to Christ, what shall we doe, that we may worke the workes of God? Christ answered and sayed to them: This is the worke of God that ye beleue in hym, whõ he hath sent. This is the greatest and most principal worke of God, that ye beleue in his only begotten sonne Jesus Christ. He that truely fulfylleth this worke, doeth very easely accomplishe the residue. For out of thys worke, as out of the head fountayne, do all other workes of god spring and procede. If thou canst beleue, sayeth Christ, all thynges ar possible to hym that beleueth. He that beleueth truly in Christ, abuseth not the name of God, prophaneth not the Sabboth daye, dishonoreth not the magistrates of the publique weale, contemneth not the ministers of Gods worde, despiseth not his parentes and superioures, killeth not, committeth

Psal.xciiii.

A double creaciõ one in Adã: another i Christ

Good workes declare a man to be created a newe in Christ Jesv. Good workes are not the fãtasies of man, but the cõmaũdementes of God.

The true good workes are the commaũdemẽts of God. *Iohn. vi.* True fayth in Christ is the mother of all good workes. *Marke. ix.*

committeth not adultry, stealeth not, beareth no false witnes, coueteth not his neighbours goods, but rather doth the contrary, hatinge the vice, and embrasing the vertue. He mortifieth olde Adam. He maketh the body subiecte to the spirite with the moderate vse of eatyng & drinkyng. He exercyseth himselfe in Godly meditacions, in reading the holy Scriptures, in offryng vp prayers and thankes continually to God. He succoureth the poore members of Christ. He leaueth no man comfortles. He goeth about to hurt no man, but studieth to profyte all men. He wisheth and procureth no lesse goodnes to other, than he doeth to himselfe. To be short al his whole lyfe tyme, he doeth nothyng els than dy to synne, and lyue vnto righteousnes. These are the workes of God, wherin so many as are created in Christ, ought vnfaynedly to walke. These are the workes of God, which leadeth to heauen, where vnto also throughe Christe we deserue the reward of euerlastynge lyfe. In these workes therfore (most dere brethren) exercyse your selues both day and night. Beleue in God, loue God, feare God. Confesse hym from the very hart to be the alone and true God. Knowledge hym to be your only and omnisufficient sauiour. In al aduersite flye vnto hys moste blessed name as vnto a strong Bulwarke. Haue your hartes at peace with God. Study day and nyght in the Lordes law. Exercyse faythful and continual prayer. Procure in all thyngs the glory of God. Honor your moste victorious prynce, and redoubted kyng. Be faythful to hym both in hart, worde and dede. Do nothyng that may in any poynt derogate hys graces honoure. Knowe that he that resisteth hym, resisteth the ordinaunce of God, and getteth to himselfe damnacion. Honoure also all the magistrates that are sent and appoynted of hym. Your parentes & superiours haue ye in reuerence. Manslaughter, adultrye, theste, false witnes, carnal concupyscence, and all the workes of the flesshe hate ye, & vtterly cast them from you. To conclude, loke for those thyngs that are aboue, and not for those that are vpon the earth. Liue no more to your selfe, but to him that died for your synnes, and rose agayne for your iustificacion. Chri. We wil to the vttermost of our power labour to accomplishe your most Godly admonicions. Phi. Labour and God wil helpe. And to saye the trueth to you, it was neuer more nedefull for Christen men to bring forth good and Christen workes, than it is at this tyme. You see (thankes be to God) that the diuine scripture is come nowe among vs more plenteously than euer it was before, insomuch that now it is lawfull for all men to reade it, heare it, talke of it, so that it be done reuerently. This hath God vnfainedly brought to passe by his welebeloued seruaunt and our kyng Henry the eyght a prynce of moste noble fame and immortall glory. We see agayne that this worde of God hath many enemyes, whiche both labour to suppresse that, and also so many as sincerily professe it. We se that these aduersaries of Gods word haue no other pleasure than to haue an occasion both to blaspheme the word and also ye earnest fauourers of it. Behold, say they, ar these gospellers!

Learne here the Christen and true good workes

The studye of a Christē man.

Psalm. i.

Admonicions for true obedience to warde the kings grace

Rom. xiii.
i. Peter. ii.

Colloss. iii.

Rom. iii.

This tyme hath greate nede of good workes

The enemies of Gods word.

Are these professours of Gods worde? Are these they that mayntayne Gods trueth? Verylye mought they with their gospell. For they wyll not faste nor praye, nor gene almes, nor vse any kynde of vertue. These whom they call Pharises, do much excell them in euery degre of Godly liuing. They wyll shewe themselues conformable to no politike ordinaunce. They hunte carnall libertie. They seke to lyue freely and without punishmente. Their whole religion consisteth in obseruyng mans lawes and auncyente customes. Farewell they therefore with their gospell. We wyll folowe our forefathers. This and such lyke talke is heard dayly among the enemies of Gods worde.

Therefore oughte they that loue Gods trueth to walke circumspectly, seeing the dayes are euil, as S. Paule sayeth, and to haue an honest conuersacion among Gods enemies, that they which backebyte them as euil doers, maye see their good workes, and prayse God in the daye of visitacion. For so is the wyl of God, sayeth S. Peter that with well doing ye shoulde stoppe the mouthes of ignoraunte men, as free, and not as though ye toke libertie for a cloke of malicyousnesse, but euen as the seruaunres of God. Whiche thing (moste deare brothers) woulde God ye would do, that by your vertuous conuersacyon ye mighte not plucke men from, but vnto the gospell, not dishonoure but honor God, not hinder but promote the Euangelicall trueth, that with one minde harte, will, tonge and dede we all mighte together professe one God and one trueth. Than should God be glorified among vs. Than should hys moste blessed worde be embraced of all men.

Ephe. v.

1. Peter. ii.

Than should we vnder one kinge liue in an vnite, peace and concorde of Christen religion, without any schisme, heresy or dissencion. Than might we well saye, that the true repentaunce and sincer fayth, whereby a Chrysten man is iustified in the sighte of God were in vs. For so long as we continue in our olde wickednesse, and amende not our maners, certes neyther true repentaunce, nor Chrysten fayth is in vs, and to say the trueth, neyther haue we any part of Chryste or Chrystes merytes, but pertaine still to Satan and his sinfull synagoge. For as S. John sayeth: If we saye, that we haue felowshyp wyth God, and yet walke in darkenes, we lie and performe not the trueth. But and if we walke in light, euen as he is in light, than haue we felowshyp with him and the bloud of Jesus Chryste hys sonne, maketh vs cleane from all synne. Therefore (dearely beloued) lette vs caste awaye the workes of darkenesse, walke in the lyghte of Gods trueth, lyue accordyng to oure vocacyon, garnishe the doctrine of Chryst our Sauioure with Godly maners, and so in all pointes instructe and order our life accordyng to Goddes wyll, that we maye be that same in life and dede, that we desier to be reported, that is to saye, perfecte and true Chrystenmen both in harte, woorde, and dede. So maye we be certayne in thys lyfe to haue GOD a mercyfull father vnto vs throughe Jesus Chryste hys sonne, and after the departyng out of this worlde to enioye the glorious

Rom. v. Gala. ii. Good workes declare vs to be of charite.

1. Iohn. i.

Roma. xiii.

Titus. ii.

ſighte of the moſte bleſſed Godhead, and there to remayne in ioye and glorye worldes without ende. Amen. Thus endeth youre bankette. Euſebius. Prayſed be the Lorde for it. Theophilus. Both nowe and euermore. Chriſtophor. For he alone is worthy all honoure and glory. Philemon. If it ſhall pleaſe you, I wyll nowe gather together in fewe woordes that whiche hytherto I haue diſperſed in many, that they maye the more eaſily remaine in your breſte. Theophilus. I praye you lette it be ſo. Philemon. In your firſte diſhe I miniſtred vnto you the knowledge of your ſelues, and declared what ye are by Adam, that is to ſaye, children of wrath, all carnall, and without the ſpirite of God, as S. Auſten ſayeth, let no man ſtande in hys owne conceite. For of hys owne, he is very Satan, but of Gods, he is bleſſed. What is thys to ſaye, of hys owne, but of hys ſynne? Take awaye the ſynne, whiche is thyne, and the ryghteouſneſſe, ſayeth God, is of myne. For what haſte thou, that thou haſte not taken? In your ſeconde diſhe ye receyued the knowledge of Gods fauoure towarde you freely through Ieſus Chryſte. In youre thirde diſhe, ye perceiued by what meanes ye maye obtayne thys fauour of God, verely by true repentaunce and ſincere faith. In your fourth diſhe I proued vnto you that of thys youre repentaunce and fayth, woorkes muſt nedes folow, yea and that thoſe woorkes, whiche God hath prepared that we ſhoulde walke in them. Here is in fewe woordes concluded the whole ſumme of youre banket. I pray you loke that ye both remember theſe thynges wel, and alſo exercyſe them in your liuing. Euſebius. We wyll laboure to the vttermoſt of our power. And becauſe we can do nothyng wythoute the helpe of God, we ſhall at all houres wyth fyrme and ſure fayth moſte inſtantlye deſier God to worke that thinge in vs by his holy ſpirite, that he commaundeth vs to do, that we maye neyther thynke, breath, ſpeake or do any thyng, but that maye turne to hys glorye. Philemon. It is Godly ſpoken. Thys one thyng than remayneth, that we geue God thankes for thys oure bankette. Chriſto. I pray you, let it be ſo.

A breſe reherſal of all thynges ſpoke of before

In Iohn. Trac. xlix. Cap. xi.

ii. Cor. iiii.

Epho. ii.

Iohn. xv.

¶ The thankes geuing.

PHILEMON.

Iohn. vi.

PRayſe, honoure and glorye be vnto thee (O heauenly father) whyche at thys tyme haſte fedde vs wyth meate not that periſheth but that abideth into euerlaſting life. Graunt (O good God) that we hauinge the knowlegde of thy worde, maye alſo practyſe the ſame in our conuerſation, that we both intierly louing & vnfaynedly liuing thy holy word, may after thys lyfe lyue with thee

in

in that life, whiche is immortall. Theophilus. Amen. Eusebi. So be it. Chri. Lorde lette it so come to passe. Phi. Seyng that accordyng to the commaundemente of Chryste, we haue nowe fyrst sought the kyngdome of God, and the righteousnesse thereof, and haue fed ours soules with this celestiall banket of Gods worde, I pray you nowe vouchsafe to come with me, and take suche poore repast for the sustenaunce of your body, as it hath pleased God to prepare for vs. The. We geue you right hartye thankes. Euse. I pray God that we may once recompense your kyndnes. Phi. My power is small, but my wyll is muche. Folowe me I beseech you. Chri. Praysed be the Lorde for this our moste comfortable banket. The. Amen. *Math. vi.*

¶ Geue the glory to God alone.

A Potacion

for Lent very comfortable for al penitent sinners prepared by Thomas Becon.

John. 7.

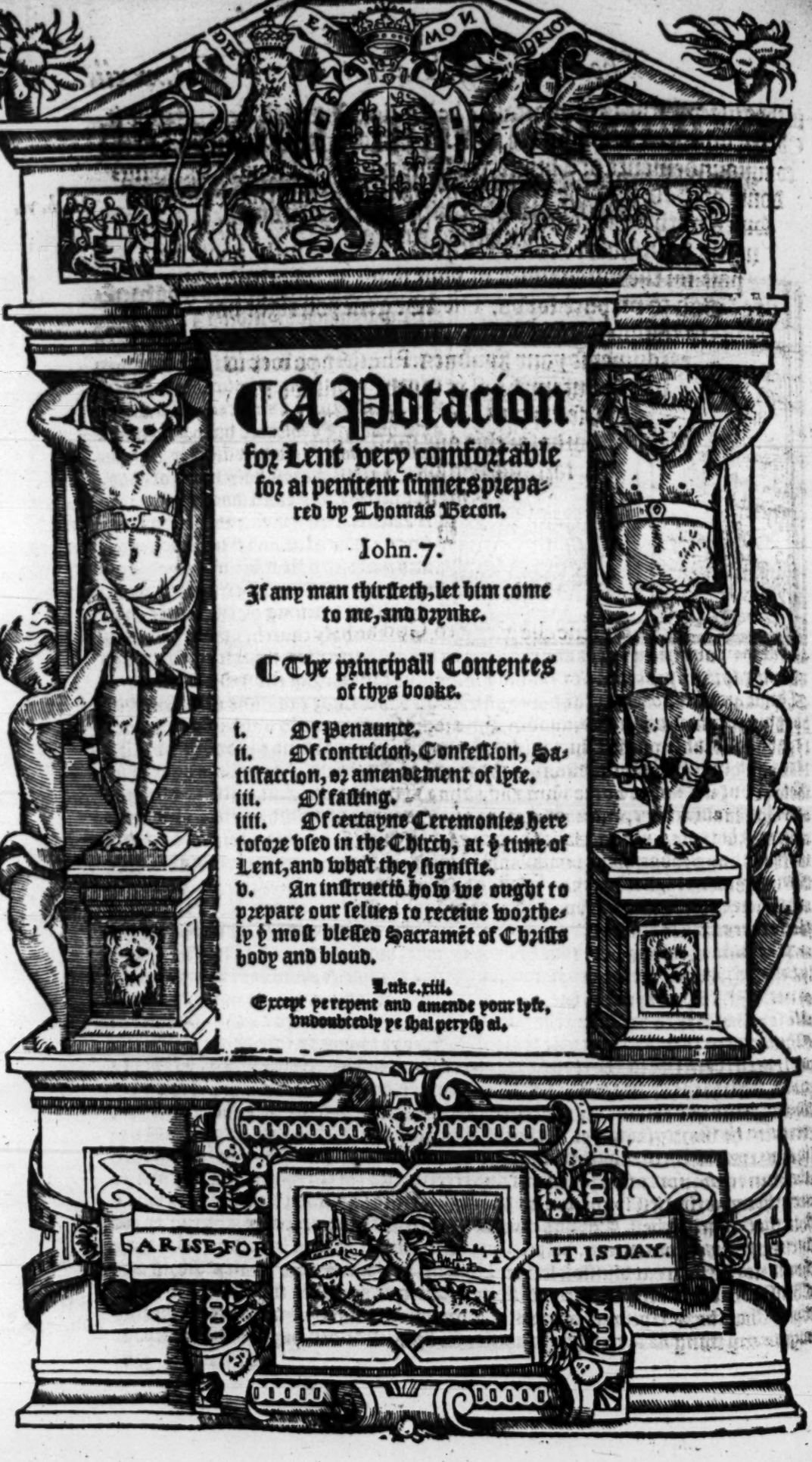
If any man thirsteth, let him come to me, and drynke.

The principall Contentes of thys booke.

i. Of Penaunce.
ii. Of contricion, Confession, Satisfaccion, or amendement of lyfe.
iii. Of fasting.
iiii. Of certayne Ceremonies here tofore vsed in the Church, at ỳ time of Lent, and what they signifie.
v. An instruetiõ how we ought to prepare our selues to receiue worthely ỳ most blessed Sacramẽt of Christs body and bloud.

Luke. xiii.

Except ye repent and amende your lyfe, vndoubtedly ye shal perysh al.



To the ryghte honorable

Sir Thomas Neuelle knyghte, Thomas Becon wisheth long lyfe, contynuall healthe and prosperous felicite.

I haue not forgotten with how gētle and thankeful mind (as I may passe ouer the singuler beneficence and grād liberalite, which at that time ye shewed to me) your ryghte honourable maistership did receiue ỳ *Christmas banket* which now of late I dedicated vnto your name chefely whan you had diligētly compared it with the most holy word of God, the touche stone of all doctryne to trye the adulterine, fayned and fals from the sincere, Germaine and true learnynge, and perceiued that it did not onely agre wyth the most sacred Scriptures, but also wyth the teaching of the aūciēt Doctors of the holy church, whom you haue as al men ought, in great admiracio, wyth whose auctorites it is richly fortressed Merely for the probacion of that my worke, and comparyng it wyth the trueth of Chryst and the doctrin of the holy and learned Doctors, I can none otherwise but highly commende, prayse, auaunce, and magnify the industry and labour of your ryght honorable maistership, which so prudently proue al kind of doctryne with ỳ true and infallyble touchestone of Gods most blessed word. For in thus doing you shew your selfe not to be led with any blind or percial affect, but with an vpryght and high indifferency, much alienated and estraunged from the maners of diuers men at this tyme, among whom some as folysh simple receiue all kind of doctrine wythout any probacion or triall, some agayne contrary to the derterpte of Chrysten indgement lyke frantyke persons do temeraryously, rashly, and wythout any aduisement condemne a thyng before they haue iustely examined it by the holye Scriptures. S. Paul sayeth: Quench not ỳ spirit. Despyse not Prophesies. Proue and examine al things, and that which is good, hold. S. Iohn also sayeth. Dearely beloued, beleue not euery spirite, but proue the spirites, whither they ar of God or not. Hereto pertayneth the saying of Chryst, Searche ye the Scriptures Dauid also sayeth: Blessed are they that searche the testimonies of the Lord. Here are al Christen men commaunded not furiously streyght wayes to condemne, whatsoeuer lyketh them not at the fyrst blush but to searche the scriptures, and by them to proue, whither they be true or not. Luke declareth in the Actes of the Apostles, ỳ whan Paule and Silas preached to certayne men at Berrea, they that heard the, receiued the word gladly, yet not withstanding, they searched the Scrypptures dayly, and tryed by them, whither it was so or not, as they preached. So becommeth it al men to do, not rashely to admit and receiue, nor yet furyously to condemne euery thyng at the first syght, but as Paule sayeth, to proue al thing, and to chose & hold that which is best. Thyngs must be proued by the Scriptures and not by the spirite of pryde, contencion, despite, and contumacy. If men would do this, there should not be so great diuision in the Churche, as there is now a daies. Christ and Christes trueth is only learned of the holy Scriptures. They that teach ani other thyng than the Scriptures, teache not Chryste, but humayne inuencions. Nether ought any thing as a necessary trueth to be beleued vnder payne of damnacyon.

Gods word is a touche stone to proue and try al doctryne.

ii. Thes. v.

i. Iohn. iiii.

Iohn. v.

Psal. cxviii.

Actes. xvii.

ii. Tes. v.

Of the holy Scriptures is Christ & his trueth only lerned.

for to be admitted in the Churche of Chryst, except it may be established by the holy Scripture and pure worde of God. For the righteousnes of God is proued, saieth. S. Paul, by the testimony and wytnes of the law and Prophets. Agayne he sayeth: If we our selues or an Angel frō heauen do preach vnto you any other gospel, than that we haue preached vnto you, hold it accursed. As I sayd before, so say I now agayn, if any man shal preach vnto you any other gospel than that, whiche ye haue receiued, hold it accursed. Hereto agreeth Origene, It is nedefull for vs, saieth he, to cal the holy Scriptures into witnes. For our iudgementes and expositions wythout these wytnesses, haue no fayth. Also S. Jerome. That we affirme must be established and approued wyth the testimonies of the holy Scriptures, in the which God speaketh daily to them that beleue. Item Cirillus, Chriſte alone is to be followed as a mayster, and to hym alone ought we to cleaue. They that bryng any other thyng besydes the doctryne and teachyng of the Apostles, sayeth Theophilact, Paul playnly sayeth, that slaunders, that is to say heresies and dyscensions are brought in of them. Do not these thyngs declare how cold and bayne al thyngs are, that fyght wyth the worde of God, and haue not their foundacions of the most holy Scriptures? Certes as touching my workes, which I haue hitherto made, or shal by the helpe of God hereafter make, I submit them all with moste submission and humilite of mind to the sincere iudgements of them that are godly learned and taught of God in Chriſtes church to be iudged, tryed and examined by the infallible verite of Gods worde. If the holy Scriptures shall approue and allow them, I most humbly beseech al men thankfully to accepte them, and to geue al the glory and prayse vnto God. If they shal seme to fight and dissente from the worde of God, hold them accursed, as Paul sayeth, and so do in like maner the workes of al other, that consent not wyth the Euangelike veritie. But if the worde of God testifieth and beareth witnes of them, receiue them, and geue God thankes, which so plenteously worketh in his seruauntes for the edification of hys church. Moreouer this your diligent searching and comparing of my Banket with the holy Scriptures and the auncient Doctors did so greatly please me, that since ỹ time I thought it not vnsitting to prepare a Potacion for thys time of Lent and to dedicate that also vnto your name. Which thing I haue done, yea & that in al points accordyng to the verite of Gods worde and the mind of the most auncient and best learned Doctors. Whosoeuer shal vouchsafe to be present at this Potacion, and with a gredy appetite to tast of it, certes he shal not a litle reioyce of it. For he shal here learne almost al thyngs that are necessary to be knowen of a Chriſten man concerning this tyme of Lent. First I haue entreated of Pēaunce, declaring what it is, how it ought to be done, of whom we should aske grace truely to repent, and how it may be obtayned. Secondly I haue spoken of Contricion, Confession and satisfaction or amendement of lyfe. Thirdly I haue declared the true maner of fasting. Fourthly I haue intreated of diuers ceremonies, that be vsed in the church thys tyme of Lent, and declared what they signify and preach vnto vs. Lastly of all I haue shewed how we ought to prepare our selues for to receiue worthely at the tyme of Easter the most blessed Sacrament of Chriſtes body and blood. All these thyngs haue I done in this Potacion, not folowyng myne owne fantasy or imagination but the verite of Gods worde, the authority of Chrystes most holy churche and the mind of the auncient and best learned Doctors. Thys my labour, whatsoeuer it be, I now dedicate and offer to your ryghte honorable maisterships name desiring you to accept this litle gyft as a testimony of my good hart and obsequious mind toward you, most instantly also beseechyng you & all other in your name to iudge it by the worde of God, and to compare it wyth the trueth of Chrystes gospel. In so doing I doubt not, but that both thys and al my other workes shalbe receiued wyth the more thankful and acceptable minds, vnto the great profyt of the readers, and the hygh glorye of almighty God, who euer preserue youre ryghte honourable maysterhyp in continuall health and prosperous felicite. Amen.

Roma. iii. Gala. i.

The iudgementes of Doctoures without the authorite of the holy Scriptures, are not to be receaued.

In Iere. Hom. i. Ad Cresiphō In Iohn. cap. vi. In Roma. cap. vlti.

The minde of the author concernyng all his bokes that he hath or shal set forth here after.

Gala. i.

A Potacion for Lent.

What profyte there is to be gotten at thys Potacion.

¶ The Potacion for Lente.

¶ Philemon the maker of the Potacion, Theophile, Eusebius, and Christophor the gestes.

PHILEMON.

IT is not long agon since I made to certayne of my neighbours a Christmasse Banket, whiche so fat as I can perceiue, they haue right weldigested, wherof I am not a litle glad. For since that tyme they haue not only garnished their houses with the most sacred scriptures after the maner of thys my poore mansyon, but they are also become newe men in their conuersacio. They haue vtterly put of old Adam, and put on ỳ newe mā Jesus Chryste. They haue cast away the workes of the flesshe, and put on the armours of light, yea they haue ioyfully embraced the fruites of the spirite. For they walke now no more in darknes, but as the childrē of lyght in all goodnes, iustice and verite. To the poore people they are become very mercifull and tender, to their neighbours gentle and louing, to their enemies pacient and long sufferyng, not renderyng euill for euil, but ready at al times not only to forgeue them but also to doe them good to the vttermost of their power. Moreouer to oure most soueraigne Lord and excellent King they shew them selues vnfaynedlye obedient both in word and dede with al submission and humilitie. The other magistrates of the publique weale they also haue in greate reuerence. And as for the spirituall ministers of Gods worde they entyerly loue, reuerently feare, and haue them in no lesse honoure, than true and faythfull children haue their naturall parentes. Yea they esteme them as the seruauntes of God, and dispensatours of the diuine misteryes, & therfore do they geue them double honour accordyng to the admonicio of the Apostle. To conclude, they so behaue themselues, that they ar irreprehensible and faultlesse in the sight of all men. They shine as greate lyghtes among their neighbours. They garnishe the doctryne of oure Sauioure Chryste wyth all innocency and puritye. So that by their meanes there are, I thanke my Lorde God, many of oure neigboures which now begin to folow that trade and to practyse lyke Godlynes. And as they themselues are wholly bent to this true Godlynes, so likewise do they trayn and bryng vp their family and housholde after that trade, which is to me a singuler great pleasure. If thei go forth, as they begyn, I do not doubt, but that within fewe yeres it wyl come to passe, that no Realme through Christendom shalbe able to compare wt̄ Englande in sincere doctrine and Godly liuing. Seyng therfore that they

The profites that folowe the Christmasse banket.

Rom. xiii.

Ephe. v.

Rom. xii.

i. Timo. vi.

Philip. ii. Titus. ii.

receiued so great profit of my Christmas Banket, I was the gladder to cal them now again vnto a Potacion or drynking, trustinge that they shal receiue hereof no lesse commodite than they did of the other. They appointed to come vnto me about two of the clocke this after none. I merualle therfore that they are so long absente. For the houre is paste. I will go forth out of my doores and se whither they come or not. But what nede it? me thinke I heare one knocke at the doore. It are they I am sure. I wyll goe and bringe them in. Neighboures, I haue loked longe for you, but ye are welcome to me at the last. The. Brother Philemon, we thanke you hartely. Euse. I pray you be not discontented that we haue some what taried after our houre. For we were cõpelled to tary for this our neighbor Christophor. Chri. A frend of mine olde acquaintaunce came vnto me from my parentes, whych did somwhat let vs in dede. Phi. It maketh no matter, ye are welcome now al vnto me. Wil it please you to go with me into my parloure? The. I had rather, if it shalbe your pleasure, tary here a while in your hal to behold these most Godly spectacles, and to see, whither my house be in al pointes garnished lyke vnto this or not. Phi. To tary here lenger for that purpose, wer nothing but a losse of time. For our houses in this behalfe are so like one to another, that ye can lesse discerne an egge frõ an egge or a figge from a figge as they say. They be in all pointes like, concerning the inwarde garnishing of them with the holy Scriptures. Therfore I pray you all, come your way into my parloure. Chri. We folow gladly. Phi. Brothers and neighboures welcome once agayn. Euse. We most intierly thanke you. Phi. If it shal please you to sit down, I wyll be glad to talke wyth you. The. I pray you speake what it pleaseth you we wil here you gladly with attent mindes. Euse. Nothing cã bryng to vs more pleasure than to heare you, your communicaciõ is alwaies so Godly and fruitfull. Chri. We are now we all set, and wholly bente to heare you. Phi. The spirite of God bee amonge vs, and leade vs into all trueth of Gods most holy wisdome. Neighboures it is not vnknowen to you, that this Christmas last past I bad you to a Christmas banket, vnto the whiche you very gently came. At the whiche banket, I did not onely set before you meate for your bodyes, but also for youre soules I fed you with a Christmas, that is to say, an heauenly Banket in the which I brought forth vnto you foure dishes. I am sure, ye remember it ryght wel Eu. Yea forsoth brother Philemõ. Phi. Although I doubt not but that ye retaine them al in your memory ryght wel, yet by your pacience I wyll now rehearse them agayne to you in fewe wordes.

The sum of the Banket *Gene. iii. Iohn. iii. Ephe. ii.*

Chri. I pray you let it be so. Phi. In the firste dishe that was set before you, ye tasted of the fall of our forefather Adã. In that ye learned, how that by the syn of Adam we al wer not only depriued of immortalite & all goodnes, but also damned, so that we became very flesshe, without the spirite of God, vtterly estraunged from al feare of God, and borne sõnes of wrath, in somuch that we being left to our selues, could neuer

haue

haue bene deliuered from that miserable captiuite, into the which Satan had cast vs, through the transgression of Gods commaundement, but dayely more and more we must nedes haue precipitated and caste our selues headlong into an hell of euils. Therefore because ye shoulde not dispaire, I brought forth to you your seconde dish, wherin I declared and proued vnto you by the holy Scripture and the auncient Doctors, ỳ whā we wer in this miserable & piteous case, God of his greate mercyes without our merites or deseruinges had pitie on vs, and promised to saue vs through his intierly beloued Sonne, oure Lorde and Sauioure Jesus Chryst. which thing according to hys promyse at the tyme predefined and afore appointed came vndoubtedly to passe. Than in your third dish did I expresse to you, by what meanes ye myght come by and obtain these so large and so bounteous benefites of God the father through Jesus Chryst. I sayd vnto you, that the next and the most ready way to get this kindnes at the hand of God is to repent and beleue, that is to say, to be sory for the synnes committed, and to beleue to haue remission of oure synnes of God the father for Chrystes sake. In your fourth dishe I declared vnto you that after we haue repented vs of our synnes, and beleued to haue forgeuenes of them through Chryst, it remaineth that we than shewe our selues new men in our conuersacion, and medle no more with the vnfrutefull workes of darknes, but rather reproue them. For except our repentaunce and fayth worke in vs a newe lyfe, they profyte nothyng at al. Bryng forth fruictes, saieth S. John, worthy of repentaunce. For euery tree, that bryngeth not forth good fruite, shal be cut down and cast into the fier. And as concerning fayth. S. James sayeth. As the body without the spirite is dead, so is fayth without workes dead. Therfore I declared vnto you in that your fourth dish, that as without good workes your repentaunce and fayth auayle nothing (I speake of thē which haue opportunite to worke and yet will not) so likewise to them that exercise no good workes but remayn in their old sinful liuing is Christ no Sauiour, but remayneth stil vnto them a Lord and iudge without merry. For Chryst wyll not know them at the day of iudgement to be his people, that are vnfruitful trees, and in this world bryng forth no good workes, yea he wil say vnto them, depart from me ye workers of iniquite. The virgins that haue not onely lampes, but also oyle, shal enter in with the Brydegrom vnto the mariages, the other shalbe sparred out. Not the idle lubbers but the faythful workers in the vineyarde shal haue the peny at nighte. Not the sonne which sayed to his father, that he would worke in hys vineyarde, and did not, shalbe his fathers heire, but that sonne whyche wrought in it in dede. The fruitful olyue tree shal dwel in the house of ỳ Lord, but the vnfruitfull figge tree, glistereth it neuer so pleasauntly w grene leaues, shalbe cursed, and committed vnto hel fyre. In cōsideracion wherof I exhorted you at that tyme vnto the diligente operation of good workes, that ye myght be foude worthy that kyngdom, which

Titus.iii.
Gene.iii.
Roma. i.
Marke.i.
Ephe.v.
Repentāce and fayth profite nothing at all wythout amendments of lyfe.
Math.iii.
Iacob.ii.
Marke well Christ is a Sauiour only to them that repente beleue and amende.
Psal.vi.
Math. vii.
Math.xxv.
Slaunder not the author, that he teacheth fayth without good workes.
Math. xx.
Math.xxi.
Math.xxv.

youre

your heauenly father hath prepared for them that fulfill his wil from the beginning of the worlde. These and such other thynges (for whose thy the hearyng I rehearsed to you at that Christmas banket, perchaū haue ye forgotten them, I am sure. The. No verely neighboure Iohan mon. Euse. We haue sence that time full oft called them to our remem- *Matth. vii.* braunce, and communed of them together. Phi. In so doing, ye haue done well. For not they that heare the law are righteous before God, *Rom. ii.* but they that expresse the law in their dedes shalbe counted righteous. He that loketh on the perfect law, which is the lawe of liberte, so that *Iacob. i.* he is no forgetfull hearer, but a doer of the worke, he shalbe blessed in his dede. Chri. God geue vs grace to do that alwaye, which he requireth of vs. Phi. Your fruites sins that time haue manifestly declared your newnes and change of your life, whereof I very much reioise and geue God harty thankes desiring him to finish ỹ in you prosperously, which he hath begun frutefullye. And this is the cause neighboures ỹ I haue ben so bold to call you againe now to a Potacion or drinking, trusting What the tyme of Lēt requireth of Christē mē. that if you marke those thynges wel, that shall at this tyme be spoken ye shal feale no lesse swetnes in them, than ye did in the Banket. For ye know that this is a time not for the body, but for the soule, not for the belly, but for the spirite, not for the mouth, but for the mynd. This time requireth modest sobriete, and not luxurious royot. This time requireth a penitent and sorowfull hart, and not a minde set al on pleasure. This time requireth abstinence and not delicate welfare. This tyme requireth sober prayer and not vayne iestinges. This time requireth lamentacion for oure synnes, and not a pleasure to remayne in them. Therefore haue I nowe prepared for you a Godly Potacyon, worthy this time, that ye may go home agayn from me, not with mouthes but with mindes, not with bellies, but with soules, replenished and enforced with celestiall meate. I wil now declare vnto you, what your Potacion shalbe. I pray you heare me diligently. Euse. Brother Philemon we thanke you for your Godly kindnesse towarde vs. What soeuer it shalbe your pleasure to say, we shal not only be diligent to heare it but also to beare it awaye, and do there after, so nere as God shall geue vs grace. Phi. For asmuch as the doctrine of Penaunce (as they terme it) is in this time of Lent more vsually taughte vnto penitente synners, than at any other time throughout al the yeare, therfore am I now determined to talke somewhat with you in this matter. This thyng once Of what thynges it shalbe entred in this Potacion. done. I wil teache you the true and Christen fast, that your fast maybe pleasaunt to God and profitable to your soules health. Afterwarde I wil declare vnto you the signification of certayne ceremonies, that be vsed in the Churche this time of Lent. Last of all I will shew you, how ye shall prepare your selues to receiue worthely at the time of Easter, the most blessed Sacrament of Chrystes very body and bloud. For as al these thinges are Godly, so are they very necessary to be knowen of al Christen men. Which thyng moued me to cal you hither at this tyme

that

that you hauing knowledge of them, may the more godly behaue your
selues this time of Lente and at al other times also both before God &
man. Chri. This youre beneficence towardes vs vndoubtedly proce-
deth from an hart stuffed with true and Christen charite, seing that ye
desier no lesse the saluacion of our soules, than of your own. Phi. That
affecte and mynd ought to be in euery Christen man, ỳ was in Christe
Jesus. God forbid therfore that I or any man should hide vp the talēte
in the grounde which God hath geuen vs, but rather employ it to the
vtilite and profit of other. Therfore while I liue shall I be ready at all
times by the helpe of God gladly to impart to other what soeuer God
hath vouchedsafe to geue to me eyther in goods spirituall or corporall.
But I praye you marke diligently, for now beginneth our Potacion.
Chri. Our Lorde God mought geue vs vnderstandyng in al thynges
and so at this time watch vpon his worde, that it maye not returne a-
gayne in vayne, but prosper and bryng forth fruite in vs rychly, to the
glory of his name and the consolacion of al our soules. Euse. Amen. The
Lord let it so come to passe.

Philip.ii.

Math.xxv.

ii. Tim.ii.
Ieremy.i.
Esa.xliii.

¶ Of Penaunce and the partes of it.

PHILEMON.

THis Latin worde Penitentia, called in ỳ Greke tonge μετάνοια whiche some turne Repentaunce, some Penaunce, (is as Chrisostom sayeth,) not onely to cease from the olde euils but also to follow better offices. For it is sayd: Decline from euil and do good. Neyther is it ynough for vs vnto health, sayeth he, only to haue pluckedoute the shafte, excepte we also laye medicines to the wounde. Of these wordes of the holy Doctor S. John Chrisostome, is it euident, who truly repenteth and who not If not onely a cessation or leauing of from the syn, but also a diligente exercise of the vertue folowyth Penance, than is it true and vnfayned. But if there be proued a continuaunce in the syn and no correccion or amendment of lyfe, than is it manifest that such one had neuer no true repentaunce in his hart. For S. Austen sayeth, what other thyng is it to repent or to do Penaunce, than to be sory for the synnes past, and from hencefoorth to abstayne from those thynges, whiche he hath committed? Againe he sayeth, the frute worthy of Penaunce is to lamente the sinnes being past, and not to do them agayne, as it is wrytten, cast not sin vpon sin. Be ye washed, sayeth the Lord by the Prophet Esay, & be ye cleane. He therfore is washed and is cleane, which both lamēteth the thinges past and doeth not commit agayne those thynges, that are worthy to be lamented. Paul describeth ỳ true penatice in these wordes

What Penaunce is.

Ho.lxxx. De penitent.

Psal. xxxiii. Marke well

What Penaunce is true & vnfained.

Contra pela. iii. lib. Hipon Ser de ten. lxi

The frute of Penaunce.

Eccle.xxxiii. Esay.i.

put

How Paule describeth Penaunce.

Put of, sayeth he, the olde man with hys actes, and put ye on the new man. Here he appointeth vs not onely to put of the olde man, but also to put on the newe man. Again he sayeth, fashion not youre selues vnto the maner of this worlde, but be ye chaunged by the renuyng of youre minde, whereby we are made a newe creature, walkynge in the newenes of life. Doth not our Baptisme also preach vnto vs this thyng? We are buried together, sayeth Paule, with Christ by Baptisme vnto death, that as Christ is risen agayne frō the dead, so we likewise should walke in the newenes of life. Thus haue we learned both by the holy Scriptures, and the auncient Doctors, what the true penaunce is.

Colos. iii. Rom. vi.

To do truly Penaunce what it is.

Chri. We haue learned of these your wordes that to doe truly penāce is not onely to abstayne from the syn, but also to amplecte and embrace the vertue contrary to the syn. Phi. Ye say trueth. And thys is it that the Prophet sayeth, Cease to do euil, and learne to do well. Euse. So farre as I remember, ye taught vs the very same, or els not much vnlike, in your Christmasse Banket. The. Yea forsoth, in the third dishe. Phi. Ye say trueth that ye al say. Therfore nede I now to make the fewer wordes concerning this matter, if ye retayne those thinges in your memorye, which at that time I taught you. Chri. We remember al those things well. Phi. I am very glad. But this muste ye note in your Penaunce, that it ought rather to be done for the loue of vertue, than for the hate and detestacion of vice, as the Psalmographe sayeth, thou hast loued righteousnes, and hated vnrighteousnesse. Here ye see that the loue of righteousnes goeth before the hatred of vnrighteousnes. The Scripture saieth of Mary Magdalene, many sinnes are forgeuē her, because she loued much. The loue that she had to chastitie and purenes of lyfe made her to abhorre and vtterly despise all vnclennes, which before she had vsed. Therfore was the great multitude of her synnes remytted & forgeuen her. A Christen mans hart ought so to be enflamed with the loue of vertue, that euen for the only loue of that he shuld vtterly detest and abhorre all vice and noughtines, as the Poet sayeth.

How Penaunce ought to be done. Psal. xlv.

Esay. i. Searche the Christians Banket.

Mary Magdalene. Luke. vii.

Horatius.

Oderunt peccare boni, virtutis amore
Oderunt peccare mali, formidine penæ.

That is to say. They that are good, hate sin for the loue that they haue to vertue. But they that are euil, hate sin for feare of paine. And S. Austen saieth: Euery man hateth sin so much, as he loueth rygh-teousnes. Againe: He is an enemy of righteousnes, which sinneth not for feare of payne. But he shall be a frende, if he sinneth not for the loue of it. Hereto pertayneth the saying of S. Ambrose, it is no true penaunce saieth he, except feare doeth succede & come after loue. And not of feare but of the loue of righteousnes begynneth the Penaunce, and of the intencio and feruentnes of loue, doeth the more feruent hate of syn folow. Euse. Seyng than that it is necessary fyrst intierly to loue vertu before we can vnfaynedly hate the vice, I beseche the author of all goodnes to engraffe in vs this loue, that we embracing vertue, may the more ea-

Ad bonifa. lib. i. ca. ix.

In Lucam. Trac. xiii. True Penaunce begin neth of loue to warde vertue.

sely

thy sche we vice. Chri. We think it is an hard thing for a man to loue vertue so, that for the loue of that only, he should abstayne from synne. For there be many, which would neuer ceasse to do euil, as their dayely conuersacion proueth, if they did not more feare the punishmente of this worlde and the most greuous paynes of hell fier, than they desyer to haue the fauour of God and the glory of heauen. Phi. Trueth it is that ye say. Such haue not in them the true Penaunce. The. What is than to be done? How maye we come by and get suche Penaunce that may set such a brenning loue in oure hartes towardes vertue, that for the very loue of it, we may freely hate vice, and ceasse to do euil. Phi. It is hard for a natural man which vnderstandeth not those thinges that pertayne to the spirite of God to do this of his owne strength & power. For true Penaunce is the gift of God. Euery good gift and euery perfecte gift commeth from aboue, descending from the father of lyghte. S. Ambrose sayeth: Those are good teares, which washe away the faute. Moreouer they, whom God beholdeth, lament their offence. Peter denied first, and he wept not. For the Lorde had not loked vpon him. He denied the seconde tyme, and wept not. For the Lord did not yet looke vpon him. He denied the third time, Jesus loked vpon hym, & he wepte very bitterly. Let them rede the gospel, & se that the Lorde Jesus was than within whan he was heard of the high Priestes, and that the Apostle Peter was without and beneth in the hall, somtime sitting, somtime standing at the fier with the seruauntes, as it is declared with a very true and accordant telling of the Euangelistes. In consideration whereof, it cannot be sayd that the Lord dyd loke on hym with his corporal eyes by admonishing him diuinely. And therefore as concerninge that, which is written there, the Lord did loke vpon hym, it was done inwardly, it was done in the minde, it was done in the will. The lorde did helpe hym with his mercy secretly. He touched his harte. He called againe the memory. He visited Peter with his inwarde grace. He moued and brought forth the affect of the inwarde mourninge into outewarde teares. Beholde howe God is present and helpeth oure wills & dedes. Beholde how he worketh in vs both the will and the dede. That true Penaunce is the gifte of God, it is also manifeste by these wordes of the Apostle. It becommeth the seruaunte of the Lord not to striue but to be peaceable vnto all men, and apt to teache, and one pacyent, that the euil in meekenes, and can informe them that resist, if peraduenture God at any tyme will geue them repentance for to know the veretie, that they maye come to themselues again out of the snare of the deuill, whyche are taken of hym at his owne will. Chri. Seing that the true and defamed Penaunce is the gifte of God, how is it possible for vs to obtayne it? Eule. This is a diligent thing to be vnderstand. Phi. Surely by feruent and continuall prayer maye we easily obtayne this thing of the hande of God. As he himself sayeth, Aske and ye shall find, knocke and it shalbe opened vnto you. God vndoutedly will not fayle to geue

i. Cor. iii.

True penaunce is the gift of God. Iacob. i. In Lucam. Liber. x. Ang. lib. i. cō Pela. & Cel. de gra. Chri. Matth. xxvi.

How Christ loked vpon Peter, whō he wepte.

Philip. iii.

ii. Tim. ii.

How we maye come by true penaunce. Matth. vii. Luke. xi.

them a good spirite, that aske it of him, that they may vnfaynedly wepe
Ieremy.iii. loue righteousnes and hate vnrighteousnes. Pray with the Prophete
Jeremy. Turne me O Lorde, and I shalbe turned. For thou arte the
Iere.xvii. Lorde my God, and after thou hast turned me, I repented. Agayne
heale thou me, O Lorde, and I shalbe healed; saue thou me and I shal
be safe, for thou art my prayse. If we will pray thus, God vndoubtedly
wyl graunt vs our petitions, and gene vs all good thynges. If we will
Apoca.iii. cal, he is ready to come. Yea he standeth and knocketh at the doore, so
that if any man will open the gate, he will enter into him, and sup with
i. Tim.ii. hym, and he with hym. What would we haue more? If we therefore
If we perish the fault is in our selues and not in God. perysshe, the faulte is in oure selues, and not in God, whiche willeth all
men to be saued and to come to the knowledge of the trueth. The. God
What hytherto is taught. gene vs all grace to pray aryght, truly to repent, fermently to loue the
true, that vnfaynedly we may hate vice. Eusc. So be it, Christ Lorde let
it so come to passe. Phi. I haue now taught you, what Penaunce is, how
Seache the Banket. it ought to be done, of whom we shoulde aske grace truely to repent,
and how it may be obtayned. Eusc. We remembre al these thinges right
well. Phi. What nede I declare vnto you of what vertue, puissaunce,
strength, power and efficacye, Penance is, seeing that I haue alreadye
The vertue of Penance. spoken of it sufficiently in the thirde dyshe of my Banket. The. I remem-
The heresye of the which deny remission of synnes after Baptisme, and whē it began. ber well that ye taughte vs there, that there is no hyme in the worlde
that doeth not gene place to the vertue of Penaunce. Philemō. We say
trueth. Eusebius. Yet I haue heard, that somemen nowe of late haue pre-
sumed vp, whiche denye this thing, and affyrme playnly, that suche as fall
into hyn agayne after they be baptised and haue put on Christ, can haue
no mo synnes be forgeuen, neyther doeth Penaunce auayle any thyng to
the remissiō of their sinnes. The. O detestable heresy. Phi. Yea O the
Detestable Heresy. This is no newe heresy, for it began about 250 yeares
of our Lorde. C C xiii. and was first brought vp of two famous Here-
tykes, called Nouatus and Catharus. For at ye time wrote S. Cipriane wryte agaynst the Nouatians, as we may see in his
Nouatus Catarui. li. ep. iiii. Ep. iii. li. ii. & pen. cap. ii. De vera peni. bookes. Iunyose also, which liued in the yere of our Lord. C C Cipr.
did write against the fauourers of that sect. So like wise did Fulgen-
tius, whyche liued in the yeare of our Lorde. v C. besides diuers other.
Of these two Nouatus and Catarus enlued no small sweatnes of he-
retykes, whiche euer that tyme haue mayntayned styl abhominable
heresy, and in these our dayes, the Catabaptistes renued it agayne to
The Catabaptistes. great perturbacion of the Christen publique weale, and much hynde-
rance of Christes gospel. The. God forbid that any man shoulde allow
or thys their wicked opinion, seeing it doeth not only fyll hell, with the
soules of them that mayntayne this abhominacion, but also manifestly
fight with Gods most holy worde. Phi. We say trueth. Although it
had leasure, it were but a trifle to confute this their wicked heresy, with
all the other that they mayntayne, yet will I for the confirmation of
your consciences rehearse certaine Scriptures, which shall vtterly re-

fyll and confute their wicked opinion of denying remission and forgeuenes of synnes to sinners. God sayeth by his Prophet these wordes. If the wicked will repente hym and turne from all his synnes, and kepe all my commaundementes, and do iudgement and iustice, he shall liue and not dye. I will not remember all his iniquities whiche he hath wrought, but he shall liue in his righteousnes which he hath wrought. Shall he liue? As my wyll sayeth the Lord God, and not rather that he should turne from his wayes & liue? Conuert your selues, and repente you from all your iniquities, and your iniquite shall not make you to fall into condemnacion. Cast away from you all your wickednesses wherein ye haue offended, & make you a newe hart and a newe spirite: and wherefore will ye dye O ye house of Israel? For I will not the dethe of any man, saieth the Lord God. Returne and liue. And by another Prophet he sayeth, Returne O thou rebell Israel, sayeth the Lord, and I will not turne away my face from you. For I am holy, sayeth the Lord, and I will not be angry for euermore. Againe in an other place the Prophet sayeth, Turne to the Lorde your God, for he is gentle and mercyful, patient and of much gentlenes and ready to forgeue his malice. Do not all these scriptures playne manifestly that Gods mercy lyeth bent out for all maner of synners at all tymes, if they repent and turne? Christ. I meruayle how they coulde fynde in their harts to establishe suche heretycall doctrine, seeing they repugne so euidently with the diuine Scriptures. Eusc. They refuse the authorite of the olde Testament, and onely cleaue to the newe. Phi. I know that righte well, yet is the olde Testament of neuer the lesse auctorite therfore. Eus. They gather their fantasticall opinion, as I here say of S. Paule to the Hebrues, where he sayth, It is not possible y they, which were once lyghtened and haue tasted the heauenly gyft, and were partakers of the holy goost, and haue tasted the good worde of God, and y vertues of the world to come, if they do fall, could be renued agayne by penaunce. Agayne, If we synne willingly after we haue receyued the knowledge of the trueth, there remayneth no more sacrifice for synnes but a fearefull looking for iudgemēt and violent fyer, which shall deuoure the aduersaryes. Phi. These textes stablishe nothyng theyr opinion, but rather manifestly condemne it. As touchyng the first sentence of Paul S. Ambrose vnderstandeth it not of penaunce, but of Baptisme. The renouncion or reuiuyng, sayeth he, by the fountain of holy Baptisme ought not be made the seconde tyme. To be renued, he sayd, that is, to be made newe. For it is the office of holy Baptisme to make a man newe. And a litle after he sayth. As Christ died once on y crosse as concerning y flesh so dye we by once in Baptisme, not in flesh, but in syn. And as he cannot dye agayne, so cannot we be baptysed agayne, except peraduenture wyth the teares of penaunce, not wyth the regeneracion of that sollempne sacrament. What than wyll you saye, is there no penaunce? There is penaunce verely, but not another Baptisme. There is vndoubtedly penaunce

Eze. xviii.

The cōfutacīō of the heresy whiche denieth remission of sinnes after Baptisme.

Ieremy. iii.

Ioel. ii.

Hebrū. vi.

The herese of denying remissiō of sinnes after Baptisme is gathered.

Hebrū. x.

Marke well.

In Heb. ca. vi

The textes wherof the afore sayd heresy is gathered, is expouded by S. Ambrose.

and it hath much vertue and strength, yea euen for him also, that is ve-
ry much drowned in syn. Thus see you that they that syn after Bapti-
me, cannot be made a newe by Baptisme (for that is no more reite-
ted) yet is not here Penaunce denied vnto them, but synne they neuer
so greatly, yet if they repent, and turne to our Lorde God, they shal eas-
ly finde mercye and be saued. And as concerning the seconde texte, S.
In He. ca. x. Ambrose vpon the same place sayeth, that Christ dyed once for our sy-
nes, and shal no more for them be offered. For with one oblacion hath
With one oblacion of Christ, the faythfull are made perfect he made them perfect for euermore that are sanctified. Thou art made
cleane, thou art free from synnes, thou art made the son of God. If thou
returnest to thy first vomite, another iudgement tarryeth for the, except
thou be reuued by Penaunce. Therefore let euery one, whyle he hath
tyme, flye vnto the medicine of Penaunce, least he be committed vnto
euerlastyng fyre. These wordes declare openly, that so ofte as we repent
and turne, so oft shal we be forgeuen. Onely we ought not to loke for a-
nother Sacrifice. For Christe already hath suffered once for all. Do ye
not perceiue nowe, howe greatly both the olde Heretykes, and also
these their newe Apes, be deceaued? Euse. Yes verely. The. It is easy to
perceiue for hym that loketh vpon the textes wyth a single eye, & with
an vncorrupted hart. But I praie you rehearse some textes of the new
Testamente, that maye euidently shewe that they whyche synne after
Baptisme may be reuued by Penaunce, and that Gods mercy is ready
for them, whan so euer they repent and turne. Phi. That synners may
receaue remission of their synnes thoughe they synne after they haue
knowen the trueth, and are Baptised, it is manyfeste by diuers places
of the new Testament. Who doubteth but that Peter was both bap-
tysed and knewe the trueth, whan he cõfessed Christ to be ỳ son of the
Math. xvi. liuing God? The. No man. For Christ sayd vnto him, thou arte blessed,
Math. xxvi. Simõ. Flesshe & bloud haue not shewed this vnto thee, but my father,
Peter knew the trueth & sinned after Baptisme, yet was he forgeuen. which is in heauẽ. Phi. Very wel. Yet did he fall agayne after ỳ, when
he denyed Christ. Euse. Ye say trueth. Phi. Did not he afterward, whẽ
he repented, obtayne mercy at the hande of God? Chri. No mã wyll de-
ny that, I am sure. Phi. Very well. Hereof doeth it folowe, that remis-
on of synnes is not denied vnto synners, if they repente & beleue. Agai.
i. Corin. v. did not one among the Corinthians after he was Baptysed, commyt a
The Corinthiane. greuouse & detestable offence, in so much ỳ he was excommunicate and
put out of the Christen congregacion? and yet whan he repented, was
ii. Cor. ii. he not receaued agayne among the faythfull? If this synne had been ir-
remissible and could not haue ben forgeuen by no meanes, woulde S.
Paule haue commaunded ỳ he should haue ben taken agayne into the
i. Iohn. ii. cõpany of ỳ Christians? Euse. It is to be thought nay. Phi. Ye may be
The lost son is receaued. sure, he would not. S. John also sayeth, my litle children, these thinges
Luke. xv. haue I wrytten to you, that ye shoulde not synne. But if any man shall
synne, we haue an aduocate wyth God the father Jesus Christ ỳ righ-
teous one. Is not the lost sonne receaued, whã he repenteth, knowled-
geth

geth hys saule, and commeth home againe? Is not the wandryng shepe fetched hame agayne vpon shoulders. Is not the wounded man cured and made whole? Doeth not Christ daily cry, come vnto me all ye that labour and are laden, and I shal refresh you. Came not Christ to call sinners to repentaunce? Is not Christ a perpetuall saulour? The O moste swete and comfortable sayinges. Phila. These authorities vtterly condemne the opinion of the aforesaied Heretikes, and sette forth highly the dignitie of Penaunce vnto the greate consolacion and comfort of all faythfull and penitent synners. Therfore let vs runne to this medecine as vnto a strong Bulwarke. Let vs flye vnto it as vnto an holy anchore. Let vs delight in it, as in an hauen of health. Let vs not dispaire, but beleue with a sure faith, that if we vnfaynedly repent and turne vnto God, desiring mercy for Jesus Christes sake, he wyll surely remit our iniquitie, and take vs agayne vnto his fauour. Christ. Blessed be God for it. Phi. I haue spoken sufficiently for this tyme of Penaunce. I will now declare some what of the partes thereof to you. For they are also necessary to be knowen. Eusc. I pray you let it be so.

The wandryng sheps is fetched agayne. *Luke.x.*

The wounded man is healed. *Math.ix. Mark.xi.*

¶ Of Contricion.

PHILEMON.

Penaunce consisteth in three partes, Contricyon, Confessyon, and Satisfaction or amendement of lyfe. First as concerning Contriction, ye shall vnderstande that it consisteth in two spetiall partes which must alwayes be conioyned together, and cannot be dissevered. Eus. I pray you what are they? Phi. The first is a very sorowe or mourning of the hart for the synnes committed agaynste the wyll of God. The seconde is a constant fayth, to beleue that be the synnes neuer so great and manifolde, yet if we repent and aske mercy, God the father wyl, not for the worthines of any merite or worke done by vs, but for the onely merytes of the bloud and passion of our Sauioure Jesus Christ, vndoubtedly forgeue vs our synnes, repute vs iustified and of the number of his elect children. The contricion of such a Penitente synner pleaseth God greatly, yea it is an acceptable Sacrifice vnto hym, as Dauyd sayeth, A Sacrifice to god is a troubled spirite, a contrite and humble hart God wyll not dispice. God, sayeth S. Austen, wyll not the Sacrifice of a slayne beaste, but of a slayne hart. An hart that is humbled wyth the knowledge of the filthynesse and abomination of her owne synnes, and slayne wyth the feare of God, and yet trusteth in the most comfortable promises of God the father made vnto vs in Christes moste blessed bloud, chaungeth for strength to do the wyl of God, can none other wyse but haue God mercifull vnto her. God fylleth them y are hungry with good things, saieth

Penaunce consisteth in iii. partes.

Of contricio and the two partes therof.

Psal.li.

De ciuī dei. li. x. cap. iiii.

What sacrifice God requireth. *Luke.ii.*

1. Peter. v.
Math. v.
True contrition dryueth away both presumpciō and desperacyon.
What true contrition worketh in a penitente faythfull hart.
Why Christ is called a Physicion.
De pe. ad. ve.
The golden sentence of Fulgentius concernynge remission of synnes.
Howe we may come by the true and perfecte contricion.
Rom. x.
The Scripture deuided into two partes.
Marke thys similitude.
Syn is not easely perceiued except we beholde our selues in the glasse of the law of God.
Rom. iii.
Proue. vi.
Psal. cxviii.
A good lesō
Psal. cxviii.

themost glorious virgin, but he letteth go the ritche emptye. God resisteth the proude, but to the humble he geueth grace. Blessed are they that hunger and thirst after righteousnes for they shalbe filled. Who soeuer hath this Godly contricion in him, can neyther presume nor yet despayre. For if he be vnfaynedly contrite and sorowful for his sinnes, he must nedes graunt himselfe to be sinful, miserable, voide of all goodnes, bent vnto euil, prone to noughtines, which thing vtterly subdueth presumpcion and engraffeth in the hart submission, obedience and humilite of minde. Againe, if he be truely contryte, be his sinnes neuer so great and innumerable, yet casteth he his eies on Gods merey, set forth to al penitent sinners in Chryst Jesus, that will lay hande on it with a sure and vndouted faith, which likewise maketh him, ỹ by no meanes he can dispaire. For though his sinnes be great, yet he knoweth that the mercye of God is greater, and therfore can not his sin condemne hym. Why is Christ called a Physicio, but because he is able to heale sinners? If our Physicion be wise, saieth Fulgentius, than can he heale al infirmities, If our God be merciful, than can he forgeue al synnes For ther is no perfecte goodnes, of whom all noughtines is not ouercome. Ther is no perfect medicine, to whom any disease is founde incurable. Thus see we that where perfect contricion is, ther, is nether presumpcion nor desperacion. Euse. I pray you, how may we come by this true and perfect contricion? Phi. Verely by the worde of God. For fayth commeth by hearyng, and hearing by the worde of God. We shal note that the holy Scripture is deuided into two parts, that is to say, the law and the promises, the knowledge wherof is ryght necessary for the obtainings of true and perfect Contricion. We know that a mans face shalbe long defiled, spotted and deformed before he shal perceiue it, except it be eyther tolde him of other, or els that he himselfe seeth it euidently in some myrroure or glasse Semblably, the soule of a Chrysten mā shalbe spotted with sin a great space, before he perceiueth it, and be truly contrite, and sorye for it, excepte it be either tolde him of other by declaryng the law of God to hym, or els he himself loketh in ỹ glasse of trueth, which is the law of God, and by that meanes perceiueth his own deformitie, misery and wretchednes. For by the law commeth the knowledg of sin The commaundement is a lanterne, and the law is a lyght and waye of the lyfe, saieth Salomon. Dauid also sayeth, O Lord thy worde is a lanterne to my fete, and a light to my pathwaies. So that ỹ next way to haue the knowledge of our sinnes, whereby we shoulde be moued to be contrite and sorowful in our hartes for our wickednesses & offences and to stande in feare of Gods righteousnes, is euer to haue the law of God before our eies I haue hidden thy speches in my harte, saieth Dauid, that I may not offende thee, Chri. Now I pray you how shall we doe concerning the seconde part of Contricion. Phi. When ye are vnfaynedly striken with this Contricion, so that your harts do truly feare the iustice of God, and ye abhorre sin euen to the vttermost of your power

wer longing greatly for strength to do the wil of God ỳ ye may walke innocently before the eies of the diuine maiestie, than for the consolacion of your consciences, and the reioysing of your hartes oughte ye to consider the most swete, moste ioyefull, moste comfortable promyses of God, made to vs freely in Christes most precious bloud. Nowe to put away desperacion, doeth conuenient time require, that ye cleaue stedfastly with al maine to the promises, which lay forth Gods mercye before youre eyes. Therfore loke whersoeuer ye heare or see any comfortable promise of God in the holy Scriptures, that declareth mercy to penitent synners beleue without doubting that that pertaineth vnfained ly to you. When soeuer ye heare or reade that Christe is a Sauioure, streight wayes lay hande on that, and beleue that he also is your Sauioure. When the Scriptures shal say to you: Jesus Christe came into the worlde to saue synners, and euery one that calleth on the name of the Lorde shalbe saued, beleue you streight wayes, that ye are of that nomber which shalbe saued by Christ. When the Scripture shal saye, God wil not the death of any sinner, but rather that he turne and liue, beleue you streight wayes, that Gods pleasure is, ye should be saued, if ye returne to him with a contrite and faythfull harte, and so liue with him for euermore in the celestial glory. Except ye haue this fayth also annexed with your sorowe, verely as your contricion is imperfect, so is it able to cast you into desperacion. Againe to haue a faith that GOD wil forgeue you your sinnes, and not to be sory for your offenses, nor to stande in feare of Gods indignacio for transgressing his most holy law nor to hunger and thirst after righteousnes, verely as your contricion is unperfect, so is it the right way to lede you to presumpcion. Neyther desperacion nor presumpcion oughte to be in the harte of any Christen man, but a penitente and sorowfull minde erected and lifted vp wyth fayth. For S. Austen saieth, if faith be the foundacion of penaūce without the which there is nothing that good is, verely ỳ penaunce oughte to be desired, whiche it is euident to be grounded on fayth. For a good tree cannot bringe forth euill fruites. Therefore that penaunce whiche procedeth not of fayth, is vnprofitable. For we must beleue that remedy is graunted to penaunce of our Sauioure. Fulgentius also sayeth Judas that betrayed Christ, repented hym of hys sin, but he lost helth and saluacion, because he trusted not to be forgeuen. He repented worthely in dede because he sinned betraying the righteous bloud, but he therfore lost the fruite of his repentaunce, because that he did not truste that the sin of his betraying should be washed away with his bloud, whom he betraied. Thus see you how necessary faith is vnto a contrite hart, and how that wythout that, it is not possible for any penitent sinner to receiue remission of his sinnes, as diuers manifest textes and Histories of the holy Scripture do euidently proue and shewe. The. You taught vs this thing aboundauntly before in the thirde dishe of youre Banket, neyther haue we forgotten it. Phi. I am glad of it. Therefore

Marke well.

The comfortable promyses of God must be laid hande on.
i. Tim. i.
Ioel. ii.
Actum. ii.
Rom. x.
Eze. xviii.

Marke and beare alwayes
Contricion wythout faith leadeth vnto desperacion.

Fayth with out contricion bringeth forth Presumption.
Deuera et falsa penitent. cap. ii.

Fayth is the foundacio of Penaunce.
Penās with out faith is vnprofitable.
De pœni. ad venam.

A notable & most goodly sentence of Fulgentius

will I now tarye no lenger about this matter, but make hast to the se-
cond part of penaunce which is Confession. Euse. I praye you hartely
let it so be.

¶ Of Confession.

PHILEMON.

After that ye haue conceyued in your heartes true
& perfect Contrition, as I haue hitherto par-
ted, than doth the second part follow to be right & due
order, which is Confession. It is requisite þ a chri-
sten man be not only sory for hys offences commit-
tagaynst God, but also that he knowledgeth & con-
fesseth hys synne. For the scripture sayeth that they
which came to be baptised of John, confessed theyr synnes. Lyke wyse
reade we in the Actes of the Apostles. But in asmuch as the scripture
teacheth diuers kyndes of confession, therefore wyll I here somwhat
to wch the al. Fyrst, the chefe & most principal Confessio is þ confessio of
our fayth, wherin we cõfesse vnfaynedly, what soeuer þ holy scriptures
teache of God. This confession is so necessary, that without it no man
can be saued. No manacyng woordes, no imprisonment, no cheynes, no
fetters, no sword, no faggot, no fyre ought to pluck vs from this con-
fession. No tyranny ought so to be feared, that God & his trueth shuld
not be confessed. For euery one, sayth Chryst, that shall confesse me be-
fore men, I shall also confesse hym before my father which is in heauen.
But he that shal deny me before men, I shall denye hym also before my
father, which is in heauen. Of this Confession S. Paule sayth, with
the heart it is beleued vnto righteousnes, but with the mouth confessi-
is made to saluation. Also S. John. Hereby shall ye know the spyrit
of God. For euery spirite that confesseth that Jesus Christ is come in
flesshe, is of God: And euery spyrite whiche confesseth not that Jesus
Christ is come in the flesh, is not of God. And this is that spirite of an-
tichrist, of whom ye haue herd, how that he should come, and now al-
redy is he in the worlde. But in asmuche as thys confession is not the
part of Penaunce, wherof we do now entreat, I wyl omit it at this pre-
sent. Another kynde of Confession is, which pertayneth more nerely to
our matter, for to confesse our sinne vnto God, whom we haue offended.
Without this Confession our Penaunce auayleth but litle, as we may
perceiue by diuers places of the scripture. For though al thinges are
to the eyes of God, & nothyng can be hid from him, so that he knoweth
althinges, yet wil he that we humblie confesse & knowledge our sinnes
vnto him, that by this meanes we may make him the more merciful vn-
to vs. We read that a certaine blind man cried vnto Christ, saying, Je-
su the sonne of Dauid haue mercy vpon me. Christ did knowe full wel
wherfore he called on hym, yet not withstanding he sayde, What wilt
thou that I do vnto the? Lord sayd he, þ I may receiue my sight. Christ
demaunded this thing of him, because he would haue him confesse hys
infyr-

Confession of synnes is necessary. *Mat.iii. Mar.i. Luke.ii. Actum.xix.*

Diuers kindes of cõfession.

The confession of fayth *Math.x. Mar.viii. Luke.xii. Rom.x. i.Iohn.iiii.*

The confession of sinnes vnto God. *Heb.iiii.*

Why God wyl haue vs confesse our sinnes vnto hym. *Luke.xviii.*

The blynd man.

ſtemitie & blindnes. Do is it conuenient for vs, if we will receiue our ſight, to cõfeſſe our blyndnes. Do. Joim ſayth, If we cõfeſſe our ſinnes, God is ſaythfull and ryghteous to forgeue vs our ſynnes, and to make vs cleane from all vnrygh teouſnes. If we ſay, we haue not ſynned, we make hym a lyer, and his word is not in vs. Dauid alſo ſayeth, I haue made my treſpaſſe knowē vnto the, & mine vnryghteouſnes haue I not hydden. I ſayde, I will confeſſe my vnrygh teouſnes to the Lorde, and thou haſt forgeuē the vngodlines of my ſinne. This confeſſion followeth a true repētant & cõtrite hert. The Prophet Daniel confeſſeth hys ſinne on this maner, we haue ſinned, we haue done vnrighteouſnes, we haue wrought wickedly, we haue gone away & rõne aſtrate fro thy commaundementes & iudgmentes. Alſo Eſdras, I and the houſe of my father haue ſynned, we were ſeduced vñ vanitie, & haue not kept thy cõmaundementes. Lykewiſe Dauid, whan the Prophet Nathan at the commaundement of God, rebuked hym for hys aduultery & manſlaughter, cõfeſſed hys ſinne, and ſaid, I haue ſinned vnto the Lord Almyghtie, O God I haue ſynned to the alone, & euel before thee haue I done. The Publicane alſo made his cõfeſſion on this maner, O God be thou merciſull to me a ſynner. This kynde of Confeſſion ought euery chriſten man daily and hourely to make vnto God, ſo oft as he is brought vnto the knowledg of hys ſynne. Another kynde of confeſſion is to knowledg and cõfeſſe oure ſinnes to them, whom we haue offended. Of this ſpeaketh S. James, ſaying, Cõfeſſe youre ſinnes one to a nother. Alſo Chriſt, If thou ſhalt offer thy gyft at the Altar, & there doſt remember, that thy brother haue any thing againſt the, leaue thy gift there before the Altare, & go thy way, and be firſt reconcyled to thy brother, and then come on thy waye, and offer thy gyft. This confeſſion, wherby we are reconcyled one to another, & conioyned in mutuall amitie, is ſo neceſſary, that without it, the other profyt and auayle lyeth before God. Thee is an other confeſſion, which is publique & open, & this is, whan we knowledge and confeſſe our ſinnes openly before the congregacion, as the maner was in the primatiue chyrch. Of this confeſſion ſpeaketh Chriſt. If thy brother treſpaſſe againſt the, go and tell hym hys faulte betwene thee and him alone. If he heareth thee, thou haſt won thy brother. But yf he heareth thee not, than take yet one or two with thee, that in the mouth of two or thre witneſſes, euery matter mate be eſtabliſhed. If he heareth not them, tel it to the cõgregation. If he heareth not the congregation, holde him as an Hethen and publicane. All theſe kyndes of Confeſſion are aboundantely fortreſſed and approued by the holy Scriptures. Theo. But we heare nothing all this while of auricular cõfeſſiõ, which is chefly vſed amõg vs at this time. Eu. Of this we wold be glad to heare. Chri. I pray you expreſſe your mind concerning this kind of cõfeſſion alſo. For ſome approue it, ſom again cõdẽn it. Phi. Why auricular cõfeſſiõ ſhuld be cõdẽned & exiled frõ ỹ bordes of chriſtiantie, I ſe no cauſe, but ỹ it ſhould be approued,

i. Iohañ. i.

Pſalm. xxxii.

Dani. ix.

ii. Eſd. i.

ii. Reg. xii.

Luke. xviii.

The confeſſiõ of ſinnes to our neighbour.

Iacob. v.

Matth. v.

The publique confeſſion.

Matth. xviii.

Of auricular confeſſiõ

Such like wickednes hath ben wrought by auriculer confession.

appoynted, retayned, mayntayned and vsed, I fynd causes manye, whose whole ought diligent and necessary. Chri. Suche auricular and secrete confession hath bothe ben conjoyned, learned, practised and done in dyuers churche, as histories make mention, neyther know we any experience of this thyng. Phi. I can not perwe these thynges to be true, that is nothyng so good and of so great excellencye, but it maye be abused. The abuse therof is to be taken awaye, and not the thyng it selfe. Thus confession hath ben greatly abused, it can not be denyed, as many other thynges in the Church haue ben also, yet ought it not therfore to be rejected and cast awaye, but rather refourmed to the olde purpose, to the vse, for the which it was fyrst instituted. And so shall it not only not hurt, but also profyt very highly, and bring much vtilitie and profyt to the Christen congregation. Theo. This thyng shall neuer come to passe, except they that set on confession be men of grauitie, sagacitie, wisdome, discrecion, sobrietie, integritie, and able to teache, to instruct and enfourme with all godly doctryne. Eusebius. Ye speake it an extreme poynt of madnes for a man, yf hys bodye be diseased, to hunte, enquire and seeke about for a sober, wise, prudent and cunning Phisition, that maye cure and heale it, & to be so necligente in those thynges that pertayne to hys soule. For many care not to what preest they go vnto, be he learned or vnlearned, wise or folysh, modest or lyght, of good conuersacion or of noughtye lyuing, so that to satisfye the custome they come to confesse, and receaue theyr Absolucion, & go awaye neuer the better instructed, nor with the moste penitent hartes. Chri. Thys is a great abuse. Phil. Ye saye truth. Therfore were it conuenient, they which should be appoynted to be Curates and ouerseers of the Christen people, into whose handes the whole life & care of Christes flocke is committed, shulde be of such sort, as S. Paule describeth in his Epistles to Timothe and Titus, that is to saye, irreprehensible, faultles, sober, discrete, syngulous, holy, temperate, apte to teache, & such one as cleaueth vnto the true worde of doctrine, that he may be able to exhort with holsom learning, and to improue them that speake agaynst it. For this cause dyd God commaunde in the olde Testament that they should not be chosen to be Preestes for to minister to hym, which had any blemyth on them, as they that were blynde, lame, with an euell fauoured nose, with any misshapen member, or that hade a broken foote or hand, or else backed, or any blemish in theyr eyes &c. Not ment God by this perfection of the Preestes membres, but only to shewe, y he wolwych should serue hym, and geue attendaunce on his flock, should be whole and sound in al kind of bertu and godlynesse, not corrupt nor deformed with any iniquitie or vnclenesse. A preest ought to haue no blemish on him, that is to saye, he ought to be pure both in hys doctryne and conuersacion. Chri. God graunte vs cure suche curates, that maye rule among vs with such integritie & syncerytie of doctryne, as is required of them in the holy scriptures. En. If thys myght be brought to passe, thus shulde the Gospell

Auricular confession hath ben wel vsed, vntil the goostly fathers be wise, discret sober and learned.

Mark thys similitude.

The blindnes of the common sort.

What maner of men they ought to be, yshould be Curates. 1. Tim. iii. Titu. i.

Leuit. xxi. All tho were refused to be Preestes in the old law.

Note well.

A Preest ought to haue no blemish on him Actum. xx.

of Chryst

of Chryſt ſlayne, and the flocke of Chryſte, whom he purchaſed with his moſt precious bloude, be better looked vpon and fed, than they are now adayes. Phi. Truth it is. But I pray you marke, what I ſhal now ſaye vnto you, concernyng thys auriculare confeſſion. That Auriculare confeſſion is a thyng of much weyght and graue importaunce it appeareth well, in as muche as it bringeth to men diuers ample commodyteyes and large profytes. Thu. I praye you, what are thoſe. Phi. Fyrſte it ingraffeth in vs certaine humilitie, ſubmiſſion & lowlines of mind, & depreſſeth al arrogancy & pryde, while we humblye are contented to confeſſe to our ghoſtly fathers ſuch offences, as wherwith we haue offended God. Secondly it inureth and beteth into our hartes a ſhamefaſtneſſe, wherby we are to aſhamed of our faultes here tofore cõmitted that we vtterly abhorre them, and are wholly inflamed with the loue of vertue. Thyrdly, it bryngeth vs to the knowledg of our ſelues, while we heare thoſe thinges of the Prieſt that ar neceſſary to be knowen of euery chriſten man. Fourthly in cõfeſſiõ we do not only learne to knowe how hainous and deteſtable a thing ſinne is before God, but also meanes and wayes to eſchewe it. Howe many, thynke you, are there, whiche if thys auriculer confeſſion were taken awaye, wouide not care howe they lyued, neyther would they regarde any part of Chriſtes doctrine, but lyue lyke braue beaſtes with oute any feare of God at all, or ſtudye of innocencye, wallowyng and tombling them ſelues daylye in ſynne, not once hauyng a reſpect vnto the correction of their vilde and wicked maners. Fyrſtely yf we be in doubt of any thing, in confeſſion we may learne the aſſurance and certaintie of it. Secretely in confeſſyon the ignorant is brought vnto knowledge, the blynde vnto ſyght, the deſperate vnto ſaluation, the preſumptuous vnto humilitie, the troubled vnto quietnes, the ſorowfull vnto ioye, the ſycke vnto health the dead to lyfe. What nede I make many wordes? Confeſſion bringeth tranquilite to the troubled conſcience of a chriſten man, while þ moſt comfortable wordes of abſolution ar rehearſed vnto him by the Prieſt. Euſe. I praye you, what is that abſolucion. Phi. Merely a pleadyng of the free baiſmaſter frõ all our ſynnes thorow Chryſtes bloud. How ſay you is here any thing to be cõdemned in Auricular confeſſion thus vſed? Chri. No verely, al thynges þ you haue rehearſed, or rather more thy high praiſe and commendacion. Phi. It is attributed and geuẽ by nature to cõmunicate vnto other the ſecretes of oure hartes cõcernyng tẽporal & worldly thynges, whither they be of ioye or ſadneſſe, and tyll we haue ſo done, we are neuer in reſt. Euſe. We ſay truth. Phi. Why ſhuld we than not be redy to do ſo lykewiſe in ſpirituall affaires, and thinges pertaynyng vnto the ſaluation of our ſoules, except peraduenture we be enemies of our owne health. Nothyng is ſweeter and more pleaſaũt, ſaith Cicero, than to haue ſuch one, with whom thou dareſt be bold to ſpeake all thinges as with thy ſelfe. A man hauing a learned, wiſe, diſcrete, ſilente, cloſe, faithfull ghoſtly father, which louyth þ penitent,

Actum. xix.

The cõmodities that enſew of auricular confeſſion.

Detestable abſolucion is.

A naturall diſpoſition to break our myndes one to another.

Libro de amicicia.

penitent, no lesse than a naturall father doth hys chylde, why shoulde he feare to declare vnto hym the secretes of hys hart, whereby is redy to counsayle, to instruct, to counsayle, to teache and to do all thinges that shall make vnto his consolacion and heith. The Prophet Malachy saith, the lyppes of a Preste kepe knoweledg, and men shall seake the lawe at hys mouth. For he is a messanger of the Lorde of Hostes. If thys ought to be done at all tymes, whan haue we a more conuenient and fit time to do it, than in the tyme of Confession, whan we may freely talke to our spirituall fathers, what so euer pleaseth vs? Euse. It is truth that ye say. But what if such a ghostly father doth not chaunse, as ye haue declared heretofore. Phi. Verely ye ought alway to resort to the best learned men, and to seake for such ghostly fathers, as bothe will and can instruct and teache you the Lawe of God. But let it so be, that your Curate be not of the greatest learned men, yet is he to much symple, if he can bring out of hys Treasurehouse thinges neyther new nor olde, seyng that the holy Scriptures are so plenteously set forth in oure Englysh tong, that euen the very idiot may now become learned in the kyngdom of God. Therfore to make fewe wordes concernyng thys matter, disdayne ye not to go to Confession at the tymes appoynted, according to the lawe of our most excellent kyng, yea and that with all humble reuerence. Declare the diseases of youre soules vnfaynedly, that ye maye be healed with the most swete and comfortable salue of Gods word. Folowe the godly and wholsome admonicions of youre ghostly father. Go vnto hym with suche an hatred and detestacion of synne, that ye maye returne from hym with hartes al together enflamed with the perfection of vertue, innocency, and true Godlynes, beyng full fyred neuer to returne vnto youre olde vomyte and wallowyng in the myre. And whan he shall rehearse vnto you the most swete and comfortable wordes of Absolucion, geue earnest faith vnto them, beyng vndoubtedly perswaded, that your sinnes at that time be allredy forgeuen you, as though God hymselfe had spoken them, &c. according to thys saying of Christ. He that heareth you, heareth me. Again, whose synnes ye forgeue are forgeuen them. Thys haue I spoken concernyng Auriculare confession. The. Very Godly forsothe, Euse. What remaineth now? Chri. We promised consequently to entreate of Satisfaction or amendement of life. Phi. Ye saye truth. Of that matter therfore will I now entreate.

Gen. xxvi.

Mala. ii.

Men ought to seake for wyse & learned ghostly fathers.

Math. xiii.

ii. Peter. ii.

Earnest faith must be giuen to the wordes of absolucion.

Mathew. x. Luke. x. Iohn. xx.

Of Satisfaction or amendement of lyfe.

Satisfactiō or amendement of lyfe

As touching this word Satisfaction, which hath so long bene retayned in the Church of Christ, we must graunt and beleue vndoubtedly, that Christ alone is the omnisufficient satisfaccion for all our sinnes vnto God the father by the spryncklyng and effusion of hys most precious bloud which abydeth and lasteth for euer

euer so perfect, that he is hable at all tymes to saue them, that are sanctifyed with that one and omnisufficient oblacion and Sacrifyce of his most blessed bodie done on the crosse, and that not onely from the fault, but also from the payne due and belonging vnto the fault. Behold that lambe of God, sayth S. John Baptist, whych taketh awaye the synne of the worlde. S. John the Euangelist sayth also: The bloud of Jesus Christ Gods owne sonne, maketh vs cleane from all synne. Agayne, yf any mā synne, we haue an aduocate with God the father Jesus Christ that ryghteous one. And he is the satisfaction for oure synnes, not for oure sinnes onelye, but also for all the whole worlde. By the deathe of Chryst are we reconciled to the father. Christ is our wisdom sanctification, ryghteousnesse & redemptiō. Christ is oure peace. By the bloud of Christ haue we remission of oure sinnes. By Chryst are all thynges reconciled to God, and by Chrystes bloud are all thinges pacified and set at a staye both in heauen & in earth. Christ was broken for oure sinnes. Christ bare oure sinnes on his body vpon the tree, by whose stripes we are made hole. Oure synnes are forgeuen vs for Chrystes name. All the Prophetes beare witnesse, that thorow the name of Chryst, euery one that beleueth on him, shal receaue remission of his synnes. Thus see we that there is no satisfaction perfect and sufficient to God the father for our synnes, but only the death of Christ, so that we may well saye with the Apostle, God forbyd that we should reioyse in any thyng, but in the deathe of oure Lorde Jesus Chryst, who so euer repenteth hym of his synnes from the very hart, and is sory for them, lamenteth bys misery, hongereth for strengthe to do the will of God, knowledgeth his offenses laboureth with all mayne to walke in a newe lyfe, nedeth not to doubt, but that Christ by his death hath aboundantly satisfyed to God the father for his sinnes. Chri. Is there no more behynd concernyng Satisfaction? Phi. Yes verely. After ye haue repented you of your wickednesse, ye must than amend your life, and bryng forth frutes worthy of penaunce, as the Scripture commaundeth. Ye must practise in your lyuing all Godlynes and innocency, Fastyng, prayer, and almes muste diligently be exercysed of you in your dayly conuersation. Ye must go from vertu to vertu, and from fayth to fayth. As ye haue walked before in darknesse, so must ye walke now in lyght. Youre whole lyfe muste nowe be nothyng elis, than a perfect meditacion of purite and innocency. Except ye labour to do thys, surely ye haue no part of Chryste, neythere is the death of Christ a satisfaction for your sinnes, but the wrath of God abydeth styll vpon you. God hath blessed you in Chryste Jesus, that euery one of you should turne awaye from his wickednesses as the scripture sayth. God hath not called vs, sayth S. Paule, vnto vnclennes, but vnto sanctification and holynes. These thynges once donne, than remayneth there a true and perfect satisfaction to our neyghbour, whom we haue offended or hurt either in word or dede.

For a satisfaction or amendes must nedes be made to our neyghboure,

Christ alone is the omnisufficient satisfaction to God the father for all our synnes. *i. Peter. i. Hebre. x.*

Christ delyuereth from the fault & from the payne due vnto it. *Iohn. i. i. Iohn. i. Iohn. iii. Rom. v. i. Cor. i. Ephe. ii. Colloss. ii. Esa. liii. i. Peter. ii. i. Iohn. Actum. x. Gala. vi.*

Note for whose sines the death of Christ is a satisfaction.

Math. iii. Psal. lxxxiiii. Roma. i.

Ephe. v. Iohn. iii.

Actes. iii. i. Thess. iiii.

A satisfaction to oure neyghbour.

Mat. vii. Luke. vi.

or els we walke not after the order of Charitie, nor accordynge to the lawe of nature, whych commaundeth euery man to do to another, as he woulde other should do to hym. Therfore God in the old law commaunded that yf any man dyd steale from hys neyghbour an ore or a shepe, he should restore and geue hym agayne fiue ores for one ore, and foure shepe for one shepe. We reade also in the Gospell of Luke, that

Exod. xxii. Luke. xix.

Zacheus sayd vnto Chryst: beholde Lorde I geue halfe my goodes to the poore people, & yf I haue deceyued any man of any thyng I gene him foure times asmuch agayn for it. These thynges declare manifestly, ỳ we are bounde to make satisfaction to our neyghbour, in what soeuer thynges we haue hurt hym. The. What yf we be not hable, shall we then lose the heritage of the kyngdome of heauen? Phi. God forbyd For then should all they that dye for theft, and many other be damned But this I saye vnto you, yf we be able by any meanes to make satisfaction to them, whom we haue offended, hindered or hurt, we ought without doubt to do it. But yf it so be, that by no wyse we are able, thē ought we to come to them, whom we haue offended, and desire thē for Chrystes sake to forgeue vs. And they agayne ought, yf they wyll be forgeuen of God to remitte and forgeue theyr offenders. Chri. Thys is very godly spoken. Phi. Hytherto haue I talked with you of Penaūce of Contricion, Confession, and Satisfaction accordyng to the vaine of the holy scriptures and the mynd of the auncient Doctoures. Eusc. We remember all these thynges well, and we thanke you ryght hertely for them. Theophilus. Neyghbour Philemon, ye promysed also to speake somewhat of fastyng whych is very necessary for thys present tyme. Philemō. Ye saye truth, and accordyng to my promyse I wyll now entreate of it.

Note well What they ought to do that ar not able to make satisfaction to their neghbour.

Of Fastyng.

The dignitie and excellency of fastyng. *Gene. ii.*

God was Author of fastyng.

Examples of fastyng *Exo. xxxiiii. Iud. xx. i. Re. vii. xiii. iii. Re. xix. ii. Par. xx. Hester. iiii.*

O tary longe in the prayse of fastyng, as it were but a vayne thing, so doth not the scarsenesse of time suffer it. How can it any otherwyse than be a thyng of hygh excellency and muche vertu, seyng that GOD hymselfe was the fyrste institutor and Author of it, prescribyng it vnto our prime parente Adam in Paradyse, which if he had obserued, none of vs all had fallen from that ioyful state into thys sorowful misery. Dyd not Moyses fast forty dayes, that he might be made worthy to receaue the Tables of the law: Dyd not the people of Israell many tymes fast when they had displeased God, to recouer and winne againe his fauoure, and at diuers other times: Did not Helias also fast xl. daies: Did not Iosaphat cōmand a solem fast to hys people Did not quene Hester & other Iewes fast thre daies & thre nightes, whē ther was a cōmaūdement

mente geuen to destroye al the Jewes? Dyd not the kyng of the Niniuites, whan Jonas threatened them subuersion, comaund both man and beast, & all ỹ euer dwelt in the Cytye to fast? Did not Daniell many tymes fast, and neyther eate nor dryncke? Did not Esdras so lykewyse? As I may passe ouer many of the old Testament, dyd not Christ the sonne of God in the new law fast forty dayes and forty nyghtes? Dyd not John Baptist geue hymselfe to much and continuall fasting? Dyd not the Apostles after Christes Assension fast? Is there not a certayne kynde of dyuelles, whiche is not caste oute but by prayer and fastyng? Dyd not Paule fast oftentymes? Do not all these Hystories declare that fastyng is an excellent and very precious thynge? Is not fastyng one of the chiefe and principall workes, which are required of a chrysten mã in the holy scripture? Fasting sayth Basilius magnus, maketh lawers wyttye. It is the best custody and kepyng of the soule. It is the sure habitacion and dwellyng of the body. It is a defẽse and armour to valeaunt men. It is an exercyse to lusty Champiõs and prouers of maystryes. It expelleth temtacion. It is the vnction of godlyneſſe. It is the familiaritie of the fountayne, the gouernour of pure lyuing. Fasting is the ornament of a Citie, the establishment of the iudgyng place, the peace of houses, the helth and preseruacion of houshold. As I may make short tale, thou shalt fynd that fastyng hath made al ỹ sayncles freendes & neyghboures vnto God. Hitherto haue I rehearsed the wordes of the famous Doctor Basilius. The blessed martyr S. Cyprian also sayth, with fastyng the stinckyng poole of vyces is dryed vp, wantonnes wythereth awaye, concupiscences and lustes decaye, vaine pleasures go awaye. With fasting the flame of the burning Ethna is extinguished, and the fornace of the flammiuomus vulcane quenched within, dooth not burne the hylles nere vnto it. Fastyng, yf it be gouerned with discresion, tameth all the rebellion and fearcenes of the flesshe, & spoyleth and maketh weake the tyranny of glotonye. Fasting speareth vp and encloseth as though it were in a narrow prison the extraordinary and vnlawful mocios, yea it holdeth streight and bindeth the wanderyng appetites. Fasting if it be garnysshed with humilitie maketh the seruauntes of God despisers of the worlde. Fastyng is fed with the deynties of the Scriptures, it is refresshed with contemplacion, it is establisshed with grace, it is norisshed with celestiall and heauenly bread. Thus see you also by the auncient Doctours, howe precious a thing fastyng is. Agayne ye see of howe great vertue and strength it is, and how many commodities it bringeth to them that vse & exercyse it aright. Let these fewe thynges therfore suffice for this present, for the cõendacion & prayse of fastyng. Chri. We perceyue now right well that fastyng is a thynge of weyghtye importaunce. Euse. Verely me thinke that I can not approue nor allowe the manners of those Gospellers, as they cauill them selues, whyche contemnyng all kynd of godly fastyng, geue themselues to glottony and dronckennesse, perswadyng them

Iona.ii.iii.

Dan.ix.
Esd.i.
Math.iiii.
Act.i.xiiii.
xxvii.

Mar.ix.
ii.Cor.vi.xi.

Math.vi.
Ser.i.Deieiunio.

The prayse of fasting.

Beholde what a precious thyng fastyng is.

Ser.i.De Ieiunio et tent Christi.

The profyt of fastyng.

The mind of thautor concernyng the grosse gospellers.

themselues to be than best christen men, whan they ar furdest frō christianitie. The. Such grosse gospellers haue much hyndered the prosperous progresse of Gods worde. Phi. Truth it is that ye say. But I pray you be diligent a lytle whyle to heare me, and I wyll teache you both what the true and chrysten fast is, and also how ye ought to fast. The. I pray you let it be so. Eusc. Speake on brother Philemon, we heare you gladly. Phi. The true and chrysten fast, as Basilius magnus dooth defyne, is not only to abstayne from meates, but also to eschewe euell thynges, Of this diffinicion do ye learne two thynges, that is to saye, that the true and chrysten fast consisteth not only in the abstinence of meates, but also in the eschewyng of euell. Therfore sayth oure golden mouthed Doctor. There is a spirituall and a corporall fast. The corporall fast is to abstayne, from meates. The spirituall faste is to abstayne from synnes. For as the flesshe hath a pleasure in eatyng, so hath the spirite of the flesshe a pleasure in synnyng. In consideracion whereof the wyse men call euery synne, pleasure or lust, because we commyt euery synne with delectacion and pleasure. Agayne he sayth: He that abstayneth from meat, and not from euell workes, he appeareth to faste, but yet he fasteth not in dede. For loke how much he fasteth vnto men, so muche dooth he eate before God, seing he goeth forth styll to synne. In another place also he sayth, I call fastyng abstinence from vices. For the abstinence from meates is receyued for this purpose, that it shulde refrayne the rigoure and fearsenes of the flesh, to make it obedient euen as an horse is to his keper. He that fasteth, must aboue all thinges refrayne anger, learne mekenes and lenitie, haue a contryte heart, & that may repell and put abacke vncleane concupiscences and lustes, set before hys eyes alway the eye of the euerlastyng iudge, and the inprauable iudgyng place: by hys money to be made better and to haue rule ouer it, to be liberal in geuing almes, to admyt and receyue into his hert no euel agaynst his neyghbour, as Esay speaking in the person of God saith, Haue I chosē this fast, saith the Lord? Though thou wrest about thy necke lyke a circle, and strawest vnder the sackeclothe and asshes, neyther shall thy fast be so called acceptable, sayth the Lord. What shall than, tel me? Loose, saith he, the bondes of the wicked bargaines, breake thy bread to the hungrye, bryng the poore man that hath no house into thy house. If thou dooest these thynges, sayeth he, than shal thy lyght breake foorth as the mornyng, and thy healthe shal springe right hastely. Hast thou nowe seene (my welbeloued) what the true faste is? Let vs loke vpon this fast, & let vs not think, as many do, the fastyng standeth in thys poynte, yf we continewe without anye dinner vntyll it be nyght. Hitherto haue I rehearsed the wordes of S. John Chrisostom, of whom we may easelye learne, that the true and chrysten faste is not only to abstayne from meate, but also from synne. But let vs heare the myndes of some other doctors. Origene sayth, wylt thou that I shewe vnto thee, what faste thou oughtest to faste? Faste from euell dedes,

Ser. i. De Ieiunio.

What Fastyng is.

Hom. xv in cap. xi.

Two maner of fastynges.

Ibidem.

Note.

In Gen. i. Hom. ix.

Mark wherfore we abstayne from meates.

What he must do that fasteth.

Esay. lviii.

The true fast is to exercyse the workes of mercy.

The custom in tymes past was to fast from all meate vntill nyght.

In Leuiti. Homel. x. cap. vi.

abstayne

abstayne from euel wordes, refrayne from euill thoughtes, touche not the theuish breades of peruerse doctryne. Coupt not, nor luste not after the deceyuable meates of philosophye, that may seduce and turne thee from the truth. Such a fast pleaseth God. S. Austen sayth, the fastes of christen men are rather to be obserued spiritually than carnally. In consideracion wherof, let vs fast principally from our synnes, lest oure fast be refused of the Lorde, as the fastes of the Jewes were. What a fast is this, that an impostore or deceyuable person, I can not tell who should abstayne from meates, whyche the Lorde hathe created, and yet ware fatte with the fatnes of synnes? Haue I chosen suche a fast, sayth the Lorde? Rede the eyght and fiftye Chapter of the Prophet Esaye. And a lytell after he sayth, The fast which the most hygheste doeth approue and allowe, is not only to leaue of to refreshe the body, but also to depart from euell actes or dedes. Also in another place he sayth, The great and generall fast is to abstaine from iniquities and vnlawe full pleasures of the worlde, whiche is a perfect fast, that we forsakyng vngodlines & the lustes of the world, should lyue in this world soberly, righteously & godly. To thys fast what reward doth the Apostle geue It followeth and he sayth, Lokyng for that blessed hope and the appearaunce of the glory of the great God, and of our Sauiour Jesu Christ. In thys world as a Lent of abstinence do we celebrate, whan we liue well, whan we abstayne from wickednes, and vnlawfull pleasures. But because this abstinence shal not be without rewarde, we loke for that blessed hope of the reuelacion of the glory of the great God, and of oure sauiour Jesv Chryst. I could rehearse vnto you innumerable places bothe of these Doctors and of many other, If I had leasure, which declare euidently, ꝑ the true & christen fast doth not only cõsist in ꝑ abstinẽce of meates, but also in ꝑ forsakyng of synne. But these at this tyme may seme abundantely to suffice. The. O good Lord, how greately are many deceyued, which thynche ꝑ they fast wel, if they do onely but abstame from a smokiepece of Bacon, or hard salted and powdered befe, though they eate ꝑ most delicious fyshes ꝑ can be gotten, & enlarge their bodies lyke bellyed Hypocrites vꝑ al the swete meates that either Potecaries or any other can inuent or imagin, yea and ꝑ so vnmeasurably, that after they haue once dined, they ar prouoked ether to ꝑ pleasure of the body, or elles lyke beastes of the belly faulle straycht wayes vnto sleape, so that they are not able to serue God, nor themselelues, nor yet any other. O detestable abhominacion. Euse. Howe much also ar they deceyued of the true manner of fastyng, whych do not only faste after suche sorte, as ye haue nowe spoken, but also do norysh in theyr hertes all kynde of malyce agaynste theyr christen brothers sekyng how they maye destroy them and shed theyr bloud, yea neyther do they cease to pollute and defyle the most blessed name of God, so muche as lyeth in them, with most abhominable othes, and are also in all theyr conuersacyon wicked lyuers, as I maye adde nothyng therto.

What faste we ought to fast.

Ex sermone clxxii.

A notable sentence of S. Austen concernyng fastyng.

Esa. lviii.

Marke well

Extrac. xvii. in Iohn.

Titus. ii.

Note.

We kepe lẽt well whan we liue wel.

Against the wycked and vngodly Fasters.

Ser. i. De Ieiunio.

Undoutedly these men are farre from the true and chrysten manner of fastyng, whyche is, not only to abstayne from meates, but also from synnes. Agaynst those thondereth the holy Doctor, Basilius magnus on thys manner: Wo be vnto you ye dronckardes, not with wine only. For wrath and indignacion, is also a certayne dronckennesse of the soule makyng it euen as wyne dooth hertles and foolysh. For although thou eatest no flesh, saith he, yet neuertheles dost thou eate thy brother. Thou taryest from thy meate tyll it be nyghte, yet all the whole daye doste thou consume in sute and goyng to the law. But thynke not that the goodnes of fastyng is only in the abstinēce of meates. For the true fast is the eschewyng of euelles. Whan thou fastest, looson all wycked bondes, disquiet not thy neyghboure, paye thy money that thou owest, exercyse not lawyng and suyng by thy faste. &c. Thus haue I declared vnto you after the mynds of the holy and aunciente Doctoures, what the true and chrysten fast is, wherby ye may also easely learn to know the poppyshe and false fast. And because ye shall not doubt of thys doctryne concernyng fastyng, know you, that the kynges most royal maiestie also in hys Proclamacion concernyng eatyng of whitte meates thys tyme of Lent, hathe there no lesse prudently than godly, set forthe the very same thyng, that hytherto I haue taught you. The wordes of the Proclamacion are these: Let al men endeuoure themselues to their possible powers with this libertie of eating of whit meates, to obserue also that faste, whyche God most specially requireth of them, that is to saye, that they renounce the worlde, & the deuel, with all theyr pompes and workes, and also subdue and represse theyr carnall affections, and theyr corrupt workes of the flesshe, accordyng to the bowe and profession, made at the font stone. Howe saye ye to these words? Chri. Verely they are wordes of suche a Prince, as is worthy of immortalitie and eternall glory. Euse. I beseche almighty God long to preserue in prosperous healthy his most excellent maiestie. The. Amē, good Lord I beseech the. Phi. Seing that I haue taught you, what the true & christē fast is I wyll now accordyng to my promyse teache you also howe ye ought to fast. Euse. I pray you let it so be. Phi. In declaring to you this thing, whom shoulde I rather follow than oure Sauioure Jesus Chryste, the teacher of all truth? Howe we ought to faste he teacheth vs in the Gospel of Mathew on this manner, saying, whan ye fast, be not sad as the Hipocrites are. For they disfigure theyr faces, that they myght be seene of men to fast. Verely I saye vnto you, they haue theyr rewarde. But thou, whan thou fastest, annoynte thy head, and washe thy face, that it appeare not vnto men, that thou fastest, but to thy father, which is in secrete, and thy father whyche seeth in secret, shall rewarde the openly Chryst in thys place dooth not only rebuke the hypocritical and superstitious manner of the vngodlye fasters, but he also teacheth vs the true and germayne manner of fastynge. The. What is that I pray you? Phil. Verely, who so euer entendeth to faste aryghte, he muste obserue

Note.

The true fast is the eschewyng of euylles.

The kinges Proclamacion concernyng white meate.

Math. vi.

Thre thinges ar to be obserued in fastyng.

serue thee thinges. The first is, that he annoint his head. The seconde that he washe his face. The thirde, that he fast in secrete. Eusebi. Thys is so straunge a maner of fastyng, as euer I heard. Phi. It is peraduẽture straunge vnto you, because ye are not yet perfectly exercised in the phrases of the holy Scriptures, but if ye be once taught, what is signified by this maner of speaking, it shall not onely not seme vnto you straunge, but also very pleasaunt and platy. Chri. I praye you declare it to vs, that we may learne to fast aryght, and accordyng to the wyll of Christ. Phi. Because I wil not teache you any thynge of mine owne brayne, but that onely, which I haue read in the holy Scriptures, or els in the auncient Doctors, I wil rehearse vnto you the wordes of S. John Chrisostome, which shal abundantly satisfie youre desire in thys behalfe. In the annointing of the head, sayeth he, we knowe that mercy is signified. Therfore to annoint the head, is to shewe mercy to oure neighboure. For that mercy that is done vnto a poore man, is referred vnto God, which is the head of the man, as the Apostle sayeth. And the Lorde hymselfe sayeth, what soeuer ye haue done to one of my lesseste brothers, ye haue done it vnto me. In the steade of the whiche mercye, with the diuine retribucion, as wyth a certayne heauenly oyle, we are poured and shed ouer by him, which saith. Blessed are the mercyfull, for God shal haue mercy on them. Holy Dauid also did knowe the vncion and annointing of the celestial oile in the head, whan he sayed. As the annointment, which came down into the beard. But in washyng the face, the purite of a cleane body and of a sincere cõscience is knowen to be signified. So that to washe the face, is to make cleane the face of our hart, from al filthines of sin and from the vncomelynes of trespasse, and to haue a very pure conscience, that we may truly haue in vs the gladnes of celestiall ioye, and the familiarite and cherefulnes of ẏ holy gost Hitherto haue I rehearsed the wordes of Chrisostom, wherby ye may learne, that to annoint our head, is none other thing than to shewe our selues beneficial to the poore members of Christ. Agayne, to wash our face is to make cleane both body and soule from syn and wyckednesse. The. If this be to fast, I feare me that so many fast not before God, as pretende outwardly to fast before men. Phi. This maner of fastyng teacheth the holy Scripture, how soeuer men vse it. Therfore if ye wil fast aright after the minde of S. John Chrisostome, ye must first annointe your head, ẏ is to say, comfort the poore people with such goods as god hath committed to you. For the riches that ye haue, be not yours onely but they be Gods also, as he sayeth by the Prophete, golde is myne, siluer is mine. God hath putte them in youre handes, that ye shoulde distribute parte of them to the poore people. Ye are the stewardes of God and the dispensators of his treasures that you liuinge of them, shoulde also comforte the poore members of Chryste. If ye spend them otherwise than God hath appointed you in his worde, ye shall render an accountes for it. Ye haue nothing at all, but that ye shalbe called to

The author teacheth nothing of hys owne brayne *Hom. xlv. ex. Cap. vi. Mat. Feria. iiii. Cinarum.*

What it is to annoynte thy head. *i. Cor. xi. Math. xxv. Math. v. Psal. cxxxiii.*

What it is to washe the face.

Marke well.

Marke here O ye ryche men. *Agge. ii.*

Why God hath geuen men their ryches.

The author entendeth not here cõmunion of things which God forbyd that any mã should gather hereof but only monisheth the ryche men of their duety. *Math. xxv.*

an accomptes for it euen to the vttermost farthyng. If ye be not founde to haue vsed your talent wel, and vnto the profit of other, ye shall with that vnprofitable seruaunt of the Gospel be cast into outwarde darknes, where weping and gnashing of teeth shalbe. If ye bee proued vnmerciful and negligent in the distribucion of the worldly goods, surely surely ye shalbe caryed away wyth the ryche man, of whõ S. Luke speaketh in the Gospel, vnto hel, and there burne in suche cruel and bitter flames, as the fier whereof shal neuer be quenched, neyther shal the worme of them that shalbe there, dy at any time, as the Prophet saieth. Thus see you that ye haue no great cause to boast and glory of worldly goods, nor yet to auaunce your selues aboue other men for your possessions sake, no more than a great mans seruaunt hath to whom hys Lorde and Master hath committed his goods for a certayne space to kepe, the seruaunte loking at euery houre whan his master wil require them agayn. He is a very theife and robber, sayeth Basilius Magnus, which maketh that thing his own, that he hath receaued to distribute and geue abrode. For the bread, sayeth he, that thou retaynest and kepest, is the bread of the hongry, the garment, which thou kepest in thy chest, is the garmeut of the naked, the sho, that is moulde wyth thee, is the sho of hym that is vnshod, and the mony, whych thou hydest in the grounde, is the mony of the nedy. Moreouer thou doest iniury & plaine wrong to so many as thou forsakest, when thou art able to helpe them. Hytherto pertayneth the saying of the wyse man. The bread of the nedy is the lyfe of the poore, he that defraudeth hym of it, is a mansleare. Thus see you in how great iopardy, the ryche men are, that be vnmercyfull vnto the poore people, and how lytle their faste pleaseth God in their vnmercifulnes, seing they do not annoint their head, that is, shew no mercy to the poore members of Christ. God teachyng the true maner of fasting by hys Prophete among all other thyngs, saieth: Breake thy bread to the hongry. Marke that he sayeth, breake thy bread to the hongry. Certayne Doctors wryte on this text and say, that thou breakest thy bread than to the hungery, whan thou so fastest that thou sparest from thyne owne belly to geue it to the poore hongry man. For a Chrysten man ought è to be no lesse carefull for the poore than for hym selfe, so that prouision once made for his family, he must also shew mercy to the nedy. Thou therefore doest breake thy bread vnto the hongry whan, thou geuest hym that, whych thou thy selfe necessarily shouldest haue eaten. And this is to annoynte thy head aryghte, verely euen to breake thy bread to the hongry. The. Would God that all ryche men did knowe thus muche and woulde folowe it. For many thynke that they do God an highe Sacrifice, yea and that they be good almes men, if whan they haue once pampred their own bellyes wyth all kynde of deinties, they than at ỳ last geue or sende to ỳ hongry a few scrappes, whyche they will scasely vouchesafe to geue vnto their dogges. Phi. I pray God geue vs all grace to do our duetye. Nowe haue ye heard,

Esay. lviii.

Marks this exposicion. What it is to breake thy bread vnto the hongry.

D'preposterous almes geuers.

what

what it is to annoint your head. I wil also speake somewhat of washing your face, although I may seme aboundantly to haue spoken of the very effecte of it in the diffinicion of fasting.

If we wyll fast aright, we are not onely commaunded to annointe our head, that is to say, to shewe mercy to the poore people, but also to washe our face, that is, to make our hartes cleane from all synne, that we may haue a pure conscience. For it is not ynough to bee beneficiall to other, except we also be beneficiall to our selues. Thys shall come to passe, if we labour with al mayne to haue a mind pure and cleane frō all carnall affectes, and a body voide of wicked dedes. What was the cause ẏ God dyd cast away the fastes and solemne feastes which ẏ Iewes celebrated and kept holy in his name, but only ẏ they washed not their face, ẏ is, they went not about to put of their old cōuersacion, and to become new men? I hate and abhorre, sayeth God, your Sacrifices your solemne feastes, your fastes. Why so? For your handes, sayeth he, are ful of bloud. Your hartes are full of vengeaunce, your consciences are spotted and defiled with all kynde of synnes, ye haue no feare of God before your eyes. What is than to be done? Be ye washed, sayeth he, be ye cleane, take away ẏ euil of your thoughtes from myne eyes. Cease to do euil, learne to do well, seke iudgemente, helpe the poore oppressed, be fauourable to the cōfortles, defende the widow. &c. God hateth those prayers, those fastes, those good dedes, as they call them, which come from a defiled body, a corrupt hart, a filthy mind, a bloudy conscience, a [illegible] soule, as a certaine man saieth It profit a man not [illegible] and pray and to do other good thinges of deuocion, except [illegible] from vngodlynes, and the tonge from backebi[illegible] a principal respecte to ẏ harte of the doer of the [illegible] cleane and faithfull than doeth God approue [illegible] with synne. God casteth it away, appeare it neu[illegible]ient in the sighte of the worlde. Offer not, saieth he [illegible] for God wyl not receaue them. Chri. It is [illegible] chaunge not their wicked lyfe, cast away [illegible] make cleane their hartes, put out of their mindes al rancoure, [illegible] &c. and study aboue all things to leade a pure and [illegible] by no meanes please God. Phile. No forsoth. Therfore if ye desire to fast arighte, and to make your faste acceptable to God, procure earnestlye that your fast proceade from a pure and cleane heart, voide of all carnal affectes, stuffed ful of fayth and charite, and altogether studious of true innocency and vnfayned Godlynes. So shal it come to passe, that not onely your fast, but al that euer ye do besides accordynge to Gods worde, shal very greatly please God. The. I beseche God geue vs grace to do all thinges accordyng to his moste Godly will and pleasure. Phi. Labour and God wyl helpe. I haue declared two thynges that ar necessarye to the true vse of fastinge. There remaineth nowe the thirde to be

Why God did cast away ẏ fastes of ẏ Iewes in times past

Esay.i.

Rius Pont. Rom.

God iudgeth the worke of the hart, and not the hart of the worke.

Eccle.xxxv.

Godly admonicions concernyng the true maner of fastyng.

to be wroughte forth, which is so expedient and necessary for that purpose also, that the other two without this profiteth nothing. Euseb. I pray you let vs heare it. Phi. We are not onely commaunded in our fasting to anoint our head and to wash our face, but also to fast in secret.

What it is to fast in secrete.

The. What is it, I pray you, to fast in secret. Phi. Verely to fast in secret, is not to kepe you close from the sight of men, and so to abstayne from your meates in priuy corners, but not to hunt and hawke after vayne glory nor prayse of men for youre fastinge, nor to seke to be sene of men whyle ye fast, that they may commende and prayse you. We are counted before God than to fast in secret, whan we fast with such a mynde, that we would fast in dede, though no man liuing did see vs, and whā we regarde more the accomplishement of Gods wyll, and the subiection and taming of our body, than all the humayne glory that can be attributed vnto vs. Euse. It is lawful than to fast euen before men. Phi.

It is lawful to do any good dede in the sighte of men, so that vayne glory be absente. *Math. v.*

Yea verely, or to do any other good worke, so that the desier of worldly praise be not in your mindes. For Chryst saieth, let your light so shine before men, that they may see your good workes and glorifye your father, which is in heauen. But if we seke any praise of men and desier to be magnified for our good dedes, verely than [illegible] not of God, but of the world. For there is no [illegible]

The desier of vainglory poysoneth al good workes *Esay. xiiii. ii. Pet. ii. Luke. i.*

to poison any good worke, that it [illegible] than the desier of vaineglory, [illegible] cast down Lucifer from heauen into [illegible] what did exalt and lift [illegible] and glorious [illegible] but humilitie, as the [illegible] the Lorde. And my spirite [illegible] lohed vpon the humilitie of [illegible] shall all kindredes call me [illegible] humble be geuen grace [illegible] layeth God by [illegible] in spirite and [illegible] *i. Peter. v.*

Esay. lxvi.

Math. v. How good workes ought to be done.

[illegible] that is poore and contrite [illegible] are the poore in spirite, for to [illegible] of heauen. Therfore all your workes, that ye do, [illegible] a simple mynde, and wyth such an harte as [illegible] desirous of vayne glorye, seketh onely the honoure of God, and the accomplishement of his moste diuine wyll. Thus haue I [illegible] youre labours both what the true and Chrysten faste is, and also how ye ought to fast. Chri. Brother Philemon we confesse before you, that we haue learned here thys daye more of you concernyng certayne thynges than euer we knewe before God geue vs al grace to followe your most Godly instructions. Euse. Amen, I beseche God. Phi. Well now is the greatest part of our Potacion past. What is more to be done? The. Ye promysed that ye would declare vnto vs the significations of certayne Ceremonies, that be vsed in the chirch this tyme of Lente. Chri. Ye sayed also that ye woulde teach vs, howe we should

prepare

prepare our selues worthely to receiue the moste blessed Sacramente of Christes body and bloud. Phi. I remēber my promise wel, accordīg there vnto therfore wil I do.

¶ Of Certayne Ceremonies heretofore vsed in the Chirch at the time of Lent and what they signifie.

¶ *Of the Ashes.*

THe first Ceremony that was vsed in the Churche this time of Lente, was the impositon and layinge on of Ashes vppon the heades of Christen men. The. I pray you vnto what purpose was that Ceremonye vsed? what is the signification of it? Phi. This was done, to put vs in remembraunce what we are. For whan the Prest layeth ashes on your heades, he sayeth these wordes. Remember man that thou art ashes and vnto ashes thou shalt returne. This Ceremony preacheth vnto vs, ỳ we are, nothing but ashes, dust and earth, and to that we shal returne againe. If we marke this Ceremony wel, we shall haue but litle occasion to be proude or to magnifie oure selues, as the Scripture sayeth, wherefore art thou proude O thou ashes and earth? All flesshe is grasse, sayeth the Prophete, and all the glorie of man as a floure of the felde. If we consyder this thing wel, it shal geue vs vnto the contempt and bitter despising of the worlde, yea it shal withdrawe vs from synne and moue vs to do good workes, as the wyse man biddeth vs remember thy last end, & thou shalt neuer synne. And for almuch as they that would humble them selues before God by Penaunce vsed to syt downe in the ashes and to throwe ashes vppon their heades, as the Scriptures shew of Achab, of the Ninuites, of the Iewes, and other, whom were oppressed of Holofernes, and of diuers other, therfore the holy fathers of Christes chirche in times past instituted also this Ceremony to put vs in remembraunce of the Penaunce which thys time of Lente ought to be done of al Christen men for their wicked dedes, which they haue wrought all the whole yeare past. Do ye perceiue nowe, what the layīg of ashes vpon your heades do signifie? Chri. Yea very well. Phi. Forsith who soeuer repoleth the signification of this Ceremony in his hart, can none other wyse but alway be humble, gentle, lowly, meke, full of humilitie, estraunged from all arrogancye, despising terrestriall thynges, and desiring thinges celestial. Eusc. Ye say trueth But what meaneth I praye you, the couerynge of the Images, in the temples this tyme of Lente.

What the ashes signifie

Ecclc.x. Esay.xl.

Eccle.vii.

iii. Reg.xxi. Ionas.iii. Iudi.iiiii.

¶ Of the couerynge of Images, and what it signifieth.

PHILEMON.

Diuers causes alligned for the couerynge of Images.

The fyrste cause why Images are couered. *Math.iii.*

THe ecclesiasticall writers assigne diuers causes, one this, another that. But in this dissension and variete of opinions, I will alleage one or two reasons, & byd the other fare wel as things not greatly making vnto the edification of true Godlines. The. I pray you let vs heare. Phile One cause is to signifie vnto vs, that they that are synners and haue a pleasure styl therin to remaine, are not worthy to beholde the saintes in heauen, which are represented by those Images, neyther shall they at any tyme come vnto that glory, whereof the Saintes already haue the fruicion, except they repente them of their wicked liuing, rise out of syn, bryng forth fruites worthy of Penaunce and become new men in their conuersacion. Therfore whan we enter into the chirche and see all those Images couered, we ought to mourne and lament our sinful liuing, to recognise our selues synners, to repent and store vp our selues, to bryng forth fruites worthy of Penance, and to cut away by true and vnfayned Contricion our sinnes, that we may be founde worthy agaynst Easter, that is, agaynst the tyme of our passyng and goyng out of this world clerely to beholde and openlye to see in the kyngdome of heauen the shining face of God and his Sainctes.

The seconde cause.

Another cause is to declare the mournyng and lamentacion of sinners for their vngodly maners. We know that the custome is among vs euen at this day, that so long as we mourne for any of our frendes departed we vse to go wyth close faces, to weare simple apparell, laying asyde all gorgious and sumptuous garmentes. So likewise this tyme of Lent, which is a tyme of mournyng, al thynges y make to the adournemente of the chirche, are eyther layd asyde or els couered, to put vs in remembraunce that we ought nowe to lamente and mourne for our soules dead in synne, and continually to watch, pray, fast, geue almes, and to do such other workes of Penaunce as wherwyth God beyng excyted and stored vnto his olde and accustomed mercyes, may call vs again from death to lyfe, from syn to Godlynes, from wyckednes to innocency. Chri. I haue heard also that Images in the Temple are couered for this purpose in the tyme of Lent, to put vs in remembraunce, although we haue in any part of the yeare past committed Idolatry wyth them, yet at thys tyme we should vtterly geue ouer this abomination, and onely cleaue to God, and to his exceadyng great mercy by kyng for remission of our synnes and al other good thynges at his hand alone through Jesus Chryst our Lorde. In consideracion wherof the clothes that are hanged vp thys tyme of Lent in the Chirch haue painted in them nothyng els but the paynes, tormentes, passion, blond shedyng and death of Chryst, that now we should onely haue our mindes fyxed

The thirde cause.

fyred on the paſſion of Chryſte, by whom only we were redemed, and although we haue erred and runne aſtraie like ſhepe deſtitut of a ſhepard all the long yeare paſt, yet that nowe thys holy tyme we ſhulde retourne with humble and contrite myndes vnto Chryſt the byſſhop & curate of oure ſoules. Phi. It may be ſo ryght well. The ſygnifycation vndoubtedly that ye haue nowe rehearſed is verye godly. Well thus haue I declared vnto you that I haue red concernyng the couerynge of Images in Lent. The. We thanke you for it. Let me ſee, what other Ceremonyes are vſed in the Chirche this time of Lent? Euſe. There are diuers other, but I pray you neyghboure Philemon, declare vnto vs, what the Ceremonyes ſygnifye, whiche are vſed in the Proceſſion of Palme ſonday. For ſurely I thynke not one amonge a thouſand knowe what the Proceſſion preacheth vnto vs. Phi. I thynke ye ſaye truth in dede, and therfore is it ſo lytle regarded nowe a dayes amonge manye, whan not withſtandyng it preacheth vnto vs many godly and goodly leſſons, yf they were knowen. Therfore yf ye will marke diligently, I will to the vttermoſt of my power declare to you partlye myne owne coniecture, and partely what I haue redd and lerned of the auncient wryters in tymes paſt concerning this matter. Chri. I pray you let it ſo be. We wyll heare you gladlye.

Math.iii.

i.Peter.

Of the Ceremonies that are vſed in the Proceſſion of Palme ſondaye, and what they ſygnifye.

PHILEMON.

Of the Ceremonies in the Proceſſion of Palme ſondaye.

IN the begynnyng of the Proceſſion the people goeth out hauyng euery one a Palme in theyr hand followyng the Croſſe which is couered with a cloth. Euſe. Ye ſaye truth, but what doth it meane, That the Croſſe is caryed foorth beyng couered with a cloth, rather than with an open face? Phi. The Croſſe ſo belated and couered ſygnifieth Chryſt the ſonne of God, which being promiſed of the Father to the Jewes in the olde lawe was not then come, but only adumbrated ſhadowed and prefigured by certayne types, fygures, Ceremonyes, cloudes and ſhadowes, as by Manna the Rock, the Paſchall Lambe, the braſen ſerpent &c. All theſe prefigured Chryſt to come. In conſideracion whereof that Croſſe is borne enclofed. The. We perceyue nowe that ryght well. But what do thoſe people ſignifie, whiche go with the Croſſe? Phi. Verely the fathers of the olde Teſtament, which lyued longe before the commyng of Chryſte beyng vnder the cloudes and ſhadowes of the olde lawe. Euſe. For whatintent doe they beare Palmes in theyr handes? Phi. For loth to ſignifye the victorye that they haue gotten by Chryſte. Chri. Why I praye you, howe could they get any victory by Chryſt, whan he was not yet borne? Phi.

What the bubledcroſſe ſignifyeth.

Ex.xvi.xvii xii.

Num.xxi.

What the people ſignifye.

What the palme ſignifyeth.

Marke this well.

Yes forsoth brother Christopher. For although Christe at that tyme was not come in the fleshe and borne of the most glorious virgin Mary, yet did they beleue vndoubtedly, and wer perfectly persuaded that he should come, and that they shuld be redemed by his passion, and that he should paye theyr dettes to God the father, euen with his most precious bloud, delyuer them oute of captiuitie, and make them partakers of the glory of heauen. And although they dyd not see Christ with their corporall eyes, yet did they see hym with theyr spirituall eies, that is to say, with the eyes of theyr fayth, yea and beleue without any doubtyng or doubtyng, as Christ sayde of Abraham to the Iewes: Abraham your father dyd reioyse that he myght see my daye, and he sawe it & was gladde. Thys is to be vnderstande that Abraham did se Christ with the eyes of hys fayth, which is the very true and perfect syght. Euse. So farre as I remember I haue red this text in the Scripture, blessed are the eyes that see those thynges, whiche you see. For I saye vnto you, that many Prophetes and kynges would haue sene those thinges that ye see, and yet haue they not sene them, and heare those thynges, which ye heare, and yet haue they not heard them. Phil. Ye saye trueth. This is vnderstanded of the corporal syght of Christ. They desyred so greatly the redemcion of Israell, that they euer more wyshed the comming of Christ in the flesh, as we may perceyue in the Prophet Esay, where we reade these wordes: Sende forth O Lorde, that Lambe the ruler of the earth out of the rocke of the desert vnto the mount of the doughter of Syon: Agayne, would God thou wouldest cleaue a sunder the heauens and come downe. They desyred in dede very greately to se Christ with theyr corporall eyes, but yet dyd they see hym none otherwyse than with the eyes of theyr faithe, in asmuch as he was not then borne, but only promised of God the father, and shadowed by diuers ceremonies of the olde law. For as saynt Paule saith, all our fathers were vnder a cloude. Therefore in asmuch as they dyd faythfully beleue in Christ and hope to be saued by his moost blessed passion, although they dyd not see hym with theyr corporal eies, yet was he vnto them a Sauyour, a redemer, a perfect satisfaction, so that by him they euen at that tyme had got the victory ouer synne, death and hell. The. But I praye you why do they rather beare a Palme in theyr hãdes than any other thyng? Phi. I wyll tell you neyghbours, that which they beare in their handes, is not properly called a Palme, for they are the bowes of a Salowe tree, but because we haue no Palmes growing in this land, therefore do we beare them in stede of Palmes. By beatyng of these Palmes the victory that we haue gotten ouer Satan thorow Christ is signifyed. Chri. Why rather by the Palme than by any other tree? Phi. For Aristotle and Plutarch do write, as Aulus Gellius testifieth, ỳ the nature of a Palme tree is this, ỳ although there be neuer so great weights & burdẽs laid vpõ it, so ỳ a mã wold not think it possible to

Iohn. viii. The spirituall syght which is by faith, is the true syght. Luke. x.

Marke wel.

Esa. xvi.

Esa. lxiiii. Gen. iii. Ex. xvi. xvii. xii. Num. xxi. 1. Cor. x.

We by victory is signified by a Palme tree. The nature of the Palme tree.

borne,

borne, yet doth not the Palme tree once bow, nor geue place to ỹ burden, but valeauntly artied and prepayleth against the weighte layde vpon it. Therfore by this Palme tree rather than by any other is vnderstode alwaye signified, yea and that not onlye in diuine but also in humayne literature. Chri. We perceyue it now ryght well. Euse. Surely it is a thyng much worthy to be noted. Phi. We say trueth. If men dyd knowe the significatiõ of those bowes, which they beare in theyr handes at that tyme, they wolde not so superstitiously abuse them, as they do. The. We saye truthe, but let those thynges passe, and let vs go forward with our Procession. Phile. Than go they forth with the Crosse, vntyll they come vnto a certayn sted of the Church yearde, where they stande styll, and in the meane season, the Priest rede the gospell. Eusebi. It is truth what meaneth that? Phi. It signifieth the Prophetes, which prophesyed of Chrystes comming, and declared that whan he once came, captiuitie shulde be exiled, and liberty reduced, all sorowe and care shulde be dryuen away, and al ioyfull and mery thynges succede and come in place. They prophecyed that at hys commyng the eies of the blynd shal be opened, the eares of the deaf shal heare, the halt shal lepe as the hart, and the tong of the dume shall speake. Again, they preached, that whã the annoynted sauiour come, he shal preach mery tidinges to the poore, heale the contrit in hart, preach delyueraunce to the prisoners, & syght to the blynd &c. Are not all these ioyfull and pleasaunt newes? Thys doth the Gospel signifye, which the Priest redeth there. For the Greke word Euangelion, which we call Gospell in English, soundeth in our common tonge, a good, ioyfull and mery message. Thus ye perceaue, what the readyng of that Gospell signifyeth. Theo. Yea forsothe very well. I praye you go forth. Phil. The Gospell beyng once done, than goeth the people forth with the crosse that is couered, and euē streightwayes not far from them come other people and the Priestes with the Sacrament, which haue with them a crosse bare and vncouered, pricked ful of grene Olyues and Palmes. Chri. What do al those thinges, I pray you, preach vnto vs? Phile. Tary a whyle, and I shal declare to you altogether. But fyrst ye shal note that there comforth certayn children before the naked Crosse, syging a certayn song, which beginneth, En Rex uenit. Beholde the king commeth. Euse. What meaneth that? Phile. Thys may be vnderstanded by those Prophetes, which prophecyed of Chrystes comming a lytle before he was borne, shewyng that he was nere at hand, or it may ryght well signifye Saynt John Baptist, which did not only shewe before that Chryst was at hand, but also poynted hym euen with his fynger, saying: Behold the lambe of God, whyche taketh awaye the synne of the world. Now as touchyng the naked Crosse, it signifyeth Chryste already come, and borne into thys world. And they that go with the crosse, betokeneth the people of the new Testament, whyche belene in Chryst, and receaue hym with emprayling armes. Eusebi. But I pray you for what cause is that Crosse adour-

Pro. viii. Sym. viii. Lib. iii. Cap. vi.

What the reading of the Gospell in the church yard signifieth.

Esai. xxxv.

Esay. lxi. Luke. iiii.

What Euãgelion is.

What the children signify, that syngyng before the crosse

Iona. i.

What the naked crosse signifyeth.

What those people signify, which go with the Crosse.

adourned with grene Olyues and Palmes? Phi. The grene Olyue leaues declare vnto vs the vnmesurable abundaūce of vertues, which are in Chryst of whom alone we haue all that euer good is. And what so euer vertue is in vs or what so euer good dede come from vs, al that we do receaue of Chryst, the sole author and fountayn of all goodnes. I am the vyne, sayth Christ, and ye are the braunches. He that abydeth in me and I in hym, bryngeth foorth much fruit. For without me ye can doe no thyng. And as concernyng the Palmes, they sygnify the victory, whych Chryst hath gotten ouer Satan, synne, death, hell, deiperacion. &c. by hys most blessed passion, & the shedding of hys most precious bloud, as he sayth by the Prophet Oze, from the power of death (sayth he) wyll I delyuer them, yea from death it self wyll I redeme them. O death, I wyll be thy death. O hell, I will be thy destruction. Thus ye see, what is ment by the grene Olyues and Palmes, wherwith the naked Crosse is adourned. Chri. Yea verely. Phi. Nowe marke what followeth. After the song of the childzen, the Priest goeth foorth with the Sacrament and certain people also with the naked Crosse, vntyll they mete with that Crosse, that is obuelated and couered. They are not so sone met, but the bumbled Crosse vanysh awaye, and is conueyed from the company streyght wayes. Than all the whole people enclose together with great ioye, synging and makyng melody triumphantly followyng the naked Crosse, bearyng in theyr handes euery one a Palme, in some places also they beare grene herbes in the steede of Oliues. Euseb. What is signifyed, I praye you, by all those thinges? Phi. Where as the couered Crosse vanisheth awaye and goeth out of place at the ingresse and commyng in of the naked and open Crosse, it preacheth to vs, that whan Chryst was once come, and appered in the flesshe & had suffered and dyed for vs, that then all the ceremonies, types figures, clowdes and shadowes of the olde law vanished awaye, and were no lenger of any effect. Whan the lyght once shyneth, the darkenesse beareth rule no lenger. Chryst the true lyght of the world is come, therfore those Ceremonyes of the olde law are nowe nomore necessary. The truth of Gods promise is performed. Therfore all shadowes, which were as pledges ought of necessitie to vanish away. They that are truly conuerted vnto the Lord, haue no more the vayle of ceremonies before theyr faces, but are free, and with open eyes of theyr fayth they see the Lorde Chryst. Moreouer the people, that accompany both crosses mete togither and enclose as one, follow wing the ope & naked crosse. The. What signifyeth that? Phi. This sheweth that they, whych were before the comming of Chryst, and they that haue ben sithe that tyme, are all one, of one church, of one congregacion, of one shepefold, professe one God, beleue in one Sauiour, haue one heauenly father, & loke for one reward which is the glory of Heauen thorough Jesus Christ. S. Paule sayth All did eate of one spirituall meat, and all dyd drynke of one spirituall dryncke, for they dronke of the spirituall rocke, which accompa-

What the grene Olyues sygnifie on the crosse.

Iohn. xv.

What the Palmes signifie on the Crosse.

Oze. xiii.

What the going away of the couered crosse signifyeth.

Iohn. viii.

Note.

ii. Cor. iii.

What the enclosing of both the people together signifyeth.

i. Cor. x.

accompanied them. And this rock truly was Chryst. The synging and makyng melody together, signifyeth theyr inward and vnfained ioye, which they haue conceiued in theyr hartes for the redemcion that they haue in Chryst Jesus. Chri. But what meaneth theyr Palmes and Olyues or other grene herbes in theyr handes? Phi. I haue declared vnto you before, that the Palmes sygnifye the victory, that we haue gotten ouer Satā through our Lord and captayn Jesus Chryst, as S. Paule saieth, death is swalowed vp into victory. O death, where is thy sting? O hell, where is thy victory? The sting of death is synne. The strength of synne is the lawe. But thankes be vnto God, whych hath geuen vs the victory through our Lord Jesus Chryst. Chryst hym self also saith. In the world ye shall haue trouble, but be on a good counfort, for I haue ouer come the world. All that is borne of God, ouercommeth the world, sayeth S. John, and this is the victory, which hath ouercome the world, euen our fayth. Euse. What is signifyed by the grene Olyues or other herbes? Phi. The aboundaunce of vertues. The bearyng of Olyues sheweth that we are not only delyuered out of seruile captiuitie, and that we haue gotten the victory through Jesus Chryst, and are set at libertie, that we beyng without feare and deliuered from the power of our euemyes, should serue God al the daies of our life in holines and righteousnes, but þ we being also through him, plenteously garnyshed with al kindes of vertues, do now no lesse florish with vertues thā the Olyue tree dooth with fruite, which as Plini writeth, is neuer without grene leaues and fruit. Therfore sayeth Dauid, I being God fore as a fructful Olyue tree in the house of God, haue trusted in the mercy of euermore. Chr. We perceiue now these thinges right well. What followeth I pray you? Phi. These thinges once don, thā the people goeth somwhat further vnto the chirche boreward, and there standeth still. Euse. I remember it well. Phile. Immediatly after, certein children standing vpō an high place right against the people, sing with a loude voyce a certain Hympne, in the prayse of our Sauiour Jesus Chryst, which beginneth, Gloria laus. The. It is truth. Phil. At the end of euery verse, the children cast downe certayn cakes or breades with floures. Euse. What do they meane by this? Phi. The children whyche syng, betoken the faithfull christen men in this world, whiche ought to be simple and humble in heart as a chylde is, as Chryst sayth, verely I say vnto you, except ye be conuerted and become as a chyld, ye shal not enter into the kingdom of heauen. Who so euer therfore humbleth hym self as this chyld, he it is that is greatest in the kyngdom of heauen. Also S. Paule: Brothers, be not children in vnderstanding, how be it, as concernyng maliciousnes, be children, but in vnderstanding be perfect. Now as concerning the synging and castyng downe of cakes and floures, ye shall here note three thinges. The first is gyuyng of glory and prayse to Chryst for hys innumerable benefites shewed vnto vs, whych is signifyed by the synging of the Chyldren. For it is conuenient

What the synging of the people to gither signifyeth.

Palmes.

i. Cor. xv.

We haue gotten the victory ouer our enemies through we Chryst.

Iohn. xvi.

i. Iohn. v.

The Olines what they signifye.

Luke. i.

Note hereof the Olyue tree.

What the children signify, that syng *Gloria laus.*

Math. xviii.

i. Cor. xiiii.

What the syngyng of the children signify.

Thanckes geuyng. *Psalm.xlix.*

that we be not forgetfull of Gods goodnes toward vs, but that we be thankefull agayne for it, & syng perpetuall prayses to his moste blessed name. For this is the reward & amendes, ye he desyreth as he hym selfe sayth. The Sacrifyce of prayse shall honoure me. Also the Psalmegra-phe saith: Offer to God ye sacrifice of prayse. The seruice is an honest conuersacio, & the continual exercise of godly vertues, which is signified by the floures, that the children cast downe. For seyng ye we are restored vnto our olde liberty thorow Christ which we lost in Adam, & are now become Christen men, we ought not only to be thankefull to God in hys benefytes, but also leade an honest & pure lyfe, that by this meanes also Gods glory may be set forth by vs, as Christ sayth, let your light so shyne before men, that they maye see youre good workes, and glorifye youre father, whiche is in Heauen. We are set without feare, and delyuered from the power of our enemies, sayeth Zacharye the father of S. John Baptist, that we shulde serue God all the dayes of our lyfe, in holynesse and ryghteousnes. We are the workemanshyp of God, saith S. Paule, created in Jesu Christ vnto good workes, which God hath prepared that we should walke in them. Again, ye are dearly bought. Glorifie God now therfore in your body and in your spirit, whych are Gods. Also in an other place. If any man be in Christ, he is a new creature. The third is mercy toward the poore people, which is signified by the casting downe of the Cakes. This mercy toward the nedy members of Christ, ought diligently to be exercised of all christen men, which haue the goodes of the world in theyr possession, yt is they shewe themselues vnworthy the benefites of God. For by mercy and fayth are synnes pourged, sayeth the wyse man. To do mercy and iudgement pleaseth the Lorde more then Sacrifice. Geue almes, saith Christ, and behold all thinges are cleane vnto you. Thus see you, what is signified by the synging of the Children, and by the casting downe of the floures and of the cakes. Wherof ye learne, what is youre duty to doe agayne vnto God for hys excedyng and incomparable benefites toward you, verely to be thankefull, to leade a godly lyfe, and to be mercifull to the poore members of Christ. The. Undoubtedly the significations of theise ceremonies are godly. I would all men knew them, and would doe therafter. Phi. The very same willhe I also. Chri. But what dooth it meane I pray you, that the Children, whyche syng, and cast downe the floures & cakes, stond in so high a place from the ground. Phile. Thys preacheth vnto vs, that they, whych geue praise vnto God and practise an honest conuersacyon, and shew mercy to the poore people, should not doe it for vayne glory nor for the prayse of men but only for the glory of God, setting theyr mindes, seyng they ar come to Christ, no more vpon earthly thyngs, but vpon thynges celestial & Heauenly: in token wherof they ascend & goe vp into such an high place from the earth. And thys is it, ye S. Paule writeth, yt ye be risen again wt Christ, seke yt

What the floures signifye. Good vertues. Note.

Matth.v.

Why we ar delyuered from our enemyes. *Luke.i. Ephe.ii.*

i.Cor.vi ii.Cor.v.

What the casting down of the Cakes signifye. *Prouer.xv. Prouer.xxi. Luke.xi.*

Beholde what oure duty is toward God.

What the standyng of the chyldren in so high a place signifyeth.

Marke this well. *Colo.iii.*

seke for those thinges that are aboue, wher Christ is sitting on the right hande of God. Seke for those thinges that are aboue, and not that are vpon the earth. For you are dead, and your lyfe is hid wyth Christ in God. Euse. This is a good lesson, we thanke you for it. Phi. Wel, nowe marke the ende of youre Procession, for it is almoste done. The. I praye you declare what is euer remaineth. Phi. These thinges once done thā goeth the procession forth, vntill they come to the churche doze, whiche, whan they come vnto it, is sparred, and certayne children in the church synging. The song being once done, the Priest taketh the crosse in hys hande, and pitcheth the doze from him with it, and so openeth it, and entreth in with all the other people after hym. Chri. What doe all those thynges preache vnto vs? Phi. The spearyng of the churche doze signifieth that heauen gates were spearred agaynst vs for the sin of our first father Adam, in whom al we haue offended, so that no man could once enter by hys owne vertue, power, merytes and good dedes into heauen, as Christ witnesseth. No man goeth vp into heauen, but he that came down from heauen. That is to say, no man by his own strength and vertue ascendeth into heauen, but Christ, which descended into heauen, and toke flesshe of the most glorious and pure virgin Mary. Therfore euery one that goeth vp into heauen, goeth vp by Christ, as he him selfe witnesseth, I am the way the truth and the lyfe, no man commeth vnto the father, but by me. Therefore to declare that oure ingresse and entering into heauen, commeth onely by Christ and by Christs death, the Priest openeth ꝑ doze with the crosse. For ye know right well, that none of all the holy Patriarches, Prophetes, Kynges, and other godly fathers of the olde Testamente did enter into the glory of heauen vntill Christe had suffered and payed oure raunsome by his most precious blood. Eusebi. Ye say trueth. Phi. This declareth therefore manyfestly, that by Christe alone we haue free passage into eternall glory, as S. Paule sayeth. Euerlasting life is the gift of God, through Christ Jesus our Lord. Theo. But what is signified by the children which are within the Chirche, at the dooze synging? Phi. Verely the mirth, ioye and melodye, whiche the Angels make in them, for mans redemption by Christe. It sheweth howe glad and merye they are, that man is becōe partaker of the glory, wherof they haue the fruicion. And this their ioy maketh them to come for to mete the soules of the faythfull, and to present them to the diuine maiestie. Chri. This is a very godly exposicion Phi. Whan they are once entred into the chirche, wherby heauen is signified, than doeth al the people knele downe, and the Priest pluckynge vp the cloth, wherwyth the crucifixe was couered, and makyng it open to all that are there present, syngeth a certayne songe, the people in the meane season praying and geuing thankes vnto God. And so endeth ꝑ Procession. Eusebius. I pray you declare this also vnto vs. Philemon. This signifieth that whan we be once departed oute of thys worlde, and are broughte of the Aungels into heauen, that than we shall for

The ende of the processiō

What the spearyng of the churche doze signifieth. *Gene.iii. Rom.v. Iohn.iii.*

Christ alone saueth. *Iohn.xiiii.*

Our entrāce into heauen commeth onely by Christ.

Rom.vi.

What the children signify, whiche syng within the Chirche.

What the Chirche signifieth.

What the Crucifixe & the people signifie.

euer and euer worldes without ende enioy the most glorious syght of the diuine maieste, singing vnto him praises incessantly on this maner. *Apoca.iiii.* Thou art worthy, O Lorde, to receaue glorye, honour and vertue, for thou hast made all thinges, and for thy will they are and were made. Thou art worthy to take the boke and to open the seales of it. For thou wast slayne and haste redemed vs by thy bloud. *Apoca.v.* To hym that sytteth on the throne, and to the lambe be blessyng, honor, glory, and power, worldes without ende. Amen. Now haue I declared vnto you neighboures, what euery Ceremony that is vsed in the procession of Palme Sonday signifieth. The. We haue done so in dede dyuers Philemon. We do not onely thanke you for this your greate payne, but also desire almightie God with most humble hartes to rewarde you for it in hys glory. Phi. *Iohn.xvii.* In thus doing I haue done but my dutye, and I cõfesse my selfe to be an vnprofitable seruaunt. Notwithstanding if this my simple declaracion hath profited you any thing at all, or set forwarde your knowledge in Christ, verely I am not a litle glad. And if I shall perceiue hereafter, that ye practise those things in your daily maners, that I haue taught you in wordes, surely neighboures I shall vnfaynedly reioyse and geue God harty thanks, that you are so serious and earnest labourers in the Lordes vineyard. Chri. Neighboure Philemõ, doubte ye not, but that with Gods grace we will laboure diligently to folowe your most Godly and wholesome admonicions. Then fore if there be any mo Ceremonies to be declared, I pray you expresse them to vs. Eust. What meaneth the washyng of the Altars on Maundye thursdaye in after none?

¶ Of the washing of the Altares, and what it signifieth.

PHILEMON.

Iohn.xiii. There ar diuers answeres made vnto it, as we reade, but I thinke it is done to put vs in remembraunce howe Christ washed hys disciples fete at his maundy, that we in lyke maner should be ready at al tymes to do good vnto oure Christen brothers yea euen to washe their fete, which semeth to be the most humble and lowlye acte, that we can do vnto them. If I, sayth Christ, beyng youre Lorde and master haue washed your fete, verely you also ought to wash one anothers fete. For I haue geuen you an example, that as I haue done to you, so likewyse ye should do. *Philip.ii.* Let ỹ minde be in you, sayeth S. Paule that was in Christ Jesus.

¶ Of garnishing the Chirche on Easter day, and what it signifieth.

What the garnishing of the chirch on Easter day signifieth.

PHILEMON.

What meaneth it that on Easter daye the Images and all other thyngs, ỹ wer before hyd, ar made open, & the Temple restored to her old beauty? Phi. Nothing els but ỹ after Christ had once suffred

suffred his passion for our sinnes, and was risen againe from death to life for our iustificacion, al cloudes and shadowes wer taken away, all Ceremonies and Sacrifices of the old law ceased, all ioy, all mirth, all felicite, al pleasure, al liberte, and al that euer we lost before in Adam, is now recouered again by Christ. In token of this our wealth & ioye is the Temple on Easter day most pretiously adourned. Chri. We are nowe aboundantly satisfied concerning the Ceremonies that are vsed in the Lent. I pray you therfore declare vnto vs the laste part of oure Potacion according to your promise, which is this, how we oughte to prepare our selues for to receaue worthely at the time of Easter that most blessed Sacrament of Christes body & bloud. Phi. Neighboures I wil do it with al my hart, I pray you therfore, marke wel, what shal be sayed. Eusc. Speake on brother Philemon, we will heare you with diligent eares and attent mindes. *Rom.iiii.*

How we ought to prepare our selues to receaue worthely at the time of Easter, the most blessed Sacrament of Christes body and bloud.

PHILEMON.

That you maye prepare your selues condignely and worthely to receiue the most blessed Sacrament of Christs body and bloud, it shalde necessary that ye obserue certayne thynges. First that ye labour vō al mayn to erect & lyft vp your selues frō your old sinful liuing, wherin in tymes past, ye haue bene miserably detained, before ye approch vnto this celestial table. For if it wer not lawful for ỳ vncircūcised in the flesh to eate of ỳ figuratiue Paschal Lābe, how much more than is it vnlawfull for the vncirrūcised in the hart, that is, for the synful and vnclene parson to tast of the true Paschall lambe; whiche was offred and slayne for our sake? Purge out the old leuē, sayeth S. Paul, that ye may be newe dowe, like as ye are swete bread. For Christ is offered a Paschal Lambe for vs. Here he sheweth, that if we wil worthely celebrate our Easter, we must put away our old and sinneful liuing. But before al things in this expurgacion of vice, ye muste earnestly labour, that ye come not to receaue the holy misteries of Christes body & bloud with a malicious, hatefull and vncharitable harte. For this is a Sacrament of peace, of vnite, of concorde and of vnfayned loue. Therfore there oughte to be mutuall reconciliacion on all partes, before any come vnto this celestial feast, as S. John Chrisostom saith, Let no Hipocrite approche, let no man with a cloked mind once be so bolde as for to draw nigh vnto so great misteries, lest he be cōdemned and deserue the sentence and suffer that, which Judas suffred. For after the commun ion of the table, the deuil entred into him. Let no Judas therefore be at the table. This Sacrifice is a spiritual meate. For as corporal meate whā it findeth a belly occupied with aduerse & corrupt humors, doeth both hurt the more, noy the more, and helpeth nothing at al, so this spi-

Certen thīges to be obserued for ỳ right receauing of the Sacrament.

i. Cori. v. Christ is our Paschall Lambe.

Ho. xxxiiii. De prodit. Iu. Math. xxvi. The Sacrament of christes bodye & bloud is a spirituall meate.

rituall

ritual meate likewise, if it findeth any man polluted with malice & evil, shal destroy him the more, not of his owne nature of it, but through the fault of him that receaueth it. Let the mind therfore & the thoughts be pure in all thinges, for the sacrifice is pure. Let vs prepare an holy soule. Let vs holde fast the holy kisse, which associateth the soules, & concileth the mindes, and maketh one body. For we all seme to take vpon vs one body. Therefore let vs mix our selues in one body, not by the communion of bodies, but beyng bounde in the charite of soules, & by this meanes we may be associated to the fruites of the diuine table. For among all vices, this table of that Lorde detesteth nous so much as the sinne of malice, seing that it most of al alienate the mens mindes from the worthy receiuing of this holy communion. Therfore proue aboue al things, that no kind of displeasure be in your minds, but that ye be of that affection towarde al men, that Christ Jesus was towarde you, which disdained not for your saluacion, to suffer his moste blessed body to be broken, and his most precious bloud to be shed vpon the altare of the crosse. Eusc. We will employ al our endeuoure to come vnto this moste holy Banket with pure mindes and charitable hartes. Phi. God graunt it. Secondely know that it is not ynoughe vnto the condigne and worthy preparacion of your selues vnto this most heauenly Table to expourge and put syn out of you, except ye also garnish your mindes with Godly vertues. Is it inough for a man against the coming of his frende onely to make cleane his house? Is it not also conuenient that he adourne and garnishe it so pleasantly as he can deuise? The Reason requireth so. Phi. It is a thousande tymes more conuenient, that when we shall receiue the Lord of all Lordes and king of all kynges into our hartes, we than do not onely make cleane the house of our soules, but also garnishe it with the most odoriferous and redolent floures of diuine vertues. Chri. Verely ye say trueth. Phi. Remember how greuously, that man was punished, which presumed to come vnto the maryages not hauing the nupciall garment. Eusc. We remember it well. Phi. Take hede than, that ye doe not onely mourde for the expurgacion of vice, but also for the adourment of vertues, lest a worse thing chaunce vnto you. Blissed is he that watcheth, saieth God, and keepeth hys clothes, that he walke not naked, and men see his filthynes. Thirdly it is requisite, that whan ye haue thus garnished your selues, ye trust not in your owne good workes, or in your owne preparacion, as though you had made your selues worthy ynough to come vnto the eatyng of thys inestimable treasure, but let your whole assurance be in the mercy of God, and whan ye have done all that ye are able to do, graunte your selues vnprofitable seruaunts, and desire more and more continually valeaunce and strength to do the wyll of God, beseechyng hym of hys infinite goodnes to supply that, which lacketh in you. And because that ye maye receiue the more grace and strength to walke in the pathwayes of the Lord, ye now come with all reuerence vnto the mos-

It is not ynough to expell the vice, except we embrase the vertue.

Matth. xxii.

Apoca. xvi.

We may not trust in our owne good workes but in the mercy of God.

moſt heauenly meate, wherwith you being ſatiated, may valeaunt̄lye enarme your ſelues and mainly fight againſt Satan, and his wicked army. Fourthly, ye muſt geue ſerious diligence, that ye come vnto this table of the Lord with a feruent deſier, with an hongry ſtomake, with a greedy mynde, and with a thirſty ſoule. For this Sacrament hateth a ſtomake that is already ſaturated and filled. It propoſeth and ſetteth forth all kinde of celeſtiall deinties to the hongrye ſoule, as the moſte bleſſed virgin ſayeth, he hath filled the hongry with good thynges, but the ritche hath he let go empty. Bleſſed are they, that honger and thirſt righteouſneſſe, for they ſhall be fylled. All ye that are a thyrſte, ſayeth Chryſt, come vnto the waters, and ye that haue no mony, make haſte, bye and eate. Come bye without money, and wythout any marchaundiſe wine and milke. Againe, I will geue to him that thirſteth of the well of the water of life freely. And he that is a thirſt let him come, and he that wyll, let hym take the water of lyfe freely. The fatte Pharyſe, ꝑ belied Hipocrite, the poſſeſſing Juſticiarie, whiche truſt in their owne righteouſneſſe, are no fit geſtes for thys moſte delicious table, but the humble ſinner, which knoweth his infirmitie, confeſſeth his imbecillite, deſireth valeaunce, hongreth and thirſteth for ſtrength to doe the wyll of God. The. God ſende vs thys honger and thirſt for euermore.

Luke.i.

Math.v. Eſay.lv.

Apoca.xxi.

Apoca.xxii.

Juſticiaries & they that truſt in their owne good workes, are no fit geſtes for the heauenly table.

Phi. Fiſtely ye may not onely come vnto this celeſtial table wyth hongry ſtomakes to obtaine theſe inestimable treaſures, but alſo beleue vnfainedly that ye ſhal haue all good thynges, that ye wyſhe or long for, accordyng to youre deſier and fayth. For he that commeth vnto God, ſayeth S. Paul, muſt beleue that God is, and that he is a rewarder to them that ſeke hym. Wythout this faith, no man commeth worthely to receaue the body of oure Lorde, as Chryſoſtome ſayeth: Let vs al that are ſicke go vnto Chryſte wyth great fayth. For if all they, whiche dyd but towche the hem of hys garmente, receaued their perfecte health, howe muche more ſhall we be corroborated and made ſtronge, if we haue hym whole wythin vs? Therefore when we ſit downe to receaue the Sacramente of the body of Chryſte, call ſtreight wayes to youre remembraunce the death of Chryſt. Remember that his body was broken for you vpon the Altare of the Croſſe. Remember that he offered himſelfe a ſweete ſmellyng Sacrifice to God the father for the abolyſhment of all your ſynnes. Remember that hys bloud was ſhed for ꝑ remiſſion of your ſynnes. Remember that by the effuſion and ſheddynge of hys moſte precious bloud, all your offences are cleane waſhed away and you purged from all iniquitie. In conſideracion whereof, ye nowe receyue the holy miſteries of Chryſtes body and bloud, becauſe ye ſhuld nothyng doubte of the remiſſion of youre ſynnes, and of the fauoure of God towarde you, as Chriſte himſelfe wytneſſeth. He that eateth my fleſhe and drinketh my bloud, hath eternal life, and I ſhall raiſe him vp in the laſt day. For my fleſhe is very meate, & my bloud is very drynke. He ꝑ eateth my fleſhe & drynketh my bloud, dwelleth in me & I in him.

Hebru.xi.

Hom.in. Mat xxv.ca. xiiii.

What thigs are to be remembred at the receauig of the Sacramente.

Ephe.v. Math. xxvi. Luke.xxii. i.Iohn.i.

But

Remember and beleue the promises of God.

But do not only cal to remembraunce these aforesaid thinges, but beleue faithfully also, and be perswaded vndoubtedly, that they bee true, and shall chaunce to you according vnto your faith. So shal it come to passe, that with the receiuing of the Sacrament, ye shal also receiue all the benefites, giftes, and graces of Christ, if ye beleue, so that not onely Christ is become altogether yours, but also al ỳ euer he hath besides is yours, as S. Paule saieth, he that hath not spared his owne sonne, but

Rom. viii.

gaue hym for vs al, how is it possible, that he also should not geue vs al thinges with him? O the inestimable treasures, that ly bent out in this most holy Sacrament of the body and bloud of Christ for the faithful.

The fruicte that he taketh which receaueth the Sacrament worthely.

Blessed is he that is a faithful gest of this celestiall table. Blessed is he that with a pure faith and sincere charite eateth the body of his Lorde Blessed is that man which receiueth this most honorable Sacrament with an vndefiled conscience. For Satan, syn, death, hel, desperation, &c. shal not preuaile against hi. Such one may be sure to dwel in Christ and Christ in him. Such one may be sure to haue his heart aboûdâtly enfarsed with celestiall graces and heauenly gyftes. Such one maybe sure to haue God the father, God the son, and God the holy goste dwelling perpetually in his brest. When ye haue done these things aforesaid than draw nigh, when time requireth, with all humble and reuerende feare vnto the feast of the Lordes body, and before that ye receiue it into your mouth, pray on this maner.

¶ A prayer to be sayed before the receiuing of the Sacramente.

Math. viiii. Iere. xxviii. Psal. li.

Lord I am not worthy, that thou shouldest enter into me but say the word only, and my soule shal be made whole. Heale thou me O god, and I shalbe healed, saue thou me and I shalbe saued. Create in me, O Lord, a cleane hart, that wyth true fayth, and perfecte charite I may receiue thy moste holy body with suche dignitie and worthynes through thy grace into my brest, that thou maiest dwel in me and I in thee for euermore. Amen.

Thus haue I neighbours declared vnto you in fewe wordes, how ye shall prepare your selues worthely to receiue at the tyme of Easter ỳ most blessed Sacrament of the body and bloud of Christ. If ye receiue it on such maner, as I haue taught you heretofore, ye may be sure to receiue it worthely and according to Christes institucion vnto ỳ health of your soules. Euse. I pray God geue vs grace to receiue it according to your most Godly instructions, that oure soules maye be truly fedde with the body of our Sauioure Jesus Christ. Phi. But for asmuche as we see many departe vnreuerently from the Lordes table, therfore will I in fewe wordes by your pacience declare to you, after what maner ye shall go from it and how ye shall behaue your selues euer after, that

Ephe. v.

ye

ye may walke as it becommeth the children of light. Chri. I praye you hartely let it so be.

¶ *Howe we ought to behaue our selues, after that we haue receaued the Sacramente.*

PHILEMON.

NOw most dere brothers after that ye haue receaued the Sacrament of the body and bloud of oure Lorde Jesus Christ, which as Chrisostome sayeth, is the health of oure soules, washeth, garnisheth, enlãeth oure soules, maketh our mind more shining than the fyre, more cleare than ỹ golde, and is the sufficient price of the whole world, it is conuenient that ye shew your selues thankful agayne to God for these his inestymable benefytes, which he at that tyme hath freely geuen vnto you, euen the very body and bloud of hys welbeloued son and oure Lord Jesus Chryst, with all the other incomparable treasures whiche pertayne vnto hym. For al these things hath he most bounteously geuẽ you in this most holy Sacrament. It is therfore, I say, cõuenient, that ye shewe your selues againe thankful to him, by rendryng hartye and immortall thankes. For this moste holy mistery is called. Sacramentum Eucharistiæ, that is, the Sacramente of thankes geuyng, because that whan we receiue it, we should geue God moste hartye thankes for hys bounty and kyndnes, shewed to vs through Jesus Chryste. Who commeth to the table of any man, and departeth wythout thanks geuing? To approche therfore to sit down at the table of the most hygh and redoubted kyng, and to depart from so heauenly a table with vnthankeful hartes, certes it wer a thyng to much for to be detested. It shal therfore be very conuenient after ye haue receiued that most blessed Sacrament, not to depart out of the chirche before ye haue geuen God hartye thankes for hys manyfolde benignitie towarde you. Ye maye do it on thys maner.

Hom. lxi. De. sac. par. Myst. The bloude of Chryste is the health of our soules walheth and garnisheth them. &c.

Why the Sacramente of Chrystes body and bloud is called the Sacrament of thankes geuyng.

The table of the Lordes supper can abide none vnthankfulnes.

¶ *Thankes geuing after the receiuing of the Sacrament.*

WE thanke thee most gentle and merciful father that thou haste vouchedsafe this day of thine owen goodnes to fede vs with an heauenly meate, euen with that very body & bloud of thy most intierly beloued son our Lord and Sauiour Jesus Chryst. Graunt we beseche thee that we by this celestial feast engrafted, yea incorporated in his most holy body may so infixe in our brestes his most bitter death that we by remembryng thesame, may daily dye vnto syn, & so encrease through thy diuine grace in al vertues, that thy name may be perpetually sanctified in vs, thy wyl accomplished among vs here in earth, as

ſt is in heauen, and our chriſten brothers loued vnfainedly and ſocoured mercifully, vnto the immortall prayſe of thy moſt holy and bleſſed name, to whom be all honour and glory for euer and euer. Euſe. Amen.

Learne here what we profeſſe to do whan we receaue the Sacrament.

Theo So be it. Chri. Lord let it ſo com to paſſe. Phil. After that ye departe from the table of our Lorde God, call vnto youre remembraunce what ye haue done, and what ye haue profeſſed. Fyrſt remēber that ye haue receyued the holy miſteryes of the body and bloud of our Lord & alone Sauiour Jeſu Chriſt. Secōdly remēber that by the receyuing of ẏ, ye haue profeſſed your ſelues to be ẏ ſons of God, ẏ mēbers of Chriſt, ẏ mayntayners of true godlines, ẏ ſtudious folowers of Gods wil, the feruent louers of our chriſtē brothers, & the extreme enemyes of Satā & his army, ſo long as euer ye liue. All theſe thiges do ye profeſſe, whāye ſyt at the moſte heauenly table. Loke therfore that ye do not dally, nor mocke with God leſt worſer thinges chaunce vnto you. Let vs depart from that table, ſayth Chriſoſtome, as Lyons that breath fyer, that we may be terrible to the diuel. Therfore that this thing may com to paſſe, remember that ye are now engraffed in Chryſt, and become members of Chriſtes body, How vnſittyng then wer it, to fall agayne frō Chriſt, and to adioine your ſelues vnto vnclennes? Remember that ye ar waſhed from your ſinnes and ſanctifyed by Chryſtes bloud and iuſtifyed by the name of the Lord Jeſus. Wer it not then very vnſemely to polute and defyle your ſelues agayne with youre olde fylthines? Remember that God hath nowe delyuered you out of the lande of Egipt from your moſt cruell enemy Pharao the diuell, and hath brought you into the land of promiſe. Haue not than a pleaſure to returne into that land of captiuitie. Remember that God hath delyuered you from the fylthye and abhominable Sodomites. Prouide therfore that ye loke not back agayn vnto theyr pernicious manners. Remember that God hath delyuered you from the babilonical captiuitie, and hath brought you vnto the new & celeſtiall Jeruſalem, ſo that now ye are no more Geſtes and ſtraungers, but Citiſenſes with the Sayntes and of the houſhold of God. Were it not then a thing of much ignominy for you to fal from ſo great an honour? what ſhall I make many wordes with you? Be pertayne now all together vnto God. Loke therfore that ye loſe not ẏ fauour and gentlenes of ſo bounteous a Lorde. Moreouer ye haue profeſſed daily to dye vnto ſin, and to walke in a new life. Loke that ye anſwer faithfully to this your promiſe. Againe, ye haue profeſſed, that ye wil loue your chriſten brothers, and do for them to the vttermoſt what ſoeuer lieth in your power. All theſe thinges haue ye promiſed to do, by the receyuing of this moſte bleſſed Sacrament, Loke therfore that ye be not negligent in the accomplyſhment of the premiſſes leſt the wrath of God falleth vpon you. For it is not ynough to begin wel except ye go forthe in youre enterpriſes. He that continueth vnto the ende ſhall be ſafe, ſayeth Chryſt. Agayne, Be thou faythfull vnto deathe, and I ſhall geue thee the crowne of lyfe. No man that putteth hys hande to the plowghe,

Iohn. v. Hom. lxi. De fac. part Myſt.

what is to be conſydered after we receaued the Sacrament.

Cori. vi.

Ephe. ii.

Continuaunce in the chriſten religion to the end ſaueth.

Math. x. Apoca. ii. Luke. x.

plough, and loketh backwarde, is mete vnto the kingdome of heauen. Therfore neighbours do as ye haue professed. Caste awaye your olde wicked liuing. Cõtinew in the body of Christ through a newe lyfe. Remaine for euermore in ỳ seruice of God. Seke the kingdõe of God & the righteousnes therof aboue al things. Procure ỳ furtherãce of hys most holy word, and do not only loue but also liue the Gospell, ỳ ye maye be counted both before God and man true and earnest folowers of Gods word. Furthermore loue your Christen brothers with a true, perfect & vnfayned loue, and let your loue bring forth good workes that it maye appeare to be voyd of dissimulaciõ, or fayning. Aboue al things as I haue euer exhorted you, be obedient to the kinges graces maieste, yea & that not only for feare but much more for conscience sake, in al things, as it becõmeth faythful subiectes. The other publique magistrates also spiritual or tẽporal haue in perpetual reuerẽce and honor. To be short, be so affected toward al men, euen as Iesus Christ was toward you, & in al your words & dedes, let your lyght so shyne before men, ỳ they maye see your good workes, & glorify your father, which is in heauen, to whõ be al honor and glory for euermore. Amen. Thus endeth your Potaciõ The. Praised be God for it. Euse. Both now & euer. Chr. For he alone is worthy al honor & glory. Phi. Thus haue I neighbours accordyng to my promise in ỳ beginning of our Potacion, performed al things, concerning Penance, with the partes therof. Of fasting, of Ceremonies & of the most honorable Sacrament of Christes body and bloud I haue also taught you many godly things, worthy to be imprinted in ỳ harts of al Christẽ men. Now brothers I most instãtly desire you by ỳ great merryes of God and by the precious bloud of our Sauioure Christ, to repose these thigs in your memory, & not to forget thẽ, but vỽ al diligẽce mainly to prosecute & folow them, yea & liuely to expresse them in youre daily conuersacion. For the seruaunt, which knoweth his masters wil, and doeth it not, shalbe beaten vỽ many strypes. If ye do these thynges, know ỳ in this world ye shal haue God the father, a merciful father vnto you, God the son, a swete Sauiour vnto you, & God the holy goste a ioyful comforter vnto you, & after this life, ye may be sure to enioye the most blissed and glorious sight of ỳ holy Trinite. Amen. The. Neighbour Philemon for this your Potacion we thanke you, and we truste that ye shal se such frutes procede frõ vs, ỳ ye shal reioyse to haue called vs vnto this your most godly Potacion. Phi. So doing neighbours, know me to be altogether yours. Wel seing this spirituall Potacion is so fortunately ended, I pray you folowe me, that we maye also refreshe our bodyes with corporall norysemente, and so with one mynde prayse God for al thynges. Euse. We folowe. Blessed be God for thys heauenly Potacion. The. Amen.

Mark. vi.

Loue & liue the Gospell.

Marke well for true obedience towarde the kynges graces maieste.

Rom. xiii. Philip. iii. Math. v.

A breefe reherfall of all thynges in this Potaciõ

The request of the authoz

Luke, xii. Iacob. iiii.

Geue the glory to God alone.

The pathway

vnto Prayer, full of muche godly fruite and Christē knowledge, made by Thomas Becon.

Psalme 36.

Delight thou in the Lord and he shall geue the, the peticions of thy hert.

The contentes of this booke.

i. The Prologe or Epistle.
ii. What prayer is.
iii. Of what vertue and stregth the true and Christen prayer is.
iiii. How a Christen man shuld prepare hymselfe to pray.
v. In what place he should pray.
vi. After what maner he ought for to pray.
vii. For what things he shuld pray.
viii. At what time he ought to pray.
ix. Of thankes geuing to God.

Reade and than iudge.

To the right honorable and vertuous Ladye, Anne Grey. *Thomas Becon* wysheth long life, contynuall health, and prosperous felicitie.

IT is not without an vrgente and moste necessary cause that we are so oft commaunded in the most sacred and holy Bible to watch and pray. For if we that professe our selues to be souldiors of Christes army do seriously and without fayning ponder, wey and consither oure state and manner of liuing in this worlde, we shal shortly be occasioned to confesse and graunte with the holy and paciente man Job, that the lyfe of man is nothing els than a very knyghthode or warfare vpon the earth, full of misery and trouble, replete with litle ioye & pleasure. To whom it is vnknowen what a great multitude of mortall enemyes euery one hath in this worlde, that doeth professe Christ aryght? Among all other haue we not three capital and chiefe aduersaryes the deuil, the worlde, & the flesshe, which cease not dayly to assaile vs after the most crafty and subtyle maner? How doeth Satan spreade his nettes in euery Forrest and Parke, that no deare may escape his deuouryng teth and rauening pawes? How many waies seketh he to destroy, kil and slay the innocent shepe of Christ? Euen from the beginninge of the worlde hath he exercised his tyrannicall fury, and furious tyranny against mankinde. Who hath at any time ben free, were he neuer so good and perfecte, from his subtile and to much crafty assaultes? He is so bent and feruently addicte to the destruction of man, that so sone as we are regenerate and borne a newe in Christ by the holy goost, and the most blessed and honorable Sacramente of Baptisme, he streight waies fallech in hande with vs, labouryng by one meanes or other vtterly to allure and entise vs from our profession, as we may see in our Sauiour and Lord Jesus Christ, whom after his Baptisme, Satan did not feare to assaile and to tempt vnto much absurdite and wickednes. If the son of God were not free frō his craft, subtilite and gile, how shal we than miserable creatures eschewe his tyranny, which are ready to fall at euery houre, except we watch and pray? Our strife is not, saieth S. Paule, against bloud and flesshe, but agaynste rulers, agaynste the powers, agaynst the Lordes of the worlde, I meane, the gouernoures of the darkenes of this worlde, against spiritual subtilities in heauenly things. Therefore sayeth S. Peter: Be ye sober and watche, for your aduersary the deuil goeth about like a roring Lion seking whom he may deuoure. Moreouer what an extreme enemy is ỹ worlde to so many as professe Christ? How many occasiōs haue we through the entisementes & vain pleasures therof to fal frō the true godlynes? How doeth it allure vs to the loue of transitory things? How doeth it deligot vs with the beholding of the vain spectacles therof? How doth it draw vs to the loue of worldly things, and to the vtter contempt of things celestial and heauenly? Yea howe almoste doeth it winne vs altogether on her side? Whan the Scripture not withstandyng, sayeth: Loue not the worlde, nor thole thinges that are in the worlde. If any man loueth the worlde, the loue of the father is not in him. For all that is in the worlde, as the concupiscence of the flesshe, and the lustes of the eyes, and the pryde of the life, is not of the father, but it is of the worlde. And ỹ worlde passeth a-

Matth.v. Marke.xiiii. i.Peter. iiiii. Ephe.vi.

Iob.vii.

A Christen mā hath many enemyes in this worlde.

The deuil. Gen.iii.

Math.iiii. Marke.i. Luke.iiii.

Ephe.vi.

i.Pet.v.

The worlde.

i.Iohn.ii.

way, and the luſtes therof. But he that doeth the wyll of God, abydeth for ever more. S. James alſo ſayeth: O ye adulterers and adultereſſes, doot ye not knowe that the frendſhip of the worlde, is emnite with God? Who ſoeuer therefore wyll be the frende of the worlde, he is become an enemy of Gods. Furthermore what a cruel aduerſary is the fleſhe vnto a Chriſten man? how doeth it at all tymes luſt contrary to the ſpirite? how doth it continually fight with the heauenly motions of the holy goſt? how doeth it moue vs to the loue of our ſelues, to pryde, vnclennes, glotony, couetouſnes, wantonnes of liuing, vnmercifulnes, crudelite, and al that euer nought is? And this enemy do we noryſhe in our own breſtes. He is a domeſtical aduerſary and one of houſholde as they vſe to ſay. He is euer at hande to do vs diſpleaſures. He is neuer from home, but alwaies within the dores, ſo that we are in daunger of deſtruccion at euery houre, except we diligently watche and take hede. Whyther ſoeuer we turne vs our enemyes mete wyth vs and ſo cruelly aſſaile vs, that except the grace of God aſſyſt vs valeauntly, we are at euery moment of an houre ready to be caſt into hel fyer. O the vnſpeakeable miſery of mã in this moſt miſerable worlde. Where are they now that ſo liue in al worldly ioy, and pleaſure, that they take no thought for the cruell aſſaultes of their enemyes? Where are theſe wicked ydolaters, ſuperſticious Hipocrites, abhominable blaſphemers of Gods moſt bleſſed name, and breakers of the Sabboth day, which ſetyng a ſide al loue and feare of God throw themſelues headlong into all kynde of vngodlynes? Where are theſe diſhonorers of our moſt excellent and moſt redoubted kyng, and of the other publique magiſtrates, ſent by hym for the puniſhments of euil doers, but for the praiſe of them that do well? Where are the diſobedients to their parentes? Where are theſe menſlayers, which dayly thirſt for innocents bloude, no leſſe then the thirſty hart panting for heat, deſireth the liuiſh ſpringes of waters? Where are theſe abhominable adulterers, vncleane fornicatoures, and ſtinking whoremongers, which contemning the bonde of honorable wedlocke, ỹ law of the vndefiled bed, and the chaſt liuing with their own wyues, doe dayely hunt after whores, defile virgins, pollute maried wemen, corrupt widowes, as I may paſſe ouer much other deteſtable vnclennes, which it ſhameth not them to cõmit and do, yea and that ſo boldely that thys ſynne of fornicacion is among many at thys preſent recounted no ſyn, but a natural inclinacion, a token of loue, a putyng away of emnite and diſcorde? I thinke if it be not redreſſed ſhortly, it will growe vp into ſuch freedome and libertye, that it ſhalbe counted no ſin at all, but rather a vertue, or at the leaſt a ſpur and prouocacion to vertue. O the abhominacion of the worlde, O intollerable wickednes: O vnclennes more deteſtable, thẽ it may any lẽger be ſuffered. The great diſpleaſure, the ſcarce wrath, the extreme bẽgeaunce, the ſcarre and cruell plages of God hang ouer our heades, if this tomuch deteſtable vice be not ſhortely removed from the boundes of Chriſtianite. Againe where are theſe malicious Theues, which deſpiſing labour, liue of the ſweate of other mens faces, & of the labour of other mens handes, after an vniuſte & wrong maner? Where are theſe falſe wytneſſes, whiche for very malice or els for mony are ready to the vtter damnacion of their ſoules for to ſwere and geue euidence agaynſt the innocentes and giltles? Where are theſe Caterpillers and Extorcioners of the poore people, which do nothyng al the whole day but gape after bribes and polyng fees, no leſſe than the hongry Lyon doeth after hys praye? They deuoure, my people, ſayeth God, as a pece of bread. Where are theſe ryche men, to whom God hath committed the goods of this worlde, which lyke inſaciable doggs hauing neuer ynough, do continually hunt after the augmentacio of worldly treaſures: as by ioyning Lordſhip to Lordſhip, Ferme to Ferme, land to land, paſture to paſture, houſe to houſe, benefice to benefice, Colledge to Colledge, Prebend to Prebend, Chauntry to Chauntry, office to office, promocion to promocion, yea & promocion for a dauntage, as they ſay: and yet are they vnmercyfull to the poore people, deſpyſe the mayntaynaunce of hoſpitalite, which the holy Scriptures commend ſo highly in euery place, and do nothyng leſſe then exercyſe themſelues in ỹ

Lamb. iiii.

The fleſhe, *Gala. v.*

O the vnſpeakable miſery of man without the grace of god

Take hede o ye ſcorners of Gods worde.

Idolaters.

Rebelles. *Rom. xiii.* *i. Peter. ii.*

Bloud ſoupers.

Whore mongers. *Heb. xiii.*

Extreme abominacio.

The vnſhamefaced whordome ỹ is vſed nowe a dayes.

Beware ye abhominable whoremougers be tymes.

Theues.

Falſe witneſſes.

Extorcioners. *Pſal. xiii.*

Ryche men.

O inſaciable couetouſnes

The vnmercifulnes of ryche men now a dayes

wo3kes of mercy. Where are these spirituall rulers, whiche geuinge themselues to voluptuous lyuing, neglecte to fede Chr̄stes flocke with Gods most blessed wo3d. Where are these Antech3istes which labour to suppresse Chr̄istes most swete and comfo3table Gospell. Where are these Papistes, which desire the old Papisticall and vngodly superstic̄yon to reygne agayne among vs. Where are these captiues of Satan which wallow and tumble themselues in the dungehyls of syn. To cōclude where are al these wicked persons, which trausgresse Gods cōmaundemēts and so lyue as though there were no God at all. O the vngodly and wycked fashions of thys wo3ld. O the conutenaunce of the Chr̄ysten publique weale, not a litle defo3med th3ough the pernicious manners of the false Chr̄ystians. Thus see we what a nomber of mo3tall enemies reigneth euery where among vs, and yet is there no man that lamenteth hys synne, detesteth hys wyckednesse, bewayleth his misery, desireth amendement, seketh fo3 grace, p3ayeth fo3 the fauoure of God that th3ough the holy gost we may be resto3ed to our old purite and clennes. If ỳ righteous man shal scarcely be saued, wher shal the vngodly and synner appeare? Who seeth not in how miserable a case we are? Who perceiueth not howe great nede there is of amendement? Who doeth not see as it wer in a table liuelyly paited befo3e hys face, that except we amende sho3tly, and co3rect our synful maners labouryng to be that in dede, which we p3ofesse in wo3de, I meane, true Chr̄istē men, God wil surely poure out his fearce plages vpon vs, rote vs out of the earth and destroy vs fo3 euermo3e? Fo3 as he is a bounteous Sauioure, so is he a rygh-teous Lo3de, as he is a gentle and tender father, so is he a righteous and fearce iudge, as he is a fauourer, so is he a destroyer, as he is vnfayned charite, so is he co sumyng fyre, as he wyll saue, so wyl he cōdemne. Mercely to the good, is he a merciful Sauiour, and to the euil, a righteous and streyght iudge. If we therfo3e conuite to tast of hys gentlenes, rather then of his ryghteousnes, let vs cast away our olde sinful liuing, and amend our wicked conuersacyon, lyuyng wo3thy the kindnes of God, and as it becommeth sayntes. Fo3 although we haue ron far astraye, lyke shepe ỳ haue wandered far from the true shepehard, yet yf we returne to the shepeheard and curate of onr soules wyth faythful repentaunce, and amende oure lyues he wil surely fo3 his mercyes sake, haue pitie on vs, biesse vs, lyghten hys countenaunce vpon vs, and graciously pardon our iniquitie. Fo3 he is not ỳ Lo3d that wyl be angry fo3 euermo3e. If he perceiueth our amendemente, he wyll not surely withd3aw his grace, but bounteously geue it to vs. Woulde God therefo3e that while we haue time, we would no lesse consente to do good, then we haue in tymes past to do euill. What, if we haue been darkenes in tymes past, let vs not dispayre, but rather study to become lyght in the Lo3de, and to walke as the chil-d3en of lyght. Onely let vs bende our selues towarde goodnes, and God wil surely be p3esent with vs. Satan wyth all our enemies shal no lenger against vs p3euayle, but we shal triumphantly haue the victo3y ouer them all. Be ye obedyente to God, sayeth S. Iames, resyst the deuil and he shal flye from you. D3aw nigh to God, and he shal d3aw nigh vnto you. Make cleane your hands O ye synners, and purify your hartes, O ye that are double mynded. Be ye troubled, and mourne, & wepe, let your laughing be turned into mourning, and your ioy into so3ow. Shew your selues humble in the sight of the Lo3d and he shal lyft you vp. O ỳ we would folow the godly counsel of this holy Apostle, and so red3esse our wycked maners, that the Chr̄ysten publique weale myght be resto3ed to her olde amiable beautye and glo3yous pleasaunce. How many wayes hath God left here among vs, wher-by we mayo make hym a mercyfull father, and a gentle Sauioure vnto vs. As I may leaue of to speake of fastyng and almes dede, what a goodly & godly meane is true and Chr̄ysten p3ayer, fo3 to obtayne the fauoure of God, and to p3ouoke his most tender mercy toward vs. Hath any thyng in tymes past so greatly apeased the diuine wr̄ath, did not the holy fathers in tymes past in all their troublous aduersite fly vnto P3ayer, as vnto an holy Anchoze, o3 sure Asile, and stronge Bulwarke. Whom would it not delight to talke wyth the kinges grace, if he wer ad-

Heb.xiii.
i.Peter. iiii.
Spiritual rulers.
Antech3istes
Papistes.
Captiues of Satan.

Pro.xi.
i.Pet.iiii.

God is both a Sauioure and Lo3de.
i.Iohn.iiii.
Deute.iiii.
Heb.xiii.
Ephe.v.
Esay.liii.
i.Pet.ii.
Psal.lxvi.

Gala.vi.
An exho3tacion to repētaunce.
Ephe.v.
Set on hand and God wyll helpe.
Iacob.iiii.

wayes to obtayne Gods fauoure.
Of P3ayer.
The commēdacion of p3ayer.
A goodly example to moue vs vnto p3ayer.

mitted thereto. What a treasure than is it to talke with the King of Kinges and Lorde of Lordes, in comparison of whom all earthly creatures are more vile then the wormes? This thing commeth to passe by true & Christen prayer. For what other thing is prayer, than a familiar communication with God, wherin we may freely powre out the troubles of our hartes, and declare all our matters boldly to him, as the childe doeth vnto his father, and obtayne at his hande all good things? Verely we are our own enemies, if we neglect and despise this great commodite and singular pleasure. We can not excuse our self by ygnorancy, in asmuch as we haue plenty of prayers prepared for vs in the Englishe tonge both in the holy Bible, and in other godly treatises, which are now in this most florishing Realme of Englande published vniuersally vnto the great glory of God, and the exceadynge consolacion of all true Christen men, in so muche that as S. Paule sayeth: If the gospell be yet hid, it is hid in them that perishe, in whom the God of this worlde hath blinded the senses and wyttes of the vnfaithfull, that the light of the gospell of the glory of Christ, which is the Image of God, should not shine vnto them.

What prayer is.

Englande is without excuse.

ii. Cor. iiii.

Thankes be to God for this his incomparable benefite geuen vnto vs by his wel beloued and faithful seruaũt Henry the eight our most redoubted kyng. That lord might also graunt that we abuse not this his most gentle gift, but rather vse it vn to the glory of his name, the edification of his church, & the comfort of our soules. Now for asmuch as there is sufficiency of prayers prepared already and set foorth by other, whom God might also prosper in their most godly affaires: I thought it a vayne thing to encrease the nomber of them, and to acumulate prayers vpõ prayers, wherby werines rather then cherefulnes should be brought to the Readers: I therfore couetyng in this behalfe to worke some what that might make vnto the auauncemente of prayer, wherby the deuoute Christiãs might receiue knowledge and be the better instructed in the true manner of praying, haue now of late compiled a worke entiteled, *A pathway vnto Prayer*, I was the gladder to take it in hãd, because no man hath as yet perfectly entreated of this matter neither in the Greke Latin, nor Englishe tonge, that euer I could see. What doeth it auaile or profyt a man, being of a debile and weake nature to haue a Pomgranate or any other thing that comforteth nature, restoreth strength and bryngeth agayne the perfection of health, if he knoweth not the vse of it and wherfore it serueth? Verely eũ so of prayer. If there be neuer so many prayers prepared for men, if they knowe not the vse of them, nor wherefore they serue, nor yet after what manner they should be exercised, what profite receiue they of them? It is but an easye thing to pray, but to pray aryght and accordyng to the wil of God, is a thing of great difficulte and muche laboure. We think it an harde thinge to speake vnto a terrestiall Prince with wordes conuenient, apte and decente, and is it but a trifle to speake to the most high Prince, in whose sight the most eloquent is very barbarous, and the moste holy, prophane? I haue therefore in this my treatise folowing declared what prayer is, wherfore it serueth, and vnto what ende we shoulde vse it. I haue also declared of what vertue and strength the true and Christen prayer is, and how we should prepare our selues to prayer, that we may pray aright, and accordyng to Gods pleasure. And forasmuch as som men ar of so scrupulous, I had almost said superstitious conscience, that they thinke no prayer to be hard, but ỹ onely which is prayed in the chirche or some other sacred place, as they call it, I haue declared both by Scriptures and auncient Doctoures, in what place it is lawfull to praye. Again I haue shewed after what manner men should pray, that God may accepte their prayer, and for what thynges they should pray, yea and at what tyme. And forasmuche as this worde Prayer doeth contayne in it not onely Petition, but also thankes geuing for the benefite that is receaued, therefore haue I also declared my mind concetning geuing of thankes to God the father through Jesus Christ. All these thynges haue I done in this litle worke accordyng to the true vayne of the holy Scriptures and the tudgemente of the beste learned Doctors, seking in thys my laboure onely the glory of God, and the profite of his holy congregation.

A pathwaye vnto prayer.

The cause of making this worke.

Marke well.

To praye aryghte is a thing of great difficulte.

The cõtents of this boke.

Prayer signifieth peticiõ and thankes geuyng.

Collos. ii.

Which

which thing if it shal may come to passe, I shall not onely not repent me, but be-
ry much reioyce in the Lord of this my trauaile, and shall hereby bee encouraged
after this, to take in hande other argumentes of no lesse vtilitie and profite.

Now gentle and prudent Lady, disdaine not to take this litle gift, which youre
Oratoure doth with most gentle hart offer vnto you as a testimonye of his obse-
quious will to warde your good Ladiship. I doubt not but that as you youre selfe
shall fynde muche pleasure and profitte by the readinge of it, so shall all the reders
of the same obtaine so much godly fruite and Christian knowledge by it, that they
shal render harty and immortall thankes to God, that such a worke cometh forth
dedicated to your Ladyships name. I againe on my behalfe shall moste instantlye
desyre almightie God to assiste you at all tymes wyth hys holye spirite in the
readyng not onely of this my litle treatise, but also of al other workes y make
to the glory of God and the health of youre soule, and chefely in readinge the
most comfortable Gospel of his derely beloued sonne Jesus Christe oure
Lord and omnisufficient Sauiour (wherin the whole fruyte and plea-
sure of a true Christian ought principally to be) y you hauyng your
whole meditation in the law of the Lord both daye and nyghte, *Psalm.i.*
may find such swetenes and pleasure in his moste delectable
worde that you wanting at this present the company of a
corporal husbād, may be maried to the most glorious
and beautiful kig Jesus Christ gods owne son in
your soule by faith in this worlde, & after your
departure frō thys vale of misery to liue
with him presently in the fulnes of
perfect ioy, worldes with-
out end. Amen.

¶ The grace of oure Lorde Jesus Christe be
with you and with all your housholde.
So be it.

The pathway vnto Prayer.

¶ What Prayer is.

¶ The fyrst Chapter.

The diffinicion of prayer.

PRayer after the common diffinicion of the Doctors, is a lyftyng vp of a pure mynd to God, wherein we aske somewhat of hym.

This diffinicion of Prayer semeth vnto me so godly and in euery part agreable to ꝑ holy scriptures that I thinke it my bounde duty to search out euery worde of it in order and to compare it with the moste sacred Scriptures, and the sayinges of the auncient Doctors. Fyrst it teacheth vs that Prayer is a lifting vp of a pure mynde. Note fyrste of all that it sayeth, a lyftyng vp,

Lifting vp what it signifieth.

what other thynge meaneth this worde, lyfting vp, than to shewe that who soeuer entendeth to pray, must vtterly seclude and put out of hys heart all vayne cogitacions and worldly thoughtes, all carnall fantasyes, all vngodly ymaginacions, to conclude all such thinges as myght make the heart of hym that prayeth to crepe vpon the ground, to alyenate and estraung his mynd from the meditacion of celestiall and diuyne matters. And this is the very same thyng that Christ teacheth in the Gospell of Mathew, where he sayth: Whan thou praiest, thou shalt not be lyke to the Hipocrites. For theyr manner is to stande praying in the Synagoges and in the corners of the stretes, that men may se the. Certes I saye vnto you they haue theyr reward. But whan thou praiest enter into thy closet, and when thou hast sparred thy doze, pray to thy father whych is in secret, and thy father which seeth in secret, shall rewarde the openly. In these wordes Christ doth not only rebuke the

Math. vi.

Hypocrites hunte only after vayne glory in ther prayers.

false and fayned manner of praying, which the Hipocrites vse, hunting only after vaine glory, and seking the prayse of men more then the glory of God and the healthe of theyr owne soules, but he also declareth howe we shall prepare our selues for to praye, that we may be harde. He commaundeth vs to enter into our closet, and to speare oure doze.

What it is to enter into the closet, & spar the doz.

what other thinges meaneth Christ by this, but that, as I haue sayde before, we shuld expulse all temporall thinges out of our heartes whan so euer we entend to pray and haue our mindes altogither set vpon celestiall & heauenly thinges? Therfore ought somany as entend to pray with frute to seeke an occasion to be sequestred from all temporall affayres, and from the troubles of worldely thynges, whiche myght bee an impediment to them in theyr holy meditacions, and so to be free fro all externall and worldly thinges that theyr prayer in dede maybe a very lyfting vp, according to the beginning of our diffinicion.

¶ The

¶ The second Chapter.

And that this thing may the more cõueniently be brought to passe it shalbe expedient for suche as intend to exercyse prayer to repose them selues and to set theyr heartes quiet from al the troubles of the world, yea and to subduce and conuey themselues from the company of the worldly people into some secret and solitary place for the time of theyr prayes, that they may the more frely geue theyr myndes to deuout, & holy meditacion, as the maner of many holy men was in times past. Examples haue we of dyuers in the holy Scripture, whiche vsed this trade. The Gospell sheweth how Chryst was wont many tymes whan he wold pray to go into the feldes and there beyng alone vpon a mountayne, vtterly secluded from all other company, to persever and continue in the praier of God all the whole nyght. Agayn a litle before hys passion we reade that he entendyng to praye vnto his celestiall father, forsoke the company of other, yea and although he toke with hym only thre of his disciples at that instant, Peter, John, and James, yet notwithstandyng whan he was in the mount of Oliuet, ỳ accustomed place of hys praying, he wente awaye from them also about a stones cast, and he kneling downe, prayed so hartely and so long to God hys father, that for very anguish, payne & sorow, the sweat of his most blysed body was eũ as the drops of bloud ronning downe vpon ỳ earth. Peter also beyng in the house of Simon the Tanner, went vp into the vpper part of the house to praye, that he myght not be troubled with ỳ other company. Helyseus also, whã he shuld pray to God for a certayne child that was dead, went alone into the chamber, wher the child lay, & sperred the doze and so prayed. Agayn Sara the doughter of Raguel, desiring to be deliuered frõ the impropery & imbraiding, as it would appere, of a certen default, wherwith one of her fathers handmaidens dyd imbrayd & cast her in the teeth, forsoke all company, & went streght into an vpper chamber of her house, and there beyng alone, did nether eate nor drynke by the space of three dayes & thre nightes, but continued in praier, and besecked God euen with teares that he would deliuer her from this imbrayding and rebuke. Judith in like maner, whan she should put herself in ioperdy for the helth of her people, went fyrst in to her Oratory & secret place, wher she was wont to pray, & so desired the help of God. At certain other times also before she slew, Holofernes, she went forth in the night time for to pray quyetly by herself. Quene Hester also putting of her Princelike garmentes, praied for her people to God secretly in her chamber. Agayne Daniel, when certaine Dukes & Earles for the hatred and euell wyll that they bare vnto him, had caused kyng Darius to make an Acte that whosoeuer asked any Peticiõ of eyther God, yea or of any man but of the kyng alone for the space of thirtye dayes, he shoulde be cast into the denne of Lyons, ceased not to praye for all the Act of the king, but still as he was wont to do, prayed boldely to hys Lorde God, beyng in hys chamber secretly by himself alone

Penne muste be in quiet, whan they entend to pray, and solytary.

Luke. vi. Christ prayed in the fieldes.

Math. xxvi.

Act. x. Peter prayd aboue in a tãners house

iiii. Re. iiii. Heliseus prayde in a chamber.

Tob. iii. Sara praied in the vpper chamber of her fathers house.

Iudith. xiii. Judith prayde in her Oratory.

Hester. xiiii. Hester praid secretly in her chamber

Daniel. vi. Daniell praid secretly to God in his chãber, ỳ kinges commaundemẽt nat withstãding.

loue. Thus see we that both Chryst & other holy men also, sought euermore an occasion to be quiet & sollitary, that they myghte the more freely talke with God in their prayer, and so came it to passe that their prayer was vnfainedly a lyftyng vp.

¶ The third Chapter.

Psal. cxl. Prayer compared to a perfume.

¶ It is not without a cause that Prayer in the holy scripture is compared to a sweete perfume, whose nature is alway, yf it be once incensed or set on fyre, to lyft vp it self & still to go vpward so long as it lasteth. In lyke maner the true and christen prayer ought to lifte vp it self with diuine contemplacion, and still to go vp so longe as it lasteth with the medtacion of celestiall thinges, & not to crepe vpon the grounde with vayne thoughtes and worldly ymaginacions. For so is that prayer no lyftyng vp of the mynd of him that prayeth, vnto heauen, but rather a thrustyng downe to hel, yea and worketh synne and damnacion to him that prayeth, as the Psalmographe sayeth: Oratio eius fiat in peccatum.

Psalm. cviii. Colo. iii.

If you be rysen agayne with Chryst, sayeth S. Paule seeke for those thynges that are aboue, where Chryste is sytting on the right hand of God. Set your mindes vpon thinges aboue and not vpon the thinges of the earth. For you are dead, and your life is hyd with Chryst in God. When so euer Chryst our lyfe shall appeare, then shall we also appeare with him in glory. So that not only prayer, but also the whole lyfe of a christen man ought to be a lyftyng vp, that is to saye, a feruent desire and diligent seekyng of supernall and heauenly thinges. But let vs procede with our diffinicion. Hytherto haue we heard that Prayer is a lifting vp. Wherof I pray you? of handes or eyes? Nay verely, but of a pure mynd. For as touching the lifting vp of handes and eies, it maye also be vsed so well of Hipocrites as of true Chrystians. Therfore sayth Chrisostome, Though thou dost not bow thy knees, nor knock thy breast nor stretche oute thy handes vnto heauen, yet yf thou only shew forth a feruent mind thou shalt make a perfect prayer. Not withstandyng yf suche thynges be donne in time of prayer procedyng from the feruent & inwarde affection of the spirite, they are not to be discommended. For Dauid sayth, I haue lifted vp myne eyes vnto thee, which dwellest in heauen. And S. Paule sayth, I will that men pray in euery place, lyftyng vp pure handes without wrathe and contencion. We reade also that Chryste vsed to knele when he prayed. And the humble and poore Publicane knocked his breast when he prayed saying, O God bee thou mercifull to me a synner. Therfore as touching the externall gesture & outward behauour, as the lyftyng vp of handes or eies, the kneling or knockyng on the breast, in as muche as they are meane and indifferent thinges, they are to be left to the iudgement of deuout and well disposed people, eyther to be done or to be lefte vndone, as their mindes shall serue them. And for as much as they pertayne nothyng to our matter, I wyll let them passe and goe forth with our diffinicion.

The whole life of a christen man ought to bee a feruent desyre and diligēt seking of heauenly thynges.

Hom. lxxix. Deoratione.

Note of externall gestures in prayer.

Psalm. cxxii. i. Tim. ii.

Luke. xxii. Luke. xviii.

¶ The

The fourth Chapter.

PRayer, say the holy Doctors, is a lyfting vp of a pure mynd. These wordes are not be gone ouer with a lyght foote, as they vse to say, but depely to be weyed, and seriously to be pondered For in them doth consist in maner the whole efficacy, vertu, strength, power & pith of prayer. Fyrst we shall note that prayer is not the work of the mouth, but of the mynd, yea and that not of a corrupt, fleshly, malicious & sinfull, but of a pure immaculate, clene, vnspotted, faythfull and charitable mind. But I will fyrst shew by the scriptures and holy fathers, that prayer is the worke of the mynd according vnto our diffinicion, and afterward somewhat declare of the puritie of the mynd. That prayer is the worck of the mind, it is manifest by diuers places of holy scripture. For whan Moses at the commaundement of God, led the people of Israell out of Egipt, and Pharao with his cruell army followed, purposyng vnmercyfully to slay the, he being in great thought and care how he myght safely conduite the Israelites, and yet styll trustyng and hauyng hys whole affiaunce reposed in theyr Lorde God, prayed nothing at all with his mouth, but only vttered his cause secretly in hys hearte vnto God, and he was heard. For the Lord God sayd vnto him: What cryest thou vnto me? His crying was not the voyce of the mouthe, but the affection of the heart. He cried with a pure mynd to God, and therfore was he hard, though the mouth kept styll. In like manner Anne the wyfe of Helcana, whan she had ben long barren and without fruit, prayed God, that he would take awaie from her the opprobry & shame, and geue her chyldren, whiche thing she obtayned. And yet sayeth the scripture, she spake in her hearte. Her lippes only moued, but her voyce was heard nothyng at al. Mary Magdalen also prayed, not with her lyppes and mouth, whan she washed Christes feete with the teares of her eyes, and wiped them with the heare of her head, kyssyng and annoynting them full tenderlye in the house of Symon the Pharise, she only lamented in her hart her synful lyuing and dissolute conuersacion, desyring in her mynd to haue remissiō of her synnes, and she heard this swete voyce of Christe. Her synnes are for geuen her, because she hathe loued much. Yea & immediatly after Chryst said to her. Thy faith hath saued thee, go thy way in peace. Christ also the self truth & wisdō of his father saide to the woman of Samaria, when they talked togither of worshyppyng God: Woman, beleue me, the hour cōmeth, when nether in this mountaynе, nor yet at Jerusalē, ye shall worshyp the father. Ye worshyp that ye know not, we worshyp that we know. For helth is of the Jewes. But the houre cometh & now it is, whan the true worshippers shall worshyp the father in spirite and truth. For the father seketh such that shulde worshyp hym. God is a spirit, & they that worshyp him, must worshyp him in spirit & truth. Here Christ, which is ỳ very truth & can not lye, sheweth vs two notable thinges. One that God his father is a spirite, another, that as he is a spirite, so will he be worshipped in the spirite. Who perceaueth not than that it is the Spirit, the hart, the

Prayer is the worck of the mynd.

Exod.xiiii. Moses only prayde in his mynd & was hard.

i.Regum.i. Anne prayde in her herte, her lyppes only moued, but her voice was not harde.

Luke.vii. Mary Magdalen with teares but spake not thyng.

Iohn.iiii.

God must be worshipped in spirit and truth.

Iohn.xiiii.
Titus.i.
Note.

mynd, I meane the inward and ſpiritual mā, that muſt worſhip God: It is a common ſaying among vs, lyke will to lyke. And euery one deſyreth ſuch as he is himſelf. Truth it is. Now is God a ſpirite, therfore requieth he a ſpirituall manner of worſhyppyng, which doubtleſſe proceedeth from the hart, and not from the ſtētoreous and crieng voice of the mouth. The pure affeccion of the hart, and not the whiſpering noiſe of the lippes doth God require. God which is the ſearcher of the hart, ſeeketh to be worſhipped in the hart, as he ſayth by Salomō, ſon geve me thy hert. Moreouer S. Paule ſaith, God is my witnes, whom I worſhip in my ſpirite. In my ſpirite, ſaith he, & not in the vnfruteſull babling of my lyppes. Agayne, ſpeake amonge youre ſelues in Pſalmes, Hymnes and ſpiritual ſonges, ſinging & making melody in your hartes to the Lord. Lo ſtil he maketh mencīō of the hart, willing that all praiſes, ſonges and melody be don in our hartes to the Lord our God. As though he ſhuld ſay, al that euer is don without the hart, is vaine, vnfruteſull, yea and plain abhominacion before God, rather worthy damnacion then ſaluacīō to the doers of it, as Chriſt ſaith: This people honoure me with theyr lippes, but theyr hart is far from me. Uerely they worſhip me in vayne. Thus ſe we proued by the ſcripture, that Prayer is the worke of the harte, of the ſpirite, of the mynd, and not of mouthe and lippes. But let vs heare what the Doctors ſaye to this matter.

Pro. xxiii.
Rom. i.

Ephe. v.

Al that proceadeth not frō the harte is vaine and vnfruteſull.
Mat. xv.

¶ The fyfthe Chapter.

In oratione Dom. Ad trāſiſmund. Liber. ii.

God is not the heater of the voice but of the hart, ſayth ſayncte Cyprian.

Libro de Cain et Abel. ca. ix
Pſalm. cviii.
Harke thys well.
Gene. iiii.

Unto God not wordes but thoughtes ſpeake, ſayth ſ. Ambroſe.
Moral. lib. xxii. ca. xviii

Saint Cipryan the bleſſed martire ſaith, which Fulgentius alſo teſteth, that God is not the herer of the voyce, but of the hart, neither is he to be admoniſhed with exclamacions and out cryes, whiche ſeeth the thoughtes, as the Lord proueth and ſaieth, what doe ye think wickednes in your hartes? And in another place, Al cōgregacions ſhal knowe, that I am the ſearcher of the raines and hart, that is to ſay, my inward part. Alſo S. Ambroſe ſayeth, take hede that thou doſt not bable out raſhly the miſteries of the Crede, or of the Lords prayer. Doſt thou not knowe, how greuous a thyng it is to heape vp ſyn in Prayer, where thou truſteſt to haue remedy? Certes the Lord taught by the Prophet that this is a greuous curſſe, ſaying: His prayer is becom euen very ſyn. Except peradventure thou recounteſt it but a tryfle to miſtruſt. It is ſurely a great incredulite and vnfaithfulnes to thinke thus of the power of God, that thou canſt not be heard, except thou cryeſt out. Let thy worke crye, let thy faith cry, let thy mynde cry, let thy paſſions and ſuffrynges cry, let thy bloud, as the bloud of holy Abell cry, wherof God ſayd to Cain: The voice of thy brothers bloud cry vnto me. For he heareth in ſecret, which maketh cleane in ſecrete. We can not heare a man except he ſpeaketh vnto vs, but vnto God, not wordes but thoughtes do ſpeake. Agayne, S. Gregory ſayth, vndoubtedly true prayer conſiſteth not in the voice of the mouth, but in the thoughtes of the hart. For our wordes do not make the voyces the more pythy and valeaunt to

come vnto the most secret eares of God, but our desyre and affections. Therfore saith the Lord in the gospel: Enter into thy closet and speare thy doze. He speaketh the doze, & praieth in his closet, which holdeth his peace with his mouth, & poureth out the affectiō of his mind in ẏ sight of God aboue. Moreouer S. Austen sayth: Thou knowest, I am sure ẏ it is cōmaunded vs for none other thing that we should pray in oure closettes beyng speared (wherby the secrete partes of the mynd are signified) but that God seaketh not to be monished or taught by our speaking of that thing, which we couet that he should geue vs. For he that speaketh, geueth out wardly a sygne or token of his will by some articulate, playne and eudent sound. But God is both to be sought and to be prayed vnto, euen in ẏ very secret places of a reasonable soule, which is called the inward man. For he wylleth that these be hys Temples. Wherfore we nede no speakyng whē we pray, that is to say, no wordes that shall make any sounde, except peraduenture as the priestes do, for to vtter theyr mind, not that God, but that man should heare them, and with a certain consent be drawen to cōtemplacion by remembryng thē. Hereto agreeth the saying of S. Jerome: we ought, sayth he, to syng, to make melody, and to praise the Lord rather in minde then in voce. And this is it that is sayd, syngyng and makyng melody to the Lord in your hartes. Let yong men heare these thinges, yea let them heare, whose office it is to sing in the Church, that they must sing to God not in ẏ voice but in the hart, neither muste their throte and chawes be annoynted after the manner of Gameplayers with swete oyntmentes, that in the church singing more fit for game places should be heard, but in feare, in worch, in knowledg of the scriptures ought they to sing vnto the Lord. Origen also sayth, God in prayer doth not so much weye & ponder our wordes, as he doth the hart and the mind. For he it is, which searcheth the hertes and the raines. Although I could reherse many mo notable sayinges of these and other Doctors, which proue manifestly that prayer is not the worck of the mouthe but of the hert, not of the voice, but of the thought, not of the lyppes but of the mynd, yet these at this presente maye seme abundantly to suffice. Neither do I recite the testimonies of the olde fathers to confirme & make our matter the more strong, which al redy is sufficiently established by the holy Scriptures, neither nede they the confyrmacion of any mans doctrine, which of thē selues ought to be beleued without hesitacion or doubtynge of the faythfull, in as much as they be the Oracles and infallible speches of God, in whom al necessary truth for our saluacion is cōprehended, and without the authoritie wherof al that euer is taught or writtē, be but mere fantasies and humaine inuencions: but I haue called the holy catholik Doctors to witnes, because they teach the same thing that the scriptures doth, & to stop the mouthes of certayne wicked and ignorāt persons, which the think no trueth to be truth except by mans authoritie it be established, and that men seing & hearing the iudgment of such as ar learned, shuld

True prayer cōsisteth not in the voyce of the mouth, but in the thoughtes of the hart, sayth S. Gregory Note. *Math. xv. Lib. de mag. i*

God must be sought & prayde vnto in the very secret partes of a resonable soule saieth S. Austē *In Epist ad Ephe. Ephe. v.*

A good lesso for our musicions and Chaunters. S. Hirome teacheth our musicions a newe maner of syngyngs *Ad Roma. Lib. vii chap. viii. Psa. vii Sap. i. Apo. ii. Iere. xvii.*

The holy scriptures suffice for our saluacio without any mans doctrine.

The cause of reherslnge ẏ Doctors in this Boke.

be the more redy to cast away theyr hypocrisy and accommodat them selues to the true manner of worshipping & praing to our Lord God.

¶The sixt Chapter.

WEll of these thinges thā here tofore rehearsed, it is easy to learn that such as wil pray to God with fruit, must pray in hart, in spirite, in mynd, in thought, in affection, in the soule, in the inwarde man, or els the noyse of the mouth, the mumbling of the lippes, the roring of the throte, the shakyng of the head, the knockyng on the brest, the kneling on the ground, and what soeuer can be reasned more is vayne, vnfruitfull, and nothyng to the purpose, rather bringing dānacion then saluacion, as we haue hard heretofore. What is then to be thought of such persons, which when they ar in the tēple or els where, neuer leue babling, theyr myndes beyng vtterly drawen from theyr prayers, and altogyther set vpon transitory and worldely thinges? Yet stretche out theyr praiers into an innumerable nomber of leaues, thinkyng so to do God an high sacrifyce. Some also vpon theyr bedes taly vp, I can not tel how many Lady Psalters, beyng perswaded that by that menes they shall see our Lady corporally before they dye, and that when they are once dead, our Lady and all the .xi. M virgins with other sainctes mo, whose nomber is infinite, shal mete with them, euery one hauyng in theyr handes a brennyng taper of wax, and so receyue them into glory, puttyng vpon theyr heades a crowne of golde garnysshed, I can not tell you, with how many red Roses. Som agayn worshyp dayly a great nomber of Sainctes euery one hauing to theyr part an hundred Pater nosters, with as many Aues, beside the Credes, and that for diuers causes. These thinges be more openly knowen thā that they nede here to be rehersed, except we be so blynde that we wyll see nothyng, and so ignorāt that we wyl nothing know. I feare greatly lest that may iustly be spoken of such vayne dablers, which is spoken by the Prophet Esay, and rehearsed of our sauiour Jesus Chryst in the Gospell of Mathew. This people, saeyth he, honoreth me with theyr lyppes, but theyr hearte is farre from me. Verely they worshyp me in vayne. Yea I feare lest that they throw such vnfaythfull babling do acumulate and heape vp to them selues the greater dānaciō, as Christ wytnesseth in the Gospell. Woo be to you Scribes and Pharises Ypocrites, sayth Chryst, whych eate the houses of wydowes, yea and that vnder the pretext of long Prayer. For this shall ye be punysshed more greuously Agayn he sayth: Beware of the Scribes, which haue a pleasure to walke in long roobes, and loue to be saluted in the Marketes, and to haue the chefe preminence in the Synagoges, & the hygh seates at feastes, which deuour the houses of wydowes fayning outwardly longe Prayers. They shall receyue the greater damnation. If we shall at the daye of iudgement render an accountes of euery ydle word that we speake, as the holy Scripture testifyeth, what is then to be

Against the vain dablers and superstitious worshyppers of sayncte.

Esa. xxix. Math. xv.

Math. xxiii. Luke. xx.

Math. xii.

An accoūtes of euery ydle worde.

thought

thought of those wordes, which we vnfruitfully waste, when we pretend outwardly to pray, and yet inwardly haue our mindes entangled with the care of worldly thynges or els entised from the affection of prayer with vayne cogitations of thinges carnall. It is to be feared lest we incurre and run into greater damnation, then they which praye nothing at al. For what is such prayer any other thyng then playne mocking of God? Their external gesture is as though we prayed, and desyred to haue our prayers heard of God, but in dede our maner of praying is nothing els (I speke of the vnfruitfull babblers) but only a bablyng of God that he should heare vs and our prayers nothyng at all regard, for our selues doe not heare them, nor yet mind them in our hartes. Yea we despyse hym that he wyll take vengeaunce on vs for our mockyng & bablyng. And thys is it that S. Ambrose sayeth, Take hede (man) thou dost not bable out rashly ỳ misteries of ỳ Crede & of the Lordes prayer. Dost thou not know how grieuous a thing it is in praier for to heap vp synne, where thou trustest to haue remedy? Certes the Lord taught by the Prophet that it is a grieuous curse, saying: His prayer is turned to hym euen for synne. S. Gregory also sayeth, Simulata sanctitas est duplex iniquitas. Fayned holynes is double iniquitie. To praye nothyng at all is iniquitie and playne synne, but to pretende outwardly an holy maner of prayeng and yet not praie in dede in our hertes, is double iniquitie, and encreaseth muche damnation vnto vs, as we haue heard heretofore, in asmuche as we are dissemblers bothe before God & man. But let vs heare what S. John Chrisostom sayeth: Many comming into the church do extend and stretch out theyr prayer vnto a thousande verses, as though the multitude of wordes were nedefull vnto God as vnto one that doth not know what thou seest, which knoweth ỳ matter, before thou thinkest. For they them selues also do not know we what they saye. Theyr lyppes are moued only, but theyr minde is without fruit, and therfore are the eares of God deafe. Thou heerest not thyne owne prayer, and wylt thou that the Lord shulde heare thy prayer? I haue bowed, thou saist, my knees. Thou hast bowed in dede thy knees within, but thy mind wandreth abroade. Thy body is within, but thy thought is without. Thy mouth in dede spake, but thy mind did thinke vpon buries. It did count the reuenewes of thy possessions. It did behold the destructions & balowinges of houses. It remembred ỳ wordes of thy frendes. It looked vpon the negligences of thy seruauntes. It laughed at the pleasaunte iesting of the Parasites. It considered the beauty of women. Therfore knowing that these thinges are done follow thou beyng a man the woman of Canane, which very diligently & with high wisdō praied vnto the Lord and therfore deserued to obtain her requestes. But thou wilt saye, peraduenture, I haue no doughter, which is replet with ỳ diuell, but thou hast a soule, which is stuffed full of synne. Agayne he sayth, If whan the body ligheth prostrate vpō the ground, and the mouth bableth vainly, the minde goeth about ỳ house

Prayer without the affection of the heart, is a playne mocking of God

Libr. de cain et Abel. cap. ix.

Psalm. cviii.

Note. A godly lesse for the that shall pray.

Homel. xii. Demul. canan

The multitude of wordes is not necessary in prayer.

Chrisostom against the wicked maner of prayeng nowe a dayes.

Math. xv.

Homel. xxxv. De oratione.

and market, how maye suche one say that he hath prayed in the sight of God? For he prayeth in the sight of God, which gathereth also gether his mynde quietly, and hath nothyng to do with the worlde, and lyfteth vp himself euen vnto heauen, and putteth out of his mynde all vnclean thoughtes. For he that prayeth, must so pray, that he letteth his mynde be quiet from worldly thinges, and calleth on God with a feruent affection of his heart. Neyther maye he vse many wordes, nor drawe out his prayer on a great length, but speake few woordes, yea and those simple, plaine and homely. For not in the multitude of woords, but in the quietnes of mynde both y whole matter consist, that we shulde be heard. Our prayer shall be layed (Ju prayer there is not so much nede of the voyce as of the thought, nor of the stretchyng out of the handes as of the intention of the mynde. Thus see we also proued by the Doctors, y it is the mynde onely with a Christe man must pray. The mumbling ouer multitude of prayers, the crying out of the voyce, the pellyng of the throat, the lyftyng vp of the handes, the knockyng of the brest, the shakyng of the head, the kneelyng on the knees, and whatsoeuer can be inuented & inherited by idoles vaine thinges are in vayne, yf the mynde be not present in the tyme of prayer. I will pray in spirit, saith Paule, & I will pray also in minde. I will syng in Spirite, and I will syng also in mynde. Therfore that it may be prayed aryght, let euery man laye, face well to all humayne affayres and worldly matters, and so quietly repose hymself, whyle he prayeth, that according to our diffinicion, his prayer in deede may be a lyftyng vp of the mynde.

Who prayeth in the sight of God

Ibidem.

1. Cor. xiiii.

The seuenth Chapter.

But some man will saye peraduenture, is it enough, if I pray with my mind, the hert being remoued from mundane affayres & worldly businesses? I answer: Our diffinicion teacheth vs not onely to pray with the mynde, but also with a pure mynde. For prayer is the lyftyng vp of a pure mind. So se we that it is not inough to pray with the mynde, except it be pure. It will be obiected, than shall we neuer pray. For who can say, my heart is cleane and I am pure from synne? I answere: If ye saye, we haue no synne, we deceyue our selues, & the truth is not in vs. But yf we confesse our synnes, God is faythfull and righteous to forgeue vs our sinnes, and make vs cleane from all vnrighteousnes. The scripture sayth, Blessed are they whose iniquities are forgeuen, and whose synnes are couered. Blessed is that man to whom the Lord hath imputed no synne. Ye sayth not: Blessed are they, which haue no iniquities, or which haue no sinne. For Sa. James sayeth: In many thinges we synne all. So long as we are in this mortall flesh, we can neuer be pure and cleane from the dregges of synne, yf from the synne it selfe. We can neuer in this lyfe attayne vnto so greate perfection of innocency, that we may appere pure & righteous in the sight of God in whose eyes the very starres and Aungels be not cleane. How we shall

Pray with a pure minde.

Prouer. xx. i. Iohn. i.

Psalm. xxxi. Rom. iiii.

Iacob. iii.

No man is pure frō sin in this lyfe. Iob. xxv.

maye we praye with a pure mynde? Verely yf oure mynde be faythfull to God, & charitable to our neighbour, God doth dissemble al our faultes, and in asmuch as we are faythfull vnto hym, and louyng to our christe brothers, he counteth vs all pure, as S. Iohn sayth: He that is borne of God, synneth not, that is to say, he that beleueth in God the synne is not imputed vnto hym, in asmuch as he consenteth not to the synne, but hungreth & thirsteth after the perfection of true innocency. Our hertes be purified by faith, saith the scripture, so that who so euer praieth with a faythfull and charitable mynde, he is counted before God to praye with a pure mynde. For God iudgeth not as the worlde doothe. The worlde thynketh hym to be a good deuout man that goeth vpp & downe with a cogging payre of Bedes in hys handes, or kneleth downe in the stoole solemply with a great Matens booke in his hand, making suche a nople with his lyppes and tonge, that all the whole Churche ringeth of it, although his hart be far from God and hys mynd occupyed about worldly businesses. But God beholdeth the mynd, the hart, the inward man, and loketh whether he prayeth in purite & clennes or not. If the hart be stuffed with fayth and charite, then is God well pleased, & accepteth the prayer for an high and pleasaunt Sacrifice. So he beyng in the Temple hearyng the proude Pharise, and the poore Publicane praying togither, would not haue esteemed y Pharise to bee more righteous and pure in the syght of God, then the wretched Publicane: For the Pharise confessed no synne, but bostyng many, he gaue God thankes that he was not lyke other men which are extortioners, vnrighteous, adulterers, and as the Publicane was. He fasted twyse in the weke, & gaue the tentes of all thinges that he possessed. O angelyke righteousnes and seraphicall perfection. Who would not haue thought hys holy religious father worthy to be canonised and related into the nomber of Saynctes? Yet sayeth Christe playnely, that the poore Publicane, whych brought forth no good dedes, but stode a farre of and durst not lyfte vp hys eyes to heauen, but humbly knocked hys brest, saying: O God be thou mercyfull vnto me a synner, went home more rygh teous in Gods syght then the Pharise, why so? For the Pharise had no true fayth in hym, but an arrogant presumpcion, bostyng and reakyng of hys good dedes, as though God were in hys det, and he not in Gods. And that he had no christen charite in him, it is euident seyng that he despised his neighboure. For Charite, saythe the Scriptures, couereth the multitude of synnes. Thus the Publicans prayer came from a pure mynde, that is from a mynd faythfull and charytable, it is manifest. Fyrst because that with an humble herte he came to God for remission of hys synnes, beleuyng to obtayne it. Secondly, seeyng that he accused no man but hymselfe only. Therfore went he home more iustifyed, sayth the holye Scripture. Therfore to all suche as outwardly pretend holynes, and yet are impure in theyr mynd, Christ saieth. The Harlots and Publicans shal go before you into the kyngdom of heauen. Agayne,

Learne here how we may praye with a faythfull mynde. 1. Iohn. iii. Marke well. Actes. xv.

God and the worlde iudgeth not alike.

The worlde. The godlye before the worlde.

God.

The Godlye before God. The Pharise and the Publicane. Luke. xviii.

A spectacle for our iustyciaries.

Pro. x. i. Pe. iiii.

Mat. xxi. Luke. xvi.

Luke.xvi.

ye are they that iustify youre selues before men, but God knoweth youre
hartes. For that which is praise worthy before men, is plaine abhomina-
cion before God. Abell also and Cayn offred both sacrifices to God, and
Genes.iiii. the Scripture sayeth that God loked vnto Abell and vnto hys gyftes,
but vnto Cayn and vnto his giftes he loked not. It is here to be noted
God iudgeth not the person of the dede but the act of the person. that God not after the fashion of the world iudgeth the person of y act,
but the act of the person. He first loketh to the person, and afterwarde
vnto the acte, as the holy Scripture sayeth here. He loked vnto Abell,
and vnto hys gyftes. First vnto Abell, and afterwarde vnto Abels gif-
tes. If the person be good, that is, faithfull and charitable, than doeth
Psal.xv. Psal.xxxiiii. God accepte the gifte, not for the dignitie of the gifte it selfe, but for the
faith of hym that offereth. For as the Psalmograph sayth, God hath no
nede of our goodes. The earth is the Lordes, and al that euer is contai-
ned in it. As concernynge that the Scripture sayeth, God loked vnto
God loked vnto Abel what it sig-nifieth. Abell, it signifieth that God fauoured Abell, in asmuch as his hart was
both faythfull and charytable. And that God loked to the giftes of A-
bell, it sheweth that God was wel pleased with them, seyng they pro-
ded from the hart of such one as was enfarsed wyth fayth and charite.
God loked not to Caim what it sig-nifieth. As touchyng that the Scripture sayeth: God loked not vnto Cayn
and vnto his giftes, it signifieth that God neyther fauoured Caim, nor
yet accepted his giftes, seing that Caim had in hym neyther fayth nor
i.Iohn.iii. Charitie. For hys hart was stuffed full of yre and wrath towarde hys
brother Abell, in so much that shortely after it came to passe accordinge
to hys pretensed malice, that he slewe his brother. And wherfore did he
slay hym? verely because his owne workes were euill, and his brothers
ryghteous. Thus see we, that be our giftes neuer so precious in ỹ sight
of men, yet if the geuer be wycked, that is, vnfaythfull and vncharita-
ble, God vtterly contemneth and setteth them at nought, as the wyse
Eccle.xxxiiii. Iere.xxxvi. De tempore. man sayeth: The gyftes of the wicked, the moste high doeth not alowe
and approue. S. Austen also sayeth, the prayer of an enuyous man is
wont to be put a backe from the eares of God. Hereto agreeth the say-
ing of Chrisostome: Let vs, sayeth he, in euery place lyfte forth a pure
Hom.xxvii. in ge.ca. viii. minde. For that is the cause of al good thynges. The good Lord is not
wonte to attende and gene hede to those thynges, that are done of vs
but vnto the inwarde minde, wherof we are moued to do these things.
And good loking to this minde, doeth eyther approue or turne awaye
Prayer fa-sting and almes are our spiritual sacrifices. Math.v. those thynges that we doe. Therfore whither we pray, or fast, or geue
almes (for those are our spirituall Sacrifices) or wyther we doe any
other certayne spyrytuall worke, let vs do that, being moued therunto
wyth a good mynde. Therfore sayeth Christ, when thou offerest a gyft
at the aultare, and there doest remember that thy brother hath any thyng
agaynst thee, leaue thy gifte there before the Aultare, and go thy way,
be first reconciled to thy brother, and than come and offer thy gifte. In
like maner when we pray, we may not onely prouide that we may pray
wyth the mind, al humayne thynges and worldly affayres remoted and

layed

laied aſide, but alſo we muſt geue earneſt diligence, that we pray with a pure minde, that is, with a mind ſtuffed ful of faith and charite. For as Dauid ſayeth: If I perceiue any vnrighteouſnes, that is to ſay, vnfaithfulnes, in my harte, God wil not heare me. Againe: The Lorde is nie to al that call vpon him, yea to al that cal vpon him in trueth. And the wiſe man ſaieth: Into a malicious ſoule wiſdom wil not enter, nor into a body ſubiecte vnto ſin. S. Paul alſo ſayeth, I wil that men pray in euery place, lifting vp pure handes without wrath and contencyon. So that he which beareth a heart faythful towarde God, and charitable towarde his neighboure is fit to pray in the ſight of God. Therfore let vs labour ſeriouſly, that whan we intend to pray, we may exclude and put out of our hartes al infidelite, wrath and contencion, and be ſo plenteouſly enfarſed with fayth and Charite, that our prayer may iuſtly ſeme to be a verye lifting vp of a pure minde. And that thys maye be done the more conuenientlyt, it ſhal be neceſſary for vs to pray with Dauid, Create in me O God a pure and cleane heart, and a right vp ſpirit make thou a newe in my inwarde partes. But let vs heare more of our diffinicion. It folowethy.

Pſal. lxv.

Pſal. cxliiii.

Sapi. i.

i. Tim. ii.

Pſal. li.

¶ The eight Chapter.

VNto God. Note that he ſayth, vnto God, not vnto Jupiter, Apollo, Mercurius, Bacchus, Juno, Minerua, Pallas, Uenus and ſuch other Gods and Godeſſes, yea rather diuils, as the Pſalmographer ſayeth, the Gods of the Heithen are diuils, vnto whom the Ethnickes and Gentiles did flie in their praier for ſuccoure, nor vnto Baal, Aſtaroth, Moloch, the Quene of heauen, and ſuch other Idols, as the olde Idolaters the Jewes worſhipped and cried vnto for help, no nor yet as our newe Idolaters wer wont to do, as vnto Luke for the Ore, vnto Job for the pore, vnto Anthony for ỹ pig, vnto Loy for the horſe, vnto Apoline for the tothake, vnto Roke for the peſtilence, vnto Syth for things loſt, vnto Gertrude for the ratonnes and miſe, vnto Blaſe for the Ague, vnto Agaſſe for the fyre, vnto Barbara for the thonder, vnto Chriſtophor for cõtinuall healthy, vnto Annes for a huſband, vnto Margarete for women with childe, vnto Katherine for learning, vnto Criſpine and Criſpinian for ſhoes making, vnto Coſme and Damiane for Phiſicke, vnto Clement for bruing beere, and ſuch other innumerable, but vnto God. For Prayer is a lifting vp of a pure minde vnto God. Vnto God ought we to lift vp our hartes when we praye, as the Pſalmographer ſayeth, vnto thee haue I lifted vp mine eyes, which dwelleſte in heauen. Agayne, I haue lifted vp mine eies into the mountaines, from whence helpe maye come to me. My helpe commeth from the Lorde which made heauen and earth. Alſo in another place, when I was in trouble, I cryed vnto the Lord, and he fauourably hard me. The eies of the Lord are vpon the righteous, and hys eares are bent vnto theyr prayers. Mine eyes, ſaieth Dauid, are alwayes vnto the Lord, for he ſhall

Pſal. lxxxvi.

Againſt the ſuperſticiõs Innocation of ſainctes.

Vnto God only oughte we to flie for helpe and ſuccoure.

Pſal. cxxii.

Pſal. cxx.

Pſal. cxix.

Pſal. xxxiiii.

i. Pete. iii.

Pſal. xxxiiii.

Psal.xxix. shal plucke my fete out of the snare. The Lorde hath heard me & pitied me, he hath turned my mourning into ioy, he hath cut away my sacke cloth, and compased me rounde about with gladnes. Beholde the eyes *Psal.xxxii.* of the Lorde are vpon them ỳ feare hym, and vpon them ỳ trust in hys mercy. The righteous haue cried, and the Lord hath fauourably heard them, and frō al their troubles hath he deliuered them. For the Lord is iust by them ỳ are troubled in the hart, and the hūble in spirite wyll he saue. Blessed is the man, which putteth his trust in ỳ name of the Lord *Psal.xxxix. Psal.ii.* and regardeth not vanities & false imaginations. For God beholdeth the prayer of the hūble, & he despiseth not their desire. Euery good gifte and euery perfect gift is from aboue, cōming downe from the father of lyghtes. If any man want wysdome, sayeth S. James, let hym aske *Iacob.i.* it of hym that geueth, that is, of God, which geueth to al men, without doublenes, and casteth no man in the teth, and it shalbe geuē hym. But let him aske in fayth, nothyng doubtyng. Why than go we vnto any o- ther but vnto God alone for to obtayne any good thynges, whereof we haue nede? Is not he the author of all good thyngs? Cā any other geue vs those treasures, which he alone hath in hys custody? Haue we at a- ny time perceiued crudelitie or vnkyndnes in God, whereby the lest we should be minded to go vnto hym? Is the hand of the Lord so shor- tened, that it cannot helpe? Is his eare so stopped, that it cannot heare? Are his eyes so dim, that they can see no more? O ye vnwise people vn- derstand and ye fooles be once wyse. He that planteth the eare, shal not he heare? or shal he not see that made ỳ eye? To whō cryed Adam, Abel, Seth, Enos, Enoch, Nohe, Thare, Abraham, Isaac, Jacob, Joseph, Moses, Aharō, Jetro, Eleasar, Phinees, Josue, Caled Othoniel, Gede- on, Helcana, Samuel, Nathā, Dauid, Salomō, Helias, Micheas, Eli- zeus, Ezechias, Esaias, Josias, Job, Mathathias. Thoby, wt al ỳ other auncient fatheres and holy Prophetes of the old Testament, but vnto God alone? Again, vnto whō prayed Joseph, John Baptist, Lazarus, Nicodemus, Gamaliel, Cornelius, Apollo, Dionisius, Aquila, Steue, Philip, Agabus, Ananias, Timothe, Titus, Joles, Philemon, and all the Apostles, wyth many other, wbych are cōtained in the volumes of both Testamentes, but vnto God alone? They prayed and were heard. Shall our prayers than be vayne, if we pray wyth that same purpte of mynde that they dyd? The Scripture sayeth, who soeuer beleeueth in God, shal not be confounded. For there is no difference betweene Jewe and Gentyle. For one is Lord of al, which is rich ynough vnto all that cal on hym. For whosoeuer shal cal on the name of the Lord, he shalbe safe. Let vs therfore trust in God, poure out our hartes before hym, la- ment our cause to hym, desyryng to haue hys most gracyous ayde and helpe in all oure trouble and aduersite, and we may be sure to obtayne whatsoeuer we aske accordyng vnto hys wyll, and to feale remedye re- present, that nothyng can be wyshed nerer. Thus see we that Prayer is a lifting vp of a pure mynde vnto God. It foloweth.

Esay. xxviii. *Rom.x.* *Ioel.ii.* *Actes.ii.* *Psal.lxi.* *i.Iohn.v.*

The holy fa- thers both of the olde & newe testa- ment prayed vnto none but vnto god alone.

All good thynges we must aske a- lone of god.

Esay.l.lix. *Psal.lxxxxv.*

The

The ninth Chapter.

Wherin we aske somewhat of him. He that entendeth to pray with fruite, must before he begin to pray, cõsider with himself for what thing he hath most nede to pray. If thou be proude, thã hast thou nede to pray for humilite. If thou be wrathfull and enuious, thã haste thou nede to praye for charite. If thou be a gloton or dronkarde, then hast thou nede to pray for sobriete. If thou be faulty in any vice, thã hast thou ned to pray for the vertue contrary to the vice. If thou be a Magistrate and ruler of the people, than hast thou nede to pray vnto God for grace, that thou maiest gouerne his people committed vnto thi charge accoʒding to equite and mercy. If thou be a Bishop or spirituall ouerseer, than hast thou a great occasion to flie vnto God with thy prayers that thou maiest faithfully geue attendaunce on the flocke, ouer whom the holy goste hath made thee an ouerseer to gouerne the congregacion of God, whom he hath purchased with his bloud. To be shoʒt, in what soeuer state of liuing thou be, if thou cõsidereste and weiest depely with thy selfe thy maner of liuing, thou shalt finde sufficient occasions for to pray. They therfoʒe which pray but for a custome, and because thei will exercise their lippes, lest they should seme to the Congregacion but a litle deuout and holy men, not caring what they pray so they praye, and do not before they pray determinate with themselues wherefoʒe they will pray, certes though they spende whole woʒkes in such kind of praier, yet doe they nothing lesse then pray. If we serche the holy volumes of the diuine Scriptures we shal easely perceiue, that they which praied, did neuer pray but for vrgent and right necessary causes. As for an example: whan Moses perceiued the wrath of God to be whot against the Israelites, because they had woʒshipped the goldẽ calfe, he streight waies for the healthy of his people prayed, saying: Either forgeue them this fault, or if thou do not, wipe me out of the boke of life, which thou hast written. King Dauid praied many tymes for diuers vrgente causes as we may see in the Psalmes. King Salomon his son praied for wisedome, that he might gouerne the people aright. Ezechias hearing the blasphemies and proude crakes of Senacherib prayed to the Lord for helpe. Judith and Hester prayed for the deliuerannce of their people. Again in the new Testament, the blind praied for their sight, the laime for their going, the deafe for their hearing, the sick for their health. The poore Publicane praied for remission of synnes. The woman of Canane praied for the health of her doughter, as diuers other did for theyr children and seruauntes. Christ and Steuen prayed for their enemies. The Chirche of Christ prayed for the deliueraunce of Peter. Paule and al the apostles prayed for the swift and ready passage of the gospel, and for the fortunate conuersion of the vnfaythful vnto the faith of Christ. Thus see we that all holy and deuout persons did euer premeditate to themselues, wherfoʒe they should pray before they prayed. And so some as

A good lesso for the that shal pray. He that praieth muste pray for somewhat.

Actes. xx.

Praiers at aduenture and referred vnto no certen ende are vnprofitable

Exo. xxxii.

psal. l. ii. para. i.

iiii. Re. xix. Iudi. x. xii. Hester. xiiii. Luke. xviii. Math. xiiii. Luke. xviii. Math. xv. Math. viii. Luke. xxiii. Actes. vii. Actes. xii.

as an occasion of praying was offred vnto them, they fel streight waies vnto prayer, and fled vnto God with moste harty supplicacion for the purchasing of their hartes desire. So ought we to do, and not rashly to mumble ouer a great multitude of Psalmes or other prayers, after the maner of certayne ydiotes and vnlearned Priestes, we care not how, nor cannot tel wherfore, but ponder, wey and cõsider depely our cause, and see what a great occasion we haue to pray, and than with an humble contrite and sorowfull hart lament our cause before god with most bitter and heauy teares, neuer leauing vntill we haue obtayned that for thee whiche we pray. If we would do thus, than should our prayers be modest, sober and decent, and not temerarious, rasshe, and babled out of order, and by this meanes accepted of God, heard and granted. Thus haue I declared as I trust accordyng vnto the vayne of the holy Scripture, and the mynde of the auncient Doctors, what prayer is. Now I wil hast to declare of what vertue and strength the true Chrysten prayer is, that men knowing the efficacy and dignite, yea and the necessite therof, may wyth the more plausible and ioyful mynds delyght in it, exercysing themselues therin both day and night to ỳ great glory of God, and the vtter confusion of Satan, and the hygh consolacion of their owen soules.

¶ Of what vertue and strẽgth the true and Chrysten Prayer is.

¶ The.x. Chapter.

Of what vertue and strength the true & Chrisẽ prayer is.

IN declaryng the efficacye, vertue, strength and powet of the true and Christen Prater, I would gladly wishe vnto me the pleasaunt speache and fugred vtteraunce of the most famous and excellent Orator Pericles, whose eloquence was so great and wonderous, as it is reported, that euen of very nature it semeth incomparable and not in any part able of any mortal mã to be followed and practysed, of so great admiracion, yea and estimacion in the sight of al men was it recounted. But seeyng that my wish in this behalfe is vayne, and that there is no mã more barbarous and of lesse eloquence thã I am: Agayn, seing that God hath euer chosen the fooles and vnwyse of thys world to set forth hys glory and to confounde the wisdom of the worldly wyse, and the vnderstandyng of the fleshly mynded, seing also that the trueth of Gods woꝛdes hath no need of ornate eloquence nor paynted colours, which of the faythfull for the simplicite of it, is euer imbraced and receaued ioyfully, I shal most instantly desire God, that he maye so directe my pen and inkhorne in suche maner

i. Cor. i. Iacob. ii.

The prater of the author

ꝑaner into my breſt ꝑ knowledge of the moſte holy Hiſtories of the ſacred ſcriptures, which aboundantly declare howe mygtyy in operatiõ the true and chriſten ꝑaier is, that I by rehearſing the, and Gods moſt holy ſpirit worꝛyng therwith alſo, maye ſo attend, kindle, inflame and ſet on fyꝛe Chriſten mans hertes with the loue of faythfull ꝑayer, that they maie vnfaynedly reioyſe in the continuall exercyſe and godly meditacion therof. By ꝑayer Abraham deliuered kyng Abimelech from deathe, which God thꝛetened him, becauſe he had taken to hym Abrahams wyfe. And where as God had ſtryken the kynges wife and hadmaidens with the byꝛe of ſterilite & barennes for the aforeſaid fault, at Abrahams ꝑayer they were made whole. By ꝑayer Moyſes ceaſed and turned awaye the plages of Egypte. By ꝑayer Moſes cauſed the water to flow out of the hard rock. By ꝑaier Moſes obtayned the victoꝛy for the Iſraelites againſte Amelech, but whan he ceaſed to ꝑaye, than dyd theyr enemies ꝑeuayle and get the victoꝛy. By ꝑayer, when God was ful determyned to ſlay the Iſraelites, becauſe they worſhipped the golde caulfe, Moſes apeaſed the diuine wꝛath, and reconcyled the people to the fauour of God. By ꝑaier Moſes cauſed the fyꝛe ſodẽly to be ſwalowed vp, whꝛich deuoured the tentes of the murmurers. By ꝑayer Myriã, whiche ſpake agaynſt Moſes was deliuered from her leꝛpoſi. By ꝑaier the people which were greuouſly ſtryken & woũded of the fyry ſerpentes for theyr diſobedience, were deliuered ſoõ them and made whole. By ꝑayer Joſua cauſed the ſonne and the Mone to ſtand ſtill by the ſpace of an whole day, vntyll he was reuenged of hys enemyes. By ꝑayer Anne the wife of Helcana being baren long before was made as a fruitfull vyne. By ꝑayer the people of Iſraell dyd valeauntly ouercome theyr enemies the Philiſtines. By ꝑaier Dauid obtayned the fauour agayne of God, although he had committed ꝑ moſt haynous ſynne both of manſlaughter and whoꝛedom. By ꝑayer Helias rayſed from death to lyfe the ſonne of the wydowe of Sarepta. By ꝑayer he in lyke maner cauſed the great plenty of rayne came downe from heauen vpon the earth, where as before it had not rayned by the ſpace of thꝛee yeres and ſixe monethes. By ꝑayer Joſaphat obtayned God mercyful to him, ſo that eaſily he had the victoꝛy ouer his enemies. By ꝑayer Ezechias ouercame hys proud aduerſary Senacherib & all his armie. By ꝑaier the ſame Ezechias did ꝓlong his life .xv. yeares. By ꝑayer Manaſſes was deliuered out of captiuitie, and reſtoꝛed agam vnto his kingdom. By ꝑaier Nehemias obtained of the kyng al his deſyre. By ꝑaier all good thinges chaunſed vnto Thoby and Sara the doughter of Raguell. By ꝑayer Judith ouercome Holofernes & his army. By ꝑayer quene Heſter had her deſyre for ꝑ Iſraelites of the kyng Aſſuerus. By ꝑaier Daniel was preſerued from the cruel fearcenes of the Lyons. By ꝑayer Suſanna was deliuered from the moſt bytter death ꝓpꝛed againſt her. By ꝑaier Jonas was deliuered out of ꝑ whales belly. By ꝑaier Judas Machabeus gat the victoꝛy ouer his enemies, but in two battayles whan he ſhuld fight võ Antiochus,

Gen. xx. What great thinges the old fathers bꝛought to paſſe thoꝛow ꝑayer.
Exo. viii.
Exod. xvii.
Exod. xxxii.
Nume. xi.
Numeri. xxi.
Ioſue. x.
i. Regum. i.
i. Regum. vii.
ii. Regum. xii
iii. Reg. xvii.
Iaco. v.
ii. Par. xx.
iiii. Regũ. xix
iiii. Regũ xx.
Eſa. xxxiii.
ii. para. xxxiii
ii. Eſdras. ii.
Iob. viii
Iudit. xii.
Heſter. xiiii.
Dan. vi. xiiii
Dan. xiiii.
Ionat. ii.
i. Mat. iiii.

and prayed not, he fled away. And when he did fight with Bachides
i. Mac. ix. and Alcimus he was slain, because he did not praye, as before. By prai-
ii. Mac. xi. er Jonathas whē al had forsakē him except a few, obtained ỹ victory.
By praier the Jewes were deliuered from death and trouble, and the
iii. Mac. iii. goodes of the temple preserued. Diuers historyes there be more of the
olde testamēt which declare of how great vertu and strength the true
and christen prayer is, but these at this present may seme abundantly to
suffice. I wil therfore reherse a few of the new Testament, concerning
thys matter also, and then make an ende, that men in few wordes may
see of what efficacy and power faythfull prayer is.

¶ The. xi. Chapter.

Luke. xviii. Mat. ix. Mark. ii. Math. xv. Math. viii. Math. iiii. Math. xxi. Math. xii. Marke. ix. Math. xi. Lu. vii. xviii Luke. xviii. Luke. xxii. Iohn. xv. Math. xxvi. Act. vii.

BY prayer the Lepers were delyuered from theyr leprosy. By praier the blynde were restored to theyr syght. By prayer they that were sycke of the palsey, were made whole. By praier the woman of Chanane obtayned health for her doughter. By prayer dyuers men obtayned healthe for theyr sonnes and seruauntes. By prayer the lame were restored to the ryght vse of their limmes. By prayer the deaf wer made to heare. By prayer the dumme recouered theyr speache. By prayer the dead wer restored to life. By prayer sinners obtained remission of their sinnes. By prayer Mary Magdalene had seuen diuels cast out of her. By prayer the Publican went home more iustifyed then the Pharyse. By praier the faith of Peter fayled not. By praier the holy Ghost was purchased for the Apostles and all the faithfull. By prayer Christe and Stephan obtayned remission for theyr enemies. By prayer Peter healed Eneas of the palsey. By prayer he reysed vp Tabitha from deathe to lyfe. By prayer also he learned that all meates are pure, and none common or vncleane. By prayer Cornelius deserued to receyue the holy Ghost before he was baptised. By prayer Peter was delyuered out of prison. By praier Paule saued somany as were with hym in the ship from the daunger of drowning. By prayer we lyue vnder the magistrates and head officers of the publique weale, peaseably and quietly with all godlynes and honestie. By praier the Gospell of Christe hath euer had prosperous and fortunate progresse. By prayer we are made safe in our sickenes. By prayer the conuersyon of the Gentyles came fortunately to passe. By prayer the glory of God hath euer be promoted.

Acte. x. Act. x. xi. Act. xii. Act. xxvii. i. Timo. ii. Iacob. v.

By prayer the Churche of Christe hathe euer had the victory ouer Antichristes Synagoges. To cōclud, by prayer all good thynges chaunce vnto vs, and without prayer nothyng prospereth with vs fortunately. If I shuld goe forth to recyte all the hystoryes of the holy Byble, that make to the auncement of prayer, I shulde contexe and make a worke longer then the Iliades of the Greke Poet Homer.

But of these few hystoryes heretofore rehersed, the faithful and Christen reader may righte well perceiue, what efficacye, vertue, strengthe and power is in the true and Chrysten Prayer. Howe can Prayer bee vsed by other wyse then a thynge of greate excellencye, seeyng that the holy Ghost

ly Ghost was the Author of it, seyng also that so many incomparable thynges by it haue ben obtained and so many diuine matters brought to passe? No man therfore ought to doubte of the dignitie of it, seyng ỹ Jesus Chryst Gods owne sonne dyd both very diligently at al tymes, and in all fortunes and chaunces, yea and that both night and daie exercyse it, & also not only commaund other to pray, but lykewyse taught and prescribed the moste godly way of praying. Christes Apostles also with Mary the mother of Jesu, & other holy women persevered togyther very much in fastyng & praing after Christes ascencō, as we read in the actes of the Apostles. I could gather here many thinges out of ỹ olde historyes, which should declare vnto vs how greatly ỹ auncient fathers of Christes church delighted in this godly exercise of praier, as we reade of S. James, whose knees showed the continual vse of kneling in his praiers, had great warts or wens, call them what ye will, growing vpon them after the maner as Camelles haue, but my mynd is not to set forth the cōmendacīō, praise & auancement of praier by any Histories, but only those, which ar contained in the holy scripture. Notwithstāding, seing that hitherto I haue fortressed this my treatise with the sayinges of ỹ godly learned Doctors, I will therfore now rehearse a sētence or two of the golden mouthed Doctor S. John Chrisostō, which shall not a litle make to the auaūcement of the true and christē praier.

The holy ghost is the author of prayer. *Luke.xvi. Math.xxvi.*

Christ bothe prayd and taught other to pray. *Math.vi. Actes.i.*

Mr.l. James Note.

The xii. Chapter.

Homil.lxxix De oratione.

DErely beloued, praier vndoubtedly, sayth he, is an excedyng good thing and great treasure. For yf he that talketh with a vertuous man, receaueth by that meanes no smal profit, how many cōmodities then shal he enioie, to whom it is giuen to talke with God? It is impossible, forsoth it is impossible for that man which praieth aright & maketh continuall supplycacion vnto God, for to synne at any time. For the fountaines of water do not make gardens so fertile and frutefull, as the fountaines of teres watering the plante of prayer, make it to exercise and grow vp vnto a very great height, and let him that praieth before the Lord. Herof cometh it to passe ỹ he must nedes be heard. Agayne he sayeth, as the Sonne is the light vnto the body, so is prayer vnto the soule. Praier getteth an holy lyfe, and the congrue, decent and semely worshippyng of God, and after a meruaylous manner it layeth vp treasure for our soules. For whither ỹ a man will labour to kepe virginitie, or in mariage reuerētly to maintain continencye, or to suppresse wrath, and to lyue mekely, or to repurge enuy, or to do any other decēt and comely thyng, prayer beyng hys gide, and preparyng such a waye to the life, he shal vndoubtedly haue a quiet and easy passage vnto godlynes. For it is not possible, but that they which aske of God, purenes of lyuing, iustice, mekenes and benignitie, must nedes obtaine it by praying. For he saith, Aske and it shal be giuen you. Seake and ye shal fynd knock & it shal be opened to you. For euery one that asketh, receaueth, &

He that praieth arighte continually, can not synne.

What a treasure prayer is.

By praier al thinges are easy.

Ser primo De ora.

Math.vii. Luke.x.

he that seketh, fyndeth, and to hym that knocketh, it shall be openned.

Ser Secundo De ora.

Prayer receaueth vs full of synnes, and streyght wayes maketh vs cleane. Prayer is the present remedy for the soules of them that are sick. Prayer doth not only make clene from synne, but also put a back great perels. Prayer is, truly called, a celestiall panoply and heauenly armature, and that alone is able valeauntly to preserue them, which haue consecrated them selues vnto it. So that without prayer no good nor wholesom thyng shal chaunce vnto vs. Prayer is the head of all goodnes and the conciliatrice and purchaser of health and euerlastyng life.

Ibidem.

Prayer is the cause of all vertue and iustice. Prayer is the occasion of healthe, the purchaser of an immortall soule, the sure Bulwarke of the Chyrch, the inconcusse, vnshaken and puissaunt custody or watch of the faythful, terrible to the diuilles, but healthful to the godly. Prayer hath wayting on her all vertues. To be breue, looke what the foundation is in an house, the very same is prayer in the soule. Hytherto haue I rehearsed the wordes of the golden mouthed Doctor, which declare manifestly of how great vertue and strength the true and christen prayer is. Of these thinges then heretofore rehearsed, haue we sufficiently learned what an exceadyng and incomparable treasure Prayer is to the soule of a chrysten man. Certes whyther we haue respect to the cõmoditie of our body or of oure soule, prayer is the only meanes, wherby it is obtained and brought to passe. Be God neuer so angry with vs, prayer apeaseth hys wrath, as the Poet sayth. Flectitur iratus, voce rogante Deus. Et Dominum mundi flectere vota valent. If we be sinfull, prayer purifyeth vs. If we be barren, prayer maketh vs frutefull. If we bee sick, prayer maketh vs whole. If we be ignorante, Prayer engrafteth knowledg in vs. If we be blynd, prayer lyghteneth our senses. If we be comfortles, prayer is redy to assist and helpe vs. If we be sorowful, prayer comforteth vs. If we be poore, prayer enritcheth vs. If we bee prophane, prayer maketh vs holy. If we be carnall, prayer maketh vs spiritual. If we be captiues of Satan, prayer maketh vs the derely beloued sonnes of God. If we want any thing prayer is redy to get it for vs. To conclude, yf we be euil, prayer maketh vs good. If we be good, prayer maketh vs better, and neuer forsaketh vs vntill it hath brought vs vnto the presence of almighty God in his eternall glory. What wold we haue more? Seyng that so large commodities and great profytes come vnto vs by the true and christen prayer, let vs cast away al sluggyshnes, and exercyse our selues maynly in the most godly meditacyon of vertuous prayer. By this meanes doubteles shall vice decrease and minish in vs and contrary wyse vertue shall augment and encrease very much both in body and soule. And that this thyng may be donne the more conuenientlye, I wyll now by Gods fauour declare how a chrysten man shoulde prepare hymselfe to pray, that by no meanes he maye abuse thys great and syngular treasure.

Beholde what prayer doth.

❧ Howe a Chriſten man ſhould prepare himſelfe to Praye.

¶ The xiiij. Chapter

Although there be ſo many thynges to be conſidered in the godly exercyſe of prayer, that we may praye aright, yet me thynk that eight thynges chiefly aboue al other muſt be cõſydered and obſerued in it, without the which no man can prepare hymſelfe to pray accordyng vnto the wyll of God. Of theyſe eyghte therfore wyll I now ſpeake in order by the aſſiſtẽce and helpe of Gods moſt holy ſpirit, whom I moſt inſtantly deſyre ſo to direct my pen, that I maye wryte all thing vnto the glory of God, and the profyt of hys holy churche. Fyrſt it is requiſyte, that he whyche entendeth to praye, conſydereth depely with hymſelfe his ſtate and caſe wherin he ſtandeth. If he doth thus, then ſhall he fynd that to be true, which the Pſalmographe wryteth: Euery man that lyueth, is nothyng but altogether very vanitie. Agayne, the children of men are bayne. They are lyers and falſe, in ſomuche that yf thou putteſt them and vanitie together in a ballaunce, vanitie wyll ſurely wey them vp. All fleſh is graſſe, and all his glory is lyke a floure of the feld. Moreouer he ſhall eaſily perceaue that all hys ſenſes and thoughtes are prone to euel, and that he is not hable of hymſelfe to thynk a good thought. Agayne, he ſhall ſhortly vnderſtand that hys heart is wycked and inſcrutable, and that there is no whole parte in hym from the top of the head to the ſoole of the foote, but that in all hys thoughtes, wordes and dedes, he is a very ſynner and greuous offender of the diuine maieſtye. Thus muſt he fyrſt of all, when he entendeth to praye, conſyder with hymſelf what he is, euen a very ſynner, a tranſgreſſour of Gods precepte, a breaker of the diuyne lawe, and a wycked doer in all hys actes.

Eyght thinges are to be conſydered in the prepara cõ of prai er.

He that entendeth to praye muſte fyrſt conſyder in what caſe he ſtandeth.

Pſa. xxxviii.
Pſal. lxi.

We are all bayne wicked & ſinful.

Eſai. xi.
Gene. vi.
ii. Corin. iii.
Ieremi. xvii.
Eſai. i.

This conſyderacyon fyrſte of all is very neceſſary, For it bryngeth a man to the knowledge of hymſelfe, and maketh hym the more deſyrous for to praye, that he maye be deliuered from this great enormitie. Certes except a man doth fyrſt of all on this wyſe iudge, vnderſtande and perceaue of hym ſelfe, he can neuer be truly bente for to praye. For who deſyreth the health and warmenes of clothe, that feleth no colde? who longeth for meat and drynk, that is not hungry and thyrſty? who wiſheth health that is not ſycke? who prayeth for remiſſion of ſynnes, that fealeth not hymſelfe to be a ſynner? Woulde Ezechias haue prayed for health and longe lyfe, yf he had not felt hymſelfe ſycke and at the point of deathe? Woulde Salomon haue deſyred wyſdom for the ryghte gouernaũce of hys people, if he had not perceaued, that he had had nede of

The knowledg of ourſelues maketh vs to haſt vnto Chryſte, and to ſeake remedy.

iiii. Reg. xx.
Eſai. xxxiii.
Ezechias.
ii. Para. i.
Salomon.

 woulde

ii. Reg. xii. Psalm. l. Dauid. it? would Dauid when he had played the adulterer with Bethsabe the wyfe of Vryas, so greatly haue lamented his sin, if he had not knowen him selfe to be a greuous synner? wolde the poore Publicane contrary *Luke. xviii. Publicane.* to the maners of the proude Pharise haue stande a far of, beyng afraid to lyft vp his eies, and knocking his brest, saying: O God be thou mercyfull vnto me a synner, yf he had not knowen hymselfe to be ful of syn, *Luke. vii. x. Mary Magdalene.* misery and wretchednes? Would Mary Magdalene haue ben so desyrous of Christes company, yf she had not knowen her self to be a miserable synner, and Christ a bounteous Sauiour? Nay verely. Therfore the next and most redy way for a man to prepare hymselfe to praye aryght, and with a feruent spiryte and hungry mynde, is to knowe and graūt himself to be a sinner, & that therfore he hath great nede to pray.

¶ The xiiii. Chapter.

The mercye of god alone deliuereth vs from our misery. SEcondly, when he hathe once thorowly debated and beaten with himselfe hys owne mysery, wretchednes, synne and abhominacio, and perceyueth that to be deliuered therof, ther is no other waye, but only by the mercy of God thorowe prayer, he must streyghte wayes set before hys eyes the Cōmaundement of God, which after the knowledg and confession of his synne commaundeth hym to praye. And here ought he not a lytle to reioyse. For who, whan he hath once offended God, durst be so bolde as once to desyre pardon of his offence, & to pray vnto God for mercy, yf God himselfe had not commaunded hym so to do? Verely no man. For the transgression of Gods commaundement doth so confounde the consciences of the transgressour, that it soner dryueth hym vnto desperacion, then to any hope of help or fauour. This is wel proued by Adam, which, when he had once broken Gods precepte in Paradyse, fled streyghte wayes from the face of God, hyd him, and sought all meanes possible no more to come in to hys syght. Howe was Caym also confounded in his conscience when he had killed hys brother Abell, though there was yet no law raygnyng? Was he not stryken with such feare, that he sayd: Euery one that fyndeth me, will kyll me? was he not ashamed so greatly of hys manslaughter, that he sayd, myne iniquitie is greater then I maye deserue forgeuenes? Hyd he not flye from the face of the Lorde, so farre as he myght? Agayne, was not Judas so ashamed of hys dede when he had sold Christ to the Bishops and head priestes, that he brought the mony agayn to them, and sayd, I haue synned, betraying the innocent bloud? Did not sinne so confound and slaie his conscience at the last, that he went and hanged vp himself, and when he was hanged, did not he brast a sunder in the middes, and all his boweis gusshed out? Who beyng a Traitour dare come before? kynges maiestie to desyre pardon of his offēce? Yea who rather beyng fauty in that detestable synne, flyeth not from hys graces presence into straunge countreyes, that he maye be free and without punishment? For the rewarde of synne is deathe. Therefore I saye ought he that

Gene. iii. Adam. Gene. iiii. Cayne. Math. xvi. Judas. Actes. i. A goodly example. Rom. vi.

knoweth

knoweth and graunteth himselfe to be a sinner very muche to reioyce that God for his offence hath cõmaunded hym to pray, which els durst nothing lesse thã once to attempt for to approch before the diuine maiestie with any kind of prayer, and when sin shal labour according vnto the nature therof for to cõdemne the conscience, and to expell from the hart al faith, confidence, and trust in God, than to erect, eleuate & lyfte vp himself by geuing sure and vndoubted fayth to the cõmaundement of God, which cõmaundeth hym to pray, ẅ thys perswasiõ, ẏ God hath not cõmaunded him for to pray in vayn. He must therfore put these and such lyke cõmaundementes euer before his eies, Aske, Seke, Knocke, watch, pray. Again, cal on me in the day of trouble. Come vnto me all ye ẏ labour and are laden. Al ye ẏ thirst come vnto the waters. And ye that haue no money make hast, by and eate. Come & bye wythout mony, and ẅout any marchaundise, wine and milke. These most gentle and louing commaundemẽts of God cõfort the sorowful minde of the sinner greatly, & engraffeth in hym a certain gladnes & hope for to obtai remissiõ of his sines, seing ẏ god so boũteously cõmandeth hi to pray

The nature of sinne.

Matth. vii.
Psal. l.
Matth. xi.
Esay. xliiii.

¶ The .xv. Chapter.

THirdely when he hath on this maner pondered the commaundement of God, wherwyth he is prouoked to pray, than doeth conuenient tyme require ẏ he also cõsidereth ẏ most louyng, gentle, & bounteous promyses of God, in the whych he promyseth for to heare vs and to graunt vs our peticyons. For what doeth it profit for to aske & not to obtayne? If God had onely commaunded vs to pray, & not also promised for to heare vs, & gẽtely to geue vs our desires, what greate pleasure had he done for vs? what had he done for ẏ which we had nede once to say, Lord, God a mercy? what singular benefite had we receyued of hym? But although ẏ cõmaundemẽt to pray putteth vs in good cõfort, yet whan we are promysed also graciously to be heard, this maketh vs vnfaynedly to reioyce & seriously to triũph. This maketh vs to put out of our hart al doloure and sadnes, & to be replete ẅ al mirth and gladnes. The promises of God bryng quietnes to ẏ cõscience, cherefulnes to the hart, tranquilite & peace to ẏ soule. No man is able to expresse how much and how great ioy lieth buryed vp in the diuine promises, & how feruent consolacion the sinner taketh by ẏ hearing of them. What ioy thinke ye was thys vnto Adam for to heare after his offence, ẏ the son of God should be borne of a pure mayde, and tread downe ẏ Serpentes head, that is, subdue Satan and deliuer Adam with al his posteryte from his tyranny, bring thẽ agayn into ẏ fauour of God, & make them heyres of eternal glory? What cõfort I pray you was this to faithful Abraham for to heare ẏ in his sede al nacions of the earth shoulde be blessed? What a great pleasure was thys to ẏ Israelites, whẽ they wer greuously stinged & slayn of ẏ fyry Serpentes for their dysobedience, to heare this promise of god: Make a brasen Serpẽt, & set it vp for a signe

The commaundemẽt to pray without the promyse to here auaileth litil

The promyses of God bringeth quietnes to the conscience.

Gene. iii.

Adam was greatly comforted by the sede promised.

Gene. xxiiii.

Abraham.

Num. xxi.

Israelites.

Iosua.i. he that is striken and loketh vpon it, shall liue? What exceading comfort receiued Iosue by this promise of God vnto him? I will not leaue thee neither will I forsake thee. Be therefore stronge and take a good hart vnto thee? As I may come nerer to our matter, how muche ioye, consolacion and pleasure haue the faythful fealte of this one promise of God: Euery one that calleth on the name of the Lord, shalbe saued. Ioel.ii. Actes.ii. Rom.x. Therfore in this behalfe the promises of God must be earnestly weyed ponndered and considered. In them must we rest daily as in a moste sauft Herboure. In them must we repose our selues. In them must be all oure delighte, pleasure and felicite. The chiefe promises concerning Prayer are these. Delight thou in the Lord, and he shall geue thee, the petitions of thy hart. Cal on me sayeth God, in the day of thy trouble, and I will deliuer thee, and thou shalte honour me. Agayne he sayeth: Seing that he hath put his trust in me, I wil deliuer hym, and I wil defende him, in asmuch as he hath knowē my name. He cryed vnto me and I will graciously heare hym, I am with him in tribulacion, I wil deliuer him and glorify hym. With the length of daies will I replenish hym, and shewe hym my sauing health. Christ also sayeth: Come vnto me al ye that laboure and are laden, and I shal refreshe you. Euery one that is athirste, let hym come to me and drynke. Agayne, aske, and it shalbe geuen you. Seke and ye shal fynd. Knocke and it shalbe opened vnto you. For euery one that asketh, receiueth, and he that seketh, fyndeth, and to hym that knocketh, it shalbe opened. If ỳ son asketh bread, of any of you, which is his father, wil ye profer hym a stone? or if he asketh fishe, wil ye geue him a serpent? or if he aske an Egge, wil ye profer hym a Scorpion? If ye than which are euil, know how to geue good giftes to your children, how much more shal your heauēly father geue the holy goost to them that desier it of hym? These and such lyke promises of God, must he that intendeth to praye set before hys eyes, that he comforted with the remembraunce of them, may with the more frāche courage geue himselfe to godly and deuout prayer at all tymes.

The promises of God are our onely comforte. Psal.xxxvi. psal.xlix. psal.lxxxx. Math.xi. Iohn.vii. Matb.vi. Luke.xi.

¶ The.xvi.Chapter.

Faith geuē vnto the promises of god establisheth the mynde. Titus.i. Psal.cxliiii. Esay.xl. Note well. Without fayth: gods goodnes profyteth vs no thyng at all. Marke this example.

FOurthly when he hath on this maner confirmed and establyshed his mind vō the cōtemplacion and beholding of ỳ diuine promyses, he may not dout any thyng at al of them but faythfully beleue and vndoutedly perswade himselfe that they are true, in asmuch as they are the promyses not of man but of God, which cannot lye, whiche is true, yea which is the selfe trueth, which is faythful in al his wordes, and holy in al hys workes, whose worde and trueth also abyde for euer and euer. For though God be neuer so mercyfull, and bounteous in gyftes, yet if we do not beleue that hys mercy & bounte pertayne also to vs, we are neuer ỳ better. Let it so be, that whan a traitour for hys offence committed against ỳ kinges maiesty, flieth beyonde ỳ seas into a straunge coūtrey because he wil eschewe ỳ daūger of the law, & escape ỳ paine due

for

for his offence, the kinges grace hath pitie on him, pardon his faultt, & sende ouer his letters vnto him, wherein is declared the kinges greate mercy and gentlenes toward him, and willeth him to returne into his natiue country, and there agayn to enioy the benefites of the same, and of all other thinges that he possessed before, yea and that with no lesse fauoure, thā he did in times past, whan he was most estraunged frō ẏ fault of treason: if the Traitour not beleuing ẏ wordes of the most gracious and free pardon, would contemne and despise it, recountynge it to be but a vaine gloose, and of no trueth, what should the kynges gentlenes in this behalfe profite hym? The king is merciful, but the traytour is vnfaythfull. Therfore receiueth he no commodite by ẏ kynges pardon. And yet is not the fault in the kyng, but in the traytour, which beleueth not ẏ glad and merye tidinges. Agayne: Be it in case, ẏ a cunning and learned Phisition come vnto a sicke man, promising hi helpe and deliueraunce of his disease, and yet if the sicke person beleueth hym not but setteth nought by hym, and despyseth his medicines what doth it profit him? what is he holpen by the presence of the Phisicio, be he neuer so cunnyng? what doeth the readines of helpe profit hym, if he refuseth to take and enioy it? Verely nothyng at al. In like maner bee God neuer so merciful and bounteous, and neuer so ready to helpe vs, yet if we beleue hym not to be so, his mercy, bounty & assistence profite vs no thing at al. The Psalmograph sayeth not onely, ẏ Lord, is nigh to all that cal on hym, but he addeth, to al that cal on him in trueth. What is it to call on God in trueth, but to beleue earnestly ẏ he will truely performe his promises, and do in al thyngs as he hath promysed? Agayne, Dauid sayeth: Mercy and trueth haue met together, righteousnes and peace haue kissed one another. What is this, mercye & trueth haue met together but ẏ as God is merciful in making his promises, so is he true in performynge thē? Agayn, what meaneth this, righteousnes & peace haue kissed one another, but onely to shewe, that the ryghteousnesse of God in fulfilling his promyses, and the tranquilite of conscience haue ioyned themselues together in the hartes of the faythfull. Therefore if we do not obtaine the high treasures and greate pleasures that God hath promised, let vs impute it to nothing els but only to our vnfaythfulnes. For S. Paule sayeth, wythout faith it is not possible to please God. He that commeth to God, sayeth he, must beleue ẏ God is, & that he is a rewarded to thē that seke him. Againe, we being iustified by fayth haue peace toward God through our lord Jesus Christ, by whō also it hath chaunced vnto vs, that by fayth we should be broughte into thys grace, wherin we stande, and reioyse vnder the hope of the glorye of God. S. James also sayeth, If any man wanteth wisedome let hym aske of hym that geueth it, I meane God, which geueth to al men without doublenes, & casteth no man in ẏ teth, & it shalbe geuē him. But let hym aske in faith and wauer not. For he that doubteth, is like ẏ waues of ẏ sea, tossed of ẏ winde, & caryed to violēce. Neither let that mā thinke

Another example.

Psal.cxliiii.

To cal on god in truth what it is. *Psal.lxxxiiii.*

Percy and trueth haue met together, righteousnes and peace haue kissed one another, is expounded.

Heb.xi.
Rom.v.

Iacob.i.

that

Marke.xi. that he shal receiue any thing of God Christ also saith, Whosoeuer shall say to this mountayne, take away thy selfe, and cast thy selfe into ỳ sea and shal not wauer in his hart, but shal beleue that thys thinge which he sayeth, shall come to passe, what soeuer he sayeth, shall be done vnto him. Therfore I say vnto you, what soeuer ye desire when ye pray, beleue that ye shall haue it, and it shall be done to you. Agayne he sayeth,

Haue ye the fayth, of god in you, is expounded. Haue ye the faith of God, that is to say, a sure perswasion and cõfidence of the promyses of the grace and mercy of God, and learne ye to assent and agree to the promise of God, which thing if ye shal do, verely I say vnto you, al thynges that ye aske whan ye pray, beleue that ye shal receiue them, and they shal chaunce to you, as he sayeth, all ỳ euer ye aske whan ye pray, beleue that ye shal haue them, and they shal chaunce vnto you. We read ỳ whan two blind men desired Christ to make thẽ se to see, he sayd vnto thẽ, do ye beleue that I am able to do thys thynge? They answered, we beleue Lord. Than sayed Christ vnto them, according to your fayth, be it to you. And their eies wer open. Agayne whã a certayne man brought his son to Christ for to be healed, Christ said to him: If thou canst beleue, al things ar possible to hym that beleueth. In

Math.x.

Marke.ix. diuers other places we reade, ỳ Christ said to them whõ he healed. Be it vnto thee according to thy fayth. And thy fayth hath saued thee. For

Fayth. by faith are we maried to God. By faith are we made the sõnes of god

Luke.vii. By fayth al good things chalise vnto vs. Therfore ỳ we may be partakers of the comfortable promises of God, let vs earnestly beleue them,

Math.xv. beyng perfectly perswaded that whatsoeuer God hath promysed, he

Oze.ii. wil surely fulfil it. For he is ỳ trueth, which can neyther lie nor deceiue,

Iohn.i. but graciously al things aboundantly to thẽ ỳ aske in fayth. Theophilacte

Gala.iii. hath a very golden and notable saying, which is this. The foundacyon

God is that trueth which can neyther lye nor deceaue. and grounde of al prayer is fayth. For except a mã doeth beleue, ỳ he shall receaue ỳ to his profite, which he asketh, ỳ praier ỳ he maketh is vayne.

In Lu.cap. xviii. But if it be so that we are yet weake, and haue no sure trust of the clemency and greate goodnes of God towarde vs, nor cannot perswade our selues that our prayer is heard, but doubt and wauer peraduenture of the diuine promises, than after ỳ exãple of the Apostles let vs praye,

Luke.vii. Lord encrease our fayth. Yea let vs vỏ teares cry out and say vỏ the father of a certayne chylde: I beleue Lord, succoure & helpe myne incredulite and vnfaithfulnes. And ỳ mighty ruler, which is a mercyful and

Math.ix. *Exo.xxxiiii.* gentle God, pacient, long sufferyng & true, which kepeth mercy, which taketh away iniquitie, wickednes and sin, wil surely haue mercy on vs

Esdr.ii. and encrease fayth in vs. For the power of the Lord shalbe with them which seke him with al their affect, hart and mynde.

¶ The.xvii. Chapter.

We muste aske al thigs in the name of Chryst. Fyrstly whan we aske any thyng of God, we maye not aske it in our own name, in our own dignite and worthynes, in our own iustice & righteousnes, in our own good dedes & merites, in our owne

innocency

innocency and purenes, but in the name of Chryst. What is it to aske in the name of Chryst, but onely to confesse that for our owne dignite and worthynes, we are not worthy to be heard, and therfore desiring to obtayne mercy, grace, fauoure, and remission of our synnes, we approche vnto the throne of God with oure faythfull prayers, not in oure owne name, but in the name of Chryst, that is to say, in Chrystes dignite, worthynes, iustice, righteousnes, innocency, purenes, good dedes and merytes. And for hys sake and for hys goodnes do we desire to be heard, and to haue our peticions graunted. This is a great comforte for them that shal pray, that though they be imperfect, yet is Chryst perfect, and his perfection is their perfection, though they be vnrighteous, yet is Chryst ryghteous, and his righteousnes is their righteousnes, though they be vnholy, yet is Chryste holy, and hys holynes is their holines, though they be voide of perfect good workes, yet hath Chryst perfecte good workes, and his good workes are their good works, if they leue their vngodlynes, turne from their wicked wayes, and studye to lyue innocently, and therfore nede they not feare for to praye, but boldlye to aske al things in the name of Chryst. Our righteous aduocate, saith S. Gregory, shal defende vs ryghteous in the iudgemente, because we do both knowledge and accuse our selues vnrighteousse. Therefore not in our owne wepinges, not in our owne actes, but in the allegacion of oure aduocate let vs trust. Hereto pertayneth the saying of S. Austen. The prayer which is not made by Chryst, doeth not onely not put away synne but also the prayer it selfe is made very syn. Chryste sayeth, whatsoeuer ye shal aske in my name, that wyl I do, that the father may be glorifyed by the son. If ye aske any thyng in my name, that shal I do. Agayne if ye abide in me, and my wordes abide in you, aske whatsoeuer ye wil, and it shalbe done to you. In another place also he sayeth: Verely verely I say to you, whatsoeuer ye shal aske the father in my name, he shall geue it you. Hitherto ye haue asked nothing in my name. Aske and ye shal receaue, that your ioy may be perfect. Thus see we that in Christs name we must aske al things. For there is none other name geuen vnto men vnder heauen, wherin we must bee saued, but onely thys name of Iesus Chryst. Euery one that calleth on thys name shalbe saued. For the name of the Lord is a strong tower and valeaunt Bulwarke, vnto that doeth the righteous, that is, the faythful man flye. Blessed is that man, which trusteth in the name of the Lord, and hath no respect vnto vanities and false made fantasies. Moreouer Dauid, although God praiseth him greatly, and sayeth, that he hath fonde Dauid his seruaunt euen after hys owne hart, yet did not he, when he prayed, desier to be heard for hys owne name, and for hys owne righteousnes and vertue, but he prayed on this maner, Lord heare my prayer, heare my requeste for thy truethes sake, yea fauourably heare me for thy ryghteousnes. Again: In the O Lord haue I trusted, let me neuer be cõfounded, but deliuer me in thy righteousnes. My strẽgth & my refuge art ỹ, and for thy

what it is to aske in the name of Chryst.

A comfortable saying for synners.

In Eze. Lib. i Hom. viii.

In. psa. cviii.

Iohn. xiiii.

Iohn. xvi.

Actes. iiii.

Ioel. ii. Pro. xviii. Psal. xxxix.

Dauid.

Psal. xlii.

Psal. xxxi.

names

Pſal. xxiii. names ſake ſhalt thou leade me forth & norriſhe me. For thy names ſake Lord ſhalt thou be merciful to my ſin, for it is much. O God for thy names ſake ſaue thou me, and in thy vertue deliuer me. Helpe vs O God our Sauioure, and for the glory of thy name O lord deliuer vs, and be merciful to our ſinnes for thy names ſake. Beholde he deſireth not the fauoure of God for hys owu ſake, for hys owne name, ryghteouſneſſe, trueth and vertue but for Gods name, for Gods ryghteouſnes, trueth and vertue. Now who is the righteouſnes of God, but Jeſus Chryſt the ſon of God, which alone is founde righteous among me? As paul witneſſeth, He is made of God our wiſedome, righteouſnes, ſanctification and redemcion, that as it is wrytten, he that reioiceth, may reioice in the Lord, who is the trueth of God, but he which ſayeth of himſelfe I am the way, the trueth and the lyfe. No man commeth to the father but by me? who is the vertue of God, but he that hath done no ſynne, nor in whoſe mouth any gile was founde, which is Chryſt? S. Auſten wryteth of Chryſt on this maner, I am, ſayeth he, the way, trueth and lyfe. No man commeth to the father but by me. As thoughe he ſhoulde ſay, wilt thou walke? I am the way. Wilt thou not be deceaued? I am the trueth. wilt thou not dy? I am the lyfe. This doeth thy Sauioure ſay to thee, there is none other, to whom thou mayeſt go, but vnto me. There is no way that thou canſt go, but by me. S. Ambroſe alſo ſayeth: Chryſt is our mouth, by the which we ſpeake to the father: our eie, by the which we ſee the father: our ryght hande, by the which we offer to the father: which Chryſt except he be oure interceſſoure, neyther we, nor all the Saintes can haue any thyng to do wyth God.

Pſal. lxii. Pſal. lxxviii. The righteouſnes of God in Chryſt. i. Cor. i. Ieremy. ix. The trueth of God. John. xiiii. The vertue of God. i. Pete. ii. Trac. xxii. in Io. cap. v. Lid. de Iſaac et anima.

So that for Chriſtes ſake and not for his owu did Dauid, although both godly and vertuous, yea and dearly beloued of God, deſyer to be heard, and to haue the Petitions of hys hart graunted. But it may be obiected. Dauid alſo prayeth on this maner. Heare O Lorde my righteouſnes, and geue attendaunce vnto my prayer. Let thy iudgements come forth from thy face, let thine eies ſee equite. Thou haſt proued my harte and viſited it in the nighte, thou haſt tryed me wyth fyer, and yet hath there none iniquite be founde in me. Agayne, I wyl be wythout ſpot with him, I wil kepe me from iniquite, and the Lord ſhal reward me accordyng to my ryghteouſnes, and accordyng to the purite of my handes in the ſyghte of hys eyes. Alſo in another place, Judge me O Lord, for I haue walked in my innocency. In theſe and ſuch like Dauid layeth out hys owu innocency, purite and ryghteouſneſſe, & ſeemeth to deſire to be heard for them. I anſwere if Dauid deſired to be heard for his owu ryghteouſnes, than ſhould he fyghte wyth hymſelfe, where in many and diuers places he confeſſeth hys ſyn and cleaueth onely to the mercy of God, deſireth to be heard for the ryghteouſnes, trueth and vertue of God, and not for hys owu ſake. Enter not into iudgement, O Lorde, ſayeth he, with thy ſeruaunt, for no man ſ liueth ſhalbe iuſtified in thy ſyght. How than could he ſet out his owu ryghteouſneſſe before

Pſal. xvi. An obiectiō for Dauids ryghteouſnes wyth an anſwere to the ſame. Pſal. vii. Pſal. xxv. Pſal. cxiii.

God,

God, that he might be iustified by it: What shal we then say to this matter? I answere, yea and that not without the authorite of the holye Scriptures and the minde of the auncient Doctors, that as in diuers other places of the Psalmes, so in these and such like he speaketh in the person of Christ, and not in hys own. He speaketh of Christes innocency, purite, righteousnes and vertue, and not of hys owne. He representeth Christes person, and not hys own. When he speaketh in his own person he graunteth himselfe alwayes a synner, seketh health of God, and desireth not to be heard for hys own ryghteousnes, but for Gods ryghteousnes, which is Iesus Christ. So that in Christes name he offered by hys prayers vnto God the father, as all the faythful ought to do. For Christ is that lãbe wythout spot. Christ is that lambe of god, which taketh away the sin of the world. Christ is that dearely beloued son, for whose sake God the father is wel pleased with man. Christ is ỹ Bishop, which is godly, innocent, vndefyled and segregate frõ synners Christ is the dore, by whom alone we must come to the father. Christ is that Sauioure which saueth hys people from their synnes. Christe is he by whom grace and verite is shewed vnto vs. Christ is he, which by his most precious bloud hath reconciled vs to God the father Christ therfore is he, in whose name that is, in whose dignitie, righteousnesse, innocency, vertue and puritie, we must offer vp our praiers to God the father. For all our ryghteousnesses compared to the iustice of God, are lyke a cloth polluted with menstrue. That we are not able to obtayne any thyng of God for our own righteousnes, it is manifeste by these wordes which God himselfe speaketh by his Prophete Esay, I am, I am he, which putteth away thine iniquities, yea & that for myne owne sake. (Marke ỹ he sayeth, for myne owne sake.) And wil remember thy synnes no more. Put me in remembraunce, and let vs be iudged together. Tel me if thou hast any thyng wherby thou mayest be iustifyed. Again: For my names sake, wil I put away mine anger. For mine own sake, yea for mine own sake wyl I do this, that I may not be blasphemed and euil spoken of. In the name of Christ therfore let hym aske, that entendeth to obtayne any thyng of God the father, as S. Paule sayeth, whatsoeuer ye shal do in worde or dede, doe all thynges in the name of the Lorde Iesus, geuinge thankes to God the father by hym. And so doing, let him not doubt, but that he shal obtayn al good things according vnto his hartes desyre.

Note thys solucion.

Exo. xii.
Iohn. i.
Math. iii.
Heb. vii.
Iohn. x.
Math. i.
Iohn. i.
Colloſ. i.
Eſai. lxiiii.
Eſai. lxiii.
Eſai. xlviii.
Colloſ. iii.

¶ The. xviii. Chapter.

Surely, he that entẽdeth to pray, must earnestly prouide that he aske thal thynges according vnto the wyl of God. He may not aske after his own fantasy, wyl and pleasure, but after the wil of God. For our wil in comparyson of Gods wil, is neuer good, but euil or prone to euil. For we know not what we should pray, as it berõmeth vs. Therfore whatsoeuer we aske, we must refer it vn-

All thynge must be asked according vnto the wil of God. *Rom. viii.*

to the wil of God, & be contented to be ordered in al things accordinge vnto his most holy wil, as Christ taught vs to pray in the. Pater noster Let thy will be fulfilled as in heauen, so likewise in earth. Christe also himselfe for to geue vs an example, when ỳ houre of his passion began to draw nigh, prayed vnto his father on thys maner: My father, if it be possible, let this cup go away frō me: Not withstāding let not mine but thy wyll be fulfilled. The Leper also sayd to Christ, Lorde if thou wilt, thou mayest make me whole. Here ỳ Leper desired to be clensed of his Leprosy, yet he referred his requestes vnto Christ, either to bee graunted or denied. So it becōmeth vs in lyke maner to aske al things accordyng vnto ỳ wil of God, & whatsoeuer we desier, euer to submyt and refer it vnto Gods wyl, which knoweth best, what we haue nede of, and what is most necessary for vs, before we pray. For we haue not a greater war nor an harder fight in thys world, than the battaile and stryke of the spirite, and of the flesh, which two are al wayes so at debate, ỳ the hatred betwene thē cā neuer be apeased. For as the flesh lusteth agaynst the spirite so doeth the spirite fyghte very valeauntlye agaynst the wycked, fierce and cruell violence of the flesh, and are euermore, as the Apostle wytnesseth, one agaynst another, so ỳ we cannot do those things ỳ we would, in somuch ỳ we are compelled to try out wyth the Apostle: O wretched and vnhappy that I am, who shal deliuer me from thys body bonde vnto death? How euil it is to folowe our own wyll, negiectyng in ỳ meane season the good pleasure of God, diuers Hystories of the holy scriptures shew. King Saul thought that he had done wel, when he perceiuing the people to go away from hym, offered burnte offrynges to the Lord in the absence of Samuel, saying that he did it to pacifye the Lorde, and that he was cōpelled to doe so. But Samuel sayd vnto hym, thou hast done folyshly, neither hast thou kept the commaundementes of the Lord thy God which I commaunded thee. Again God cōmaunded Saul to slay Amelech, to destroy al that euer there was, not to spare one, not to couite any thynge of theyr goods, but to kyl man, woman, chylde, sucking babe, ore, shepe, camell, asse and whatsoeuer could ther be founde besides. But Saul folowig hys own wyl more then ỳ wyl of God, spared Agag the kyng of Amelech alyue wt the best flockes of shepe, orē. catel, & al ỳ euer was faire he spared, & would not destroy thē, but what soeuer was vile & of no price, ỳ he destroyed. Whā Samuel came vnto hym & sayed, what voyces of beasts do I heare here? He answered ỳ peple haue brought thē frō Amelech. They be ỳ best & fattest of al ỳ flocks, & thei be reserued to be offred vnto ỳ Lord: But Samuel sayed vnto hi Because ỳ hast cast away the word of ỳ lord, ỳ lord hath cast away thee ỳ thou be no more kyng. Will the Lord burnt offrynges & sacrifyces and not rather ỳ it may be obeied vnto hys worde? Obedience is better then Sacrifyces, & to geue eare to ỳ Lordes cōmaundemēt is more thē to offer ỳ fat of wethers. What goodly excuses had kig Saul here to couer his faulte, and to make hys wil

Math. vi.

Math. xxvi.

Math. viii.

☞

Math. vi.

The spirite and the flesh can neuer agree.

Gala. v.

Rom. vii.

How euil it is to folowe our own wyls and good ententes.

i. Reg. xiii.

i. Reg. xv.

will vnto carnall iudgementes to appeare very vertuous and godly? For all that euer he did, was done to honor God, to sacrifice and offer oblacions to God. Yet God casteth away that will, which is contrary to his will, seme it neuer so godly, vertuous and good in the syghte of fleshly wyse men. Yea cursed be all good wyls, all good zeles, all good intentes that fight with the worde of God. Oza also thought he had doe well when he seeyng the arke of God in iopardy of fallyng oute of the wayne, steyed it with his hande, yet for all hys good wyll, because he touched it, was he stryken of the Lord, and streyght way dyed. Lykewise Ozias in lyke maner of a good intente would haue taken vpon him to burne incense vnto the Lord, but Azarias the Priest said boldely vnto hym, it is not thyne office Ozias to burne incense vnto the Lorde, but it pertayneth to Priestes the sonnes of Aaron, whiche are consecrated to such ministrey and seruice. He commaunded hym also to go out of ỹ sanctuary, and told hym that that which he had done, shuld not turne vnto his prayse of the Lord God. And immediatly after for hys disobedyente presumption, he was stryken wyth leprosy, and so beeyng caste out of the house of the Lord, he continued a Leper euē vnto his death. The Iewes did put Chryst and hys Apostles to death of a good zele, wyl, intente and purpose. The tyraunites which dyd slay the holy martyres thought they dyd well. The bloud soupers also, whiche at thys tyme persecute Chrystes gospell vnder the name of Heresy, and cruelly slay and shed the bloud of the true Chrystians vnder the preterte of persecutyng Heretikes, perswade themselues that they do well, and thinke they meryte greatly in the syght of God, as Chryste sayeth. The tyme shal come that they which kyll you, shall thynke that they do an hygh seruice vnto God. Whyle we folow we our owne wyll doe commit many absurdities and vnsitting thynges. Therefore whatsoeuer we doe, we muste haue a respecte to the wyll of God, and make ours conformable vnto it, lest we hepe vp damnacion vnto our selues in all oure peticions prayers and requestes. We must aske accordyng to the wyl of God. He that doeth other wyse, doeth euill, and therefore he obtayneth not that which he desyreth, as S. Iames saieth: Ye aske, and haue not, because ye aske amysse, for to consume it vpon your volupteousnes. If he doeth obtayne it, vndoubtedly it is to hys greater damnacyon. Therfore let vs aske accordyng to the wyll of God. So may we be sure to haue our hartes desyre, as S. John sayeth. Thys is the truste we haue in God, that if we aske any thyng accordyng vnto hys wyl, he heareth vs. And if we know that he heareth vs, what soeuer we aske, we know we that we shall haue the petityons that we desyre of him. And that we may do it fruitefully, let vs pray wyth the Psalmograph, Teach me O lord, to do thy wil, for thou art my God. So shal God worke his good pleasure in vs.

God casteth away that wil which is contrarye to his wil, seme it neuer so good and godly. *ii. Reg. vi. ii. Pa. xxvi.*

Good intēts not groūded on gods worde, are the authors of all euill.

Iohn. xvi.

Iacob. iiii.

i. Iohn. v.

Psal. cxiii.

¶ The xiii. Chapter.

We may appointe God no time.

MOreouer although in our prayers we aske al thinges accordyng vnto the wil of God, yet may not we appointe God the tyme of obtaining these thinges. We must pray and aske, but our peticions we must refer and commit to God for to be graunted, whā it shal be his most godly pleasure. For he knoweth what is moste fit for vs better thā we do our selues, and he wil vndoubtedly graunte vs those thinges that we aske, or els much better, whan he seeth his time. Therfore let vs lift vp our eyes vnto him, which dwelleth in the heauens. And as ẏ eyes of seruauntes are euer on the hands of their maisters, & as ẏ eies of the handemayde are all wayes on the handes of her maistres, so let our eies be bent euer vnto the Lord, vntil he hath mercy vpon vs. Let vs aske, and paciently abide his diuine wil, and surely we shal not be deceiued of our desires. But if we shal appoint hym ẏ tyme and wil ẏ he be obedient to our wyl, rather then we to his, thā doe we tempt hym, & prouoke hys anger agaynst vs. Example haue we in the Hystory of Judith, where we read ẏ whan the Israelites had ben long oppressed of Holofernes & his army, and had cōtinued many houres in their prayers, cryng vnto ẏ Lord for helpe, and yet perceaued none at al at ẏ hand of God: They al consented that if God did not helpe them wtin. v. dayes, they woulde geue ouer both themselues and their citie vnto Holofernes & his people. But whā Judith that vertuous woma heard of it, she sayd: Why haue ye consented to geue ouer ẏ citie vnto ẏ Assirians, if helpe cōmeth not vnto you frō the Lorde wtin fyue dayes? What are you ẏ thus tempt the Lord. This is not a saying for to prouoke mercy, but rather to stirre vp yre, and to kyndle furor. Haue ye appointed the tyme of the Lordes merey? and haue ye appointed hym a day at your pleasure? But seing the Lord is patient, let vs repent, and be sory for this thyng, & let vs desire his fauour with weping teares. Thus see we that it is no smale offence, be our peticions neuer so righteous, for to appoint God the tyme. For that appoyntment of tyme declareth vs to be vnfaythful. It sheweth that we haue no ryght perswasion of God. It is a manifest argument, ẏ we depende and hange vpon gods goodnes and mercy only for our carnal profyt and auaūtage. It maketh euident, ẏ we do no longer regarde God, than he satisfieth and fulfilleth our lustes, pleasures, and desires. Therfore let vs do, that we are commaunded, that is, humbly offer vp our prayers to God, with submission of mynde, powre out oure hartes before hym, & with vnfayned teares lament our cause vnto hym, nothyng doubtyng, but ẏ according to his most godly promyse he wyll heare vs, graunt vs those or els better thynges, when it shalbe hys pleasure. And if God semeth to withdraw his helpe frō vs at any tyme and not streyght wayes to graunte vs our requestes, let vs not dispair, nor fal frō the true confidence, trust & hope in the most comfortable promises of God therfore, but rather be the more earnest and importune in asking, being perswaded that God only differreth and prolongeth the accomplishment of his most fatherly

Psal. cxxii.

Iu. vii. viii.

What is to be done, if God graunteth not vs oure desyres straightwaies.

promise,

promise, because he wil try our faith, whither it be ryght, constant, and stedfest or not. Dearely beloued, sayeth S. John Chrysostome, whan I say, pray vnto God, beseche hym, and wayt vpon hym, thou sayest: I haue prayed once, twyse, and thryse, yea and .x. tymes and xx. times and what haue I receiued, saiest ỹ? Go not thy way, til thou receauest for the ende of the thynge asked, is the receiuing of hym that prayeth. Than cease thou, whan thou hast receaued yea rather neyther cease, thou than, but styll perseuer and continue, geuing thanks for ỹ which thou hast receiued, ỹ which thou hast taken, may continually remayne with thee. Let vs folow the woman of Canane, which, as it woulde appeare, being denied of her peticions diuers tymes, at ỹ lest receiuig but smale comfort at Chrystes hande, would not cease, but stil continued in makyng suite and supplicacion for the health of her doughter, til at the last she heard this swete and comfortable voice, O womã great is thy fayth. Be it vnto thee, as thou wylte.

Math. xv.

The woman of Canane is to be folowed.

¶ The .xx. Chapter.

The last of al, which is to be considered in the preparacio of prayer, is so necessary, that wythout it, all the other are but vain, and nothyng to the purpose. And it is thys, that whansoeuer we entende to pray, we do first forgeue such as haue offẽded vs, or els by no meanes can we obtayne remissiõ of our synnes and fauoure at ỹ hand of God. Therfore we do on this maner pray in ỹ Pater noster: Forgeue vs our dettes, euẽ as we forgeue our detters. And chryst saith, forgeue and it shalbe forgeuen you. Yea he geueth vs a playne commaundement that we should forgeue so many as haue offended vs, beefore we pray, or els our prayer worketh vs rather damnacion than saluacion. Whan ye prepare your selues to pray, sayeth Chryst, forgeue if ye haue any thyng agaynst any man that your father, which is in heauen, may forgeue you also your trespasses. Agayne he sayeth: if ye forgeue men their faultes, your heauenly father wil also forgeue you. But if ye doue not forgeue mẽ their faultes, neither wyl your father forgeue you your faultes. We reade ỹ Peter came vnto Chryst, and sayd, Lord how ofte shal my brother syn agaynst me, and I shal forgeue hym? Untyll seuen tymes? Chryst answered, I say not vnto the, vntil .vii. times but vntyl seuenty tymes seuen tymes. And in Luke he saieth: Take hede to your selues. If thy brother synneth agaynst thee, rebuke hym, and if he repẽt forgeue hym. And if he synneth seuen tymes in a day agaynst thee, and shal seuen tymes in a day turne agayne vnto thee, saying: It repẽteth me, forgeue hym. And in Mathewe to make the matter more playne, that we shal not be forgeuen of God, except we forgeue them ỹ offende vs, he putteth forth a similitude or parable of a certayne kyng, whiche when he called his seruauntes to a countes, had one broughte to him, which ought hym .x. thousãde talẽtes. Whã he was not able to pay, his Lord commaunded hym to be solde & hys wife, & his children, & al that

Mathe. vi.

Marke. xi.

Math. vi.

Math. xviii.

We muste forgeue if we wyl be forgeuen.

So oft as our neighbour offende so oft muste we forgeue hym.

Luke. xvii. Math. xviii.

euer he had, and paiment to be made. The seruaunt fel downe, & worshipped him, saying: Lord be patient toward me, & I wil pay thee altogether. The Lord had pitie on that seruaunt, losoned him, and forgaue hym al that he ought. But that seruaunt going forth founde one of his felowe seruauntes, whiche ought hym an hundred pence, and layinge hand on him, and takyng hym by the throte he sayd, pay ẏ thou owest. His felow seruaunt fel down, and desired him, saying: Be paciente towarde me, and I wyl pay the altogether. He would not, but went his way, and cast him into prison, vntil he should pay the det. When his felow seruauntes saw that which was done, they lamented very sore, & came, & opened vnto their Lord al those things that were done. Than did their Lord cal hym, & sayd vnto hym, Thou vngracyous seruaunt I forgaue thee al that det, when thou desiredst me, had it not ben conuenient also, that thou shuldest haue had pitie on thy felow seruaunte? And hys Lord beyng angry, cõmitted hym to the Jaloures, vntyll he should pay al that was due vnto hi. Christ cõcludeth: So likewise shall my heauenly father do vnto you, if euery one of you euen from the very hart doeth not forgeue hys brother their offences. Herof doeth it appere more clerely thẽ the light, that excepte we forgeue, we shall neuer be forgeuẽ, neyther can any thyng please God that we do, if it be done out of charitie. For the word of God abydeth fyrme, sure, and cõstante for euer more And this saying of Christ cannot be mocked away by any meanes, nor made frustrate, So likewise shal my heauenly father do vnto you, if euery one of yov euen from the very hart doeth not forgeue hys brother their offences. What S. Paule writeth of those workes, which are done out of charitie in the first Epistle to the Corinthians ẏ xiii. Chapter, it is not vnknowẽ to thẽ that reade the holy Scriptures. God loueth no vncharitable, malicious, wycked, enuious, and bloudy prayers. Euery one ẏ hateth hys brother, is a manslayer. And ye know sayeth S. John, that euery manslayer, hath not euerlastynge lyfe abyding in him. Agayn If any man sayeth, I loue God, & hateth hys brother, he is a lyer. For he that loueth not hys brother, whõ he hath sene, God, whom he hath not sene, how can he loue? And thys commaundement haue we of hym, that he, whych loueth God, do also loue his brother. But let vs heare what our golden mouthed Doctor saieth to this matter.

Prayers doe out of charite please not God.

i. Cor. xiii.

i. Iohn. iii.

i. Iohn, iiii.

¶ The xvi. Chapter.

Homi. lxxxix Deoratione.

If that we be commaunded not onely to pray for the faythful but also for ẏ vnfaythful, consider ẏ how great an euill it is to desier euill agaynst the brothers. What doest thou O man? Commest thou to god for to make him mercyful vnto thee, and doest thou wysh euill to another? Except ẏ doest forgeue, neither shal it be forgeuẽ thee. Thou doest not only not forgeue, but thou also desirest god ẏ he wil not forgeue? If it shal not be forgeuẽ thee, which doest not forgeue, doest thou not alonly not forgeue, but also desirest god not to forgeue? If it be not forgeuẽ

him,

him, that doth not forgeue, how shall it thē be forgeuē hym, which praieth ꝑ Lord, that he may not forgeue? If it be a shame to haue enemies, consider thou then, how great a sinne it is to desyre euell to them, whā thou oughtest to pourge thy self. Because thou hast enemyes, dost thou also accuse them? what forgeuenes shalt thou obtayne, detracting and reportyng euyll of thy neyghbour, chefly at such tyme, when thou hast nede of no meane mercye. For thou camest āls to pray for thyne owne synnes. Remember not therfore other mennes fautes leste thyne owne be reserued. Thou art a man, vomyte not oute the poyson of adders. Thou art a man, play not the cruell wylde beast. Thou hast a mouthe made vnto the for this cause, not that thou shouldest bite, but that thou shouldest heale. Remember what God manifestly hath monyshed thee to do, euē that thou shouldest spare & forgeue. Againe in another place he sayth As concernyng that which is wrytte: Forgeue vs our detters, as we forgeue our detters, who is he amōg vs al, that dare boldly saie these thynges to God? For although we do no euill to our enemis and detters yet haue we within vs a wound of offence, that is incurable, & can not be made whole. But Chryst will not only that we forgeue thē that offend vs, but also that we loue them and prai for them. For if only thou dost not hurt hym, which hath hurt the, and yet turnest awaye thy self from hym, and wouldest not gladly se him, without doubt ther abydeth a wound in thy brest, and sorow encreaseth styl in thy hearte. If it be so, certes that is not fulfilled, which Chryst hath cōmaunded. wylt thou that God be mercyful vnto thee on such sort, that he shulde not hurt thee, and yet turne himselfe awaye from the, and remēber thy synnes, and haue no mynd to see thee? Therfore euen such one as thou wouldest that God shuld be vnto thee, whē thou desyrest forgeuenes of thy sinnes, such one oughtest thou to shew thy self vnto them, whyche haue offended against the. As a certain wise man writeth, saying, He ꝑ seaketh vengeaunce, shall fynd vēgeaunce of the Lord, which shal surely kepe him his sinnes. Forgeue thy neighbour the hurt ꝑ he hath done the, & so shall thy synnes be forgeuen the also when thou prayest. A man that beareth hatred against another, how dare he desyre forgeuenes of God? He that sheweth no mercy to a man which is lyke hymselfe, how dare he aske forgeuenes of his sins? If he ꝑ is but flesh, beareth hatred, & kepe it, who shall intreat for hys synnes? Seing therfore that excepte we do forgeue our detters, our dettes shal not be forgeuen of God, and in asmuch as we shall find God such one to vs, as we ar to our neyghbours, let vs follow Chryst & Steuen, whyche prayed to God for theyr enemies in the middes of theyr tormentes, that they myghte be forgyuen. For let vs know this to be true and nothing more true, that as a Surgiō can not heale perfectly the wound, so long as any yron is in it, so lykewyse can not prayer profit so long as the mynd is cankered, and defiled with gyle, fraude, deceyt, simulacion, rancoure, hatred, malyce emnite, and such other wickednesses. Ther is nothing, sayth Chrisostō that

Note well.

Why God hath geuen vs a mouth. *De compūc. cordis. li. i.*

We oughte to be ꝑ same to other that we woulde God shulde be to vs. *Eccle. xxviii.*

Mat. xxvi. Actum. vii.

Marke this similitude.

In math. cā. vi.

that maketh vs more lyke vnto God thē if we be gentil and eafy to be intreated of them that be euel, and do hurt vs. God is readi to forgeue at al tymes, yf we forgeue. God maketh hys fonne to fhyne both vpon the good and euel, and fendeth rayne vpon the righteous and vnrighteous. Let vs therfore after the example of our heauēly father, loue not only our frendes but alfo our enemies, yea and that from the botom of the heart. Let vs forgeue fo many as offend vs, and fhew our felues of fuch affeccion toward them that offend vs, as we defyre that Chryfte fhuld be toward vs. Let vs be fo feruently geuen vnto the preferuacyon of fraternall concorde aud mutuall charitie, that if thorow humain infirmitie it chaunfeth at any tyme that contencion rifeth vp amonge vs, we maye notwithftandyng fo fhortely put it away by reconcylyng oure felues one to another, that all difpleafure taken awaye, the fonne maye not fall downe vpon our anger. Let vs euer fet before our eyes this fayying of S. Paule: As the elect of God, holy and beloued, put on tender mercy, kyndenes, humblenes of mynd meknes, long fufferyng, forbearyng one another, and forgeuyng one another (yf any man haue a quarell to another) as Chriſte forgaue you, fo doe ye. But aboue all thynges put on loue, which is the bond of perfeccion. And the peace of God mought rule in your heartes, vnto the which peace ye are called in one body, and fe that ye be thanckefull. If we wyll doe thus whatfoeuer we praye, we maye be fure to praye with frute, we may be fure to obtayne what fo euer we afke of God the father thorow Jefus Chriſt, we may be fure to haue forgeuenes of all our fynnes, and euer to haue God the father a bounteous and gentyl father vnto vs. Hytherto haue I declared, what prayer is, of what vertu and ſtrengthe the true and chriſtē prayer is, and how we ought to prepare oure felues for to pray. Now it remayneth that I declare in what place a chriſten man fhuld praye, and after what maner. Agayne for what thynges, and at what tyme he ought to praye.

Matth. v.

Folowthese admonicions. Godly counceis to continew in loue and charitie.

Ephe. iiii.

Col. iii.

¶ In what place a Chryſten ſhoulde praye.

¶ The .xrii. Chapter.

Although God in the olde law was called vpō, and prayed vnto of the Jewes in the Temple of Jeruſalem, which Salomon bulded, and although God had choſē that place, wherin chefely they ſhould call vpon his name, offer Sacrifice vnto him, read and learn his moſt holy law, and do ſuch thinges as he had appoynted them in his worde, yet both at that tyme, yea and alſo many yeres before, we reade that dyuers holy men praied in other places beſides that Tēple, as wer hard. Nether did God ſo inſtitute that tēple to be a houſe of praier, as though it ſhould only be

them

there lawful to cal on his diuine name, but that by ỹ meanes he shulde kepe the grosse Iewes in an order, which els would haue inuẽted new kyndes of worshiping God after their owne fãtasy, & resorted to suche places, where Idolles were worshipped, & by this means be prouoked vnto Idolatry, where vnto they were very much bent, as we maye se in the holy Scriptures. Therfore God appointed thẽ to pray in ỹ temple of Salomõ, not takyng away yet for all that the libertie of praying in euery place frõ the faithfull. For we read that Enos the son of Seth by d fyrste begin to cal on the name of the Lord, before any Tẽple was builded. And it is to be thought, that Abel also praied vnto God, when he offered sacrifice. Enoch, Nohe, Thare, Abraham, Isaac, Jacob, Joseph with many other of the aunciẽt Patriarkes worshypped & praied vnto God, one in this, another in ỹ place before any one peculiar house was appointed & dedicated vnto praier, yea & God heard those prayers, accepted them, & graunted the peticions asked in thẽ. What other thing do the ensãples of all these holy men teach vs, then that it is lawful for a faithful man to pray without any differencye in euery place? Did not the childzen of Israel pray to God, when they were oppressed with miserable captiuitie in Egipt a land full of Idolatry, supersticiõ, & al kind of wickednes? Did not Moses and Aaron many tymes pray vnto the Lorde in wylderues? Did not Josue praye vnto God in hys warres, when he made the Sonne and Moone to stand still, vntill he had reuenged himself of his enemies? Did not Helias praye in the house of the widow of Sarepta, when he restored her son from death to life? Did not he agayn pray in the top of the mount Carmelus, and obtayned after long drout plentie of rain? Did not Ezechias the kyng, whan he heard that he shuld die, praie to the Lord in his bed, and obtained to liue.xv. yeares longer? Did not Nehemias butlar vnto king Artarexes both do seruice vnto hys Lord, & also pray vnto God? Did not Toby & Sara his wyfe pray vnto God in theyr houses? Did not Job pray vpõ the dũghyl? Did not Judith pray vnto the Lorde in her Oratory, and dyuers other places? Did not Daniel, when he serued the wicked kyng, knele downe and pray vnto the Lord thrise euery day in his chãber? Did not he pray to God, when he was cast into the den of Lions? Did not Jonas pray in ỹ whales belly? Did not Quene Hester praye secretly in her chamber? Did not Sulanna praye in the streate, as she wente for to be stoned vnto deathe? Did not Jeremy praye vnto God, when he was in preson? Did not Christ customably pray on the mountaynes in the feilde? Did he not pray in the gardyns? Did he not praye hangyng vpon the crosse? Did not Stephen pray to God, whẽ he was stoned vnto death? Did not the Apostles with certaine women, & Mary the mother of Jesu & his brothers pray togither after Christes ascenciõ in a parloure? Did not Cornelius the Centurion praye at home in his house? Did not Peter pray in the ouer parte of the house of Symõ the Tanner? Did not Paule with his companyons pray in diuers places, as

Why the trimple of Salomon was builded.

A Christen man maye lawfullye praie in euery place. Exod.ii.

Gene.iiii.

Iosue.x

iiii.Reg.xx.

Esa.xxxiii. Nehem.i. Toby.viii.

Iudi.xii. Dan.vi.

Dan.xiiii.

Ionas.ii. Hest.xiiii. Dan.xiii. Luke.vi. Mat.xxvi. Math.xxvii. Actum.vii. Actum.i.

Actum.x.

Actum.xx.

res, as Cities, Townes, Feldes, see bankes, shippes, prisons, &c: were not al these heard: yes verely, and theyr peticions graunted them mer-
A christē mā is bound to no place for to praye. *Iohn. iiii.* cifully. What do we lerne of all these Histories? Certes that a faythfull christian is bound to no place. Where soeuer a faythfull man prayeth, he shall vndoubtedly be heard. Christ sayd to the woman of Samaria: Woman beeleue me, the houre cometh when neither in thys mountayne, nor at Jerusalē ye shal worshyp the father. Ye worshyp ye know not what. We worshyp that we know. For health is of the Jues. But the houre cōmeth, and now it is whan true worshippers shall worshyp the father in spirite and truth. For the father also seketh such that make worshyp hym. For God is a spirite, and they that worshyp hym, must
i. Timo. ii. worshyp him in spirite and truth. Saynt Paule also sayth, I will that men praye in euery place, lyfting vp pure handes without wrath and contencion. But let vs heare what Chrisostome sayth.

¶ The .xviii. Chapter.

Homi. lxxxix De oratione. LEt vs not excuse our selues saying, that it is no easy thing for a man being entāgled with worldly businesses to praie, seing that he hath no Oratory nor house fytte for prayer nigh vnto hym. For wher soeuer thou be, thou mayst make and appoynt thyne altare. For the place hyndereth nothyng, neyther doth the tyme let, but though thou dooste not bow thy knees, nor knocke thy brest, nor stretche out thy handes to heauen, yet mayest thou pray aryght, and make thy prayer perfect, so thou only shewest & bringest forth a feruent mind. For thou maist whē thou goest vnto market, and walkest by thy self alone, make long prayers. Thou mayst also sitting in thy shop, and sowing skynnes, dedicate thy soule vnto the Lord. The seruaunt also that byeth, or goeth vp and downe, & the Cooke doyng hys office whā he can not go to Church, may make a prayer long and discrete. For God disdaineth not the place, but requireth one thing, that is to saye, a feruēt mynd and a pure soule. For Paule also, not in an Oratorye, but in the prison lying wyde open, not standyng ryght vp, nor bowyng his knees for the clog, wher with his feete were bounde, dyd not suffer hym, yet seyng that he lying, prayed feruently, he shaked the prison, vnlosened the foundacion, and dyd bring the keper of the prison, and after ward brought hym vnto holy religion. And Ezechias not standing ryght vp, nor bowyng hys knees, but lying wyde open in his bed because of his sykenes, when he turned hym self vnto the wall, in asmuch as he called vpon God feruently and with a pure soule, he bothe called agayn the sentence pronounced, obtayned much benenolence, & was restored to hys olde helth. And ye theefe beyng stretched out vpon the crosse, with fewe wordes purchased the heauenly kingdom. And Jeremy in the myre and lake, and Daniel in the prison and among the wild beastes, and Jonas in the belly of a whale, prayeing vnto God, did both dissolue al maner of euels, wher with they were beseged, copassed & set about, and also found fauour at ye hand of God.

what

what then oughteſt thou to ſaye, whan thou prayeſt? Verely euen the ſame thing that the woman of Canane did. For euen as ſhe ſayd, Haue mercy on me, my doughter is greuouſly vexed of a deuell. So ſay thou lykewyſe, haue mercye vpon me, my ſoule is very greuouſly vexed of a diuell. For ſynne is a great dyuell, ſhe that had the dyuel, did find mercy, and yet was ſhe hated when ſhe dyd ſyn. Haue mercy on me, is but a ſhort ſaying, yet doth it contayne an whole ſee of mercy. For wher ſoeuer mercy is, there are al good thinges. Though thou be without the Church, cry, ſaying, haue mercy on me though thou doſt not moue thy lippes, but only cry in thy mynd. For God alſo heareth them that holde theyr peace. Ther is no place to be ſought, but a begynnyng of a place. Jeremy was in the myre, and he made God bounteous vnto hym by prayer. Job was on the dunge hyll, and he made God mercyfull vnto hym. Jonas was in the whales belly and he had God gentyll to hym. Though thou be in a barne praye. Where ſo euer thou be, praye. Thou arte the Temple, ſeke no place. The ſee was before the Jewes, and the Egipcians behynd at theyr backes, and Moſes in the myddes ſpeking nothyng, for he was greatly troubled in his prayer, yet ſayd God vnto hym, what cryeſt thou to me? In lyke manner thou therfore, when ſo euer temptacion ſhall com vnto thee flye vnto God, & cal on the Lord. Is he a man, that thou ſhouldeſt ſeke after a place? God is euer at hād. For thou yet ſpeaking, he will ſaye: Beholde here I am preſent. Thou haſt not yet made thy prayer, and he bryngeth healpe. For yf thou haſt a mynd pure from vnclene motions, though thou be in the market, or in the waye, or in the conſiſtory, or in the ſee, or in the Inne, or in the ſhyp, or in any other place of the worlde, looke where ſo euer thou calleſt on God, there maiſt thou obtayne thy petition. Hytherto haue I rehearſed the wordes of S. John Chriſoſtom. Lyke vnto this wryteth Saynte Auſten, ſaying: Why doſt thou ſeke for a fyt and holy place, when thou ſhouldeſt make thy ſupplication to God? make cleane thy inwarde partes and al euell luſtes expulſed from thence, prepare thy ſelfe a ſecret place in the peace of thy hearte. Thou wylyng to pray in the Temple, pray in thy ſelfe, and ſo behaue thy ſelfe alwaye, that thou mayſt be the Temple of God. For God heareth there, where he dwelleth. Thus ſee we bothe by the authoritie of the holy ſcriptures, and the aunciente fathers, that a faythfull and chryſten man may praye lawefully in euery place, in aſmuche as he is the Temple of God, as S. Paule ſayth: Do ye not know that ye ar the Tēple of God, and the ſpirit of God dwelleth in you? The Temple of God is holy which you ar. And this is that Chryſt ſayeth, When thou ſhalt pray, enter into thy cloſet, and the doze ſpeared praye to thy father, whyche is in ſecret. Therefore let hym that ſhall praie, nothyng feare to pray vnto God in euery place boldly, with this perſwaſyon that God wyll heare hym, and graunt hym hys herts deſyre in what ſoeuer place he bee.

Wher mercyis, there is all good thynges.

De vera innocen. Cap ccxxiii.

The ſoule of a Chriſtē man, is the temple of God.

i. Cor. iii. vi. ii. Cor. vi.

Math. vi.

¶ The

¶ The.xxiiij. Chapter.

Slaunder not ye sicophantes.

I Haue not spoken these thynges to make any person for to haue the lesse deuocion to go vnto the Chyrche and accustomed place of prayer, when tyme requireth (which thing God forbyd that any man contrary to my meanyng should gather of these my wordes, or thereby be occasyoned the lesse to obserue and kepe the commendable order of this Realme now a dayes vsed among vs) but to shew that a faythful christē man may lawfully by Gods worde praye in euery place, with this perswasyon that God wyll also heare hym in euery place yea and that when soeuer he prayeth, so that hys prayer be made accordyng vnto the wyl of God, & as I haue taught heretofore. For we reade that Christ at dyuers tymes dyd so approue and allowe the temple of Jerusalem, that of the very same place he rehearsed this text of the holy scripture, My house shall be called the house of prayer. Agayn, he droue out with whippes suche as dyd by and sel in the Temple, declaryng therby, that it was a place of moreholines, and of greater pryce in the sight of God, then that any prophane businesses myght lawfullye be in it exercysed. He also many tymes preached in the Temple, and it is not to be doubted but that he also vsed there to praye. Agayne, we reade that the Apostles after Christes ascencion repared thyther oftentimes boothe to preache and praye. Places therfore dedicated to prayer ought not to be despysed nor abhorred, but vsed vnto the ende for the which they were instituted. Christ sayth, wher soeuer two or thre shalbe gathered together in my name, there am I in the myddes of them. Now in Chyrches it is to be thought that many are gathered to gyther in Christes name, therfore is Christe there among them. Seyng that he is so, euery man ought ioyefully to repare thyther, when they maye conuenientlye, but chefely when the time and publique order doth require, and there boldly faithfully to pray deuoutly to be present at the ministracion of the most blessed Sacrament of Christes body and bloud, and diligently to read or heare the word of God, and furthermore to do suche thynges, as the place and tyme shall then require. At all other tymes when so euer a christen man shall be disposed to praye, let hym praye boldely, and although he be not in the Church, yet let him nothyng doute, but that his praier shall there also be heard and graunted.

Hayne not spoken these thynges to make any person for to haue the lesse deuocion to go vnto the Chyrche and accustomed place of prayer, when tyme requireth (which thing God forbyd that any man contrary to my meanyng should gather of these my wordes, or thereby be occasyoned the lesse to obserue and kepe the commendable order of this Realme now a dayes vsed among vs) but to shew that a faythful christē man may lawfully by Gods worde praye in euery place, with this perswasyon that God wyll also heare hym in euery place yea and that when soeuer he prayeth, so that hys prayer be made accordyng vnto the wyl of God, & as I haue taught heretofore. For we reade that Christ at dyuers tymes dyd so approue and allowe the temple of Jerusalem, that of the very same place he rehearsed this text of the holy scripture, My house shall be called the house of prayer. Agayn, he droue out with whippes suche as dyd by and sel in the Temple, declaryng therby, that it was a place of moreholines, and of greater pryce in the sight of God, then that any prophane businesses myght lawfullye be in it exercysed. He also many tymes preached in the Temple, and it is not to be doubted but that he also vsed there to praye. Agayne, we reade that the Apostles after Christes ascencion repared thyther oftentimes boothe to preache and praye. Places therfore dedicated to prayer ought not to be despysed nor abhorred, but vsed vnto the ende for the which they were instituted. Christ sayth, wher soeuer two or thre shalbe gathered together in my name, there am I in the myddes of them. Now in Chyrches it is to be thought that many are gathered to gyther in Christes name, therfore is Christe there among them. Seyng that he is so, euery man ought ioyefully to repare thyther, when they maye conuenientlye, but chefely when the time and publique order doth require, and there boldly faithfully to pray deuoutly to be present at the ministracion of the most blessed Sacrament of Christes body and bloud, and diligently to read or heare the word of God, and furthermore to do suche thynges, as the place and tyme shall then require. At all other tymes when so euer a christen man shall be disposed to praye, let hym praye boldely, and although he be not in the Church, yet let him nothyng doute, but that his praier shall there also be heard and graunted.

The Author condemneth not praying in the church

Math. xxi. Mark. xi. Luke. xix. Iohn. ii. Esa. lvi. Iere. vii.

Christ dyd approue the Temple of Salomon.

Acter. iii.

Places dedicated to prayer ought not to be despysed.

Math. xviii.

¶ After what maner a christen man oughte to Praye.

¶ The.xxv. Chapter.

NOw it remayneth to declare after what manner a Christen man ought to pray. In the declaracion hereof it shal be necessary, that he which wil pray a right, doth fyrst consider what he is to whom he muste praye. Agayne, what he hym selfe is

that

that prayeth. It is no man nor Aungell, but God which is prayed vn-
to, whom the angelike potestates do reuerently feare, whō all ỹ whole
company of heauen do magnifye, commende, prayse, worthip and ho-
nour, whom the diuels do feare, tremble and shake for dreade, in whose
name euery knee bothe of thinges in heauen, of thinges in earthe, and
of thinges vnder the earth do bowe, which is of puissaunt power in ho-
lines, terrible, al praise worthy, and doing merueilous thinges which
is a consuming fyre, which is a great Lord aboue all the Gods, which
is the Lord of all thinges, and no man can resist his maiestie, which is
great in strengthe, iudgement and righteousnes, whose eyes are open
vpon all the waies of the sonnes of Adam, and in whose sight no crea-
ture is innocent. When he hath on this maner considered of God, ye
must he ponder what him self is, euen a very miserable sinner, destitute
of all goodnes, void of all godlynes, and vnworthye to approche vnto
the throne of the diuine maiestie. For this humiliacion of our selues hel-
peth greatly to the auauncement of our praier. For the more that any
man detecteth and throweth downe himself, the nerer is he made vn-
to God. The Pharise was farre of from God, although he stode nerre
vnto the Propiciatory, remembring his good dedes, and despysynge o-
ther men in comparison of hymselfe. The Publicane, whiche standyng
a far of prayed, came nigher vnto God. For the Lord is high, ȝet doth
he behold humble thinges, he knoweth high thinges afar of, he despy-
seth the hauty, and loketh on the praier of the humble, and the praier of
them doth not he despyse. Wylt thou heare, how high a thing the pray-
er of a man, which humbleth himselfe, is? The wyse man teacheth this
thing saying: The prayer of him that humbleth himself, shal pearse and
go thorow the cloudes, and til it draweth nigh, it shal not be cōforted,
and it shal not com downe vntil ỹ most highest doth loke vpon it. This
humilitie do we reade to be much vsed among holy men, in times past.
Daniel prayed on this maner. Not in oure owne righteousnesses O
Lord do we powre oute oure praiers before thee, but in thy great mer-
cyes. Heare vs, O Lord, Lorde be merciful vnto vs. Heare vs, and doe
these thynges that we aske, yea and that for thine owne sake. Also Ba-
ruch. The soule, sayth he, that is vexed for the multitude of her synnes.
which goeth on heuely and wekelye, whose eyes begin to faile, forelye
suche a soule ascribeth prayse, glory and righteousnes vnto the O Lord:
Not for the righteousnes of our fathers do we powre out our prayers
in thy sight ȝ aske mercy before thy face, O Lord our God, but because
thou art mercifull. Haue therfore mercy on vs, for we haue sinned before
thee. This consideracion once had both of God and of himself, wherby
he hath learned God to be righteous, himselfe vnrighteous, God to be
good, himself euil, God to be holy, himself prophane, God to be honora-
ble, hym selfe miserable, God to be pure, hymselfe vnpure, God to be im-
maculate, himself spotted with al kind of synne, God to be high, and no-
thing more high, himself to be vile and nothing more vile: then must he

Who it is vnto whom we pray.
Iacob.ii.
Philip.ii.
Exod.xv.
Deut.iiii.
Hebru.xiii.
ii.Par.ii.
Hester.xiii.
Iob.xxxvii.
Iere.xxxii.
Exo.xxxiiii.
What he is that prayeth
The lowlier the nearer to God.
Luke.xviii.
Eccle.xxxv.
Dani.ix.
Baruc.ii.

before

Meanes to prouoke the merci of god toward hym that shall praye. An example.

before his prayer vse som meanes wherby he may excyte and fyre hy the benevolence and good wyll of God toward him, & so adourne and garnish himself with ghostly operatiō, that both he and his praier may be the more acceptable in the syght of God. For who dare com vnto a kinges or Emperoures presence for to desyre any thing of them, except fyrst of all he so composeth himself, that nothing may offend their eies? He putteth on clenly apparell, he kymbeth his head, he washeth his body, yea and also perchaunse annoynteth it, and so appointeth himself in euery condicion, that nothing may displease them, but rather allure them to the syght of hym, and the hearyng of his petition. Semblably it shalbe conuenient for him that wil pray vnto God with fruit, & hath truly with hym selfe considered the highnes of God, and ỹ humbleness of himself, to geue diligence that he on such sort cōposeth himself, ỹ there be nothing in him that may offend the eies of God but that his prayer may be fauourably accepted and gratiously heard. And that this thing may com to passe, it shalbe necessary that he follow the auncient and holy fathers in times past, which whē they offered their praiers vnto god vsed continually both to fast and geue almes. For as Thoby saith, praier is good with fasting & almes, better thē to hide vp treasures of gold. For almes doth deliuer from death, and it is that which purgeth sines.

Toby. xii. Prayer is good with fastyng and almes.

¶ The .xxvi. Chapter.

FYrste as concerning fastyng, we must knowe that it ought to procede from a contryte, humble, and sorowfull heart, and from such a soule as taketh displeasure with it self that she hathe ben no more circumspecte in the accomplishment of Gods wil, for the which she beyng sory and doloyous, casteth awaye the delectacion and pleasure of worldly thinges as eating, drinking, banckettyng, wearyng of gorgious apparel, with all other mundane and worldly vanities, & streightway with all humilite of mynd and submission of heart approcheth by sincere faith and true repentaunce vnto the most glorious throne of almyghtie God, and there lamenteth her miserable state, bewayleth her to much synfull condicion, powreth oute the secretes of her heart, desyreth remyssion of her synnes, hungreth and thirsteth for strength to do the wyll of God. This kynd of fastyng accompanyeng prayer doth very much eleuate, extoll and lyft vp the prayer of the humble synner vnto the presence of God. And this is it that Tobye sayth, prayer is good with fastyng. We reade that when Jonas at the commaundement of God came vnto the Niniuites, preached vnto them, rebuked their sinfull lyuing, threatned them subuersion, destruccion, and the vtter decay both of themselues and of their citie, they being vtterly dismayd with the consideracō of their iniquitie dyd streightwayes detest & abhorre so greatly their abhominable liuing, that they vtterly laid aside al their vaine pleasures, wherin so much before they delighted, & fel immediatly vnto fasting and praier with such other godly exercises of the spirite,

Toby, xii. Ionas. ii, iii.

Note and folowe.

so that

so that by this meanes God beholdyng theyr true and vnfained cõuersion had pitie on them, saued them, and receiued them into the nomber of hys welbeloued people. Esdras also at diuers tymes dyd both fast & pray seuen daies togither, that he might vnderstand the high misteries of God. We haue fasted, sayeth he, and prayed vnto the Lorde for a fortunate and quiet iourney, and it hath chaunsed vnto vs prosperously. Agayne Dauid for the lyfe of hys chyld, which was sycke, did both faste and pray a long season, and would eate no meate nor drynke. I haue prayde sayth Daniel, to the Lord my God in fasting, sackcloth, and asshes. Judith also fasted and prayed the mooste part of her lyfe in the vppermost part of her house, & before she slew Holofernes, she many times fasted and prayed, Moreouer Quene Hester for the delyuerance of her people did fast and pray thre dayes and thre nightes, before she wẽt vnto the kyng. Sara the doughter of Raguel did fast and pray thre daies and thre nightes, that she myght be delyuered from a certaine vmprope ry and rebuke. Paule before he was baptysed dyd continue in prayer and fastyng at the Citie of Damascum thre dayes and thre nightes. Luke also in his gospel sheweth how that a certayne womã called Anna the doughter of Phanuel beyng a Prophetisse went for ẏ moste part neuer oute of the Temple, but gaue her mind to fasting and prayer both night and day. Again Christ saith, This kind of diuels is not cast oute but by prayer and fasting. And it is not to be douted, but ẏ Christ himself, when he fasted the forty daies and forty nightes, did also pray vnto god his father, as at many other times. The same also is to be thought of the Apostles and other holy men. Thus se we how necessary a thing it is to ioyne fasting with prayer, Therfore sayth Peter: Be ye sober, & watch in prayer. Also S. Paule, let vs walke honestly as in ẏ day, not in excesse of eating and dronckennes, not in chambryng and wantonnesse, not in stryfe and enuieng, but put ye on the Lord Jesus Christ, & make not prouision for the flesh to fulfill the lustes of it. Hereto pertaineth the saing of our golden mouthed Doctor S. John Chrisostom Fastyng sayth he, is an helpe to prayer. For prayer without fasting, is but slender and weake. The prayer is valeaunt and strong, which is made in an humble spirit and a troubled heart, as the Prophet saieth, a Sacrifyce to God is a troubled spirite, a contrite and humble hearte God wyl not dispyse. But an humble spirit and cõtrite hart can he not haue, which eateth and drinketh, and setteth al hys mynd on delicious fare. For bread maketh strong the heart, and wine maketh it merye. The strength that commeth of bread suffreth not the spirite of the flesh to be humble, and the merines that cometh of wyne, doth not suffer the hart to be contrite. Therfore when soeuer the holy men woulde pray to obtayne any thing of God wherof they had nede, they euer ioyned fasting with prayer, as Daniel & other did. And in as much as fasting is ẏ vertue of prayer, therfore are they neuer seperated a sunder, but ar euer put togither. Prayer is good w fasting. Again, This kind of diuels is not

iiii. Esd. v.
i. Esd. viii
ii. Reg. xii.
Dan. ix.
Iud. viii.
Hest. iiii.
Toby. iii.
Actum. ix.
Luke. ii.
Mark. ix.
Math. iiii.
i. Peter. iiii.
Rom. xiii.
Hom. xv. super illud. Math. vi. Cum ieiunatis.
Psal. li.
Tobi. xii.
Mar. ix.

caſt out but by praier and faſting Therfore as a Souldiour is nothing without armoures, nor armoures without a Souldiour, ſo is prayer nothyng without faſtyng, nor faſtyng without prayer. Hytherto haue I reherſed the wordes of S. John Chriſoſtom, wherof we may eaſely gather how neceſſary faſtyng is vnto the auaunceмēt of prayer before God. Hereto pertayneth the ſaying of ſaint Cyprian: Prayer is mighty in operacion, ſo that faſtyng goeth before. To be briefe concernyng this matter, faſtyng muſt nedes make hyghly to the auaunceement of prayer ſeeyng ẏ he which faſteth right, contemneth worldly thinges, deſpyſeth pleaſure, hateth ritches, abhorreth the workes of the fleſhe, mortifyeth carnall affectes, and is vtterly giuen, fyred and bente to the fruites of the ſpirite. Therfore he that entēdeth to pray with fruit, ſhall not a lytle auaunce and ſet forwarde his prayer, yf on this manner he applyeth hymſelfe for to praye.

Ser. de Ieſu et Tent Chriſti.

Note what it is to faſt a ryght.

¶ The .xxvii. Chapter.

Of almes.

MOreouer as this kynd of faſtyng doth very much ſet forth a chriſten mans prayer, and maketh it greatly to be accepted in the ſight of God, ſo doth almes and the glad diſtribucion of worldly goodes vnto the poore members of Chriſt in lyke manner garniſh, adourne, and make very pleaſaunt the humble ſupplycacion of a ſinner in the eies of the diuine maieſtye, as we read of Cornelius, to whom the aungel ſayd: Thy Praiers and thine almeſſes ar come vp into remembraunce before God. Beholde how he ioyneth prayer and almes together. Toby in like manner ſayth: Prayer is good with faſting & almes. Lo, here is combined and ioyned togither prayer, faſting, and almes, as thynges neceſſaryly concurrent. The wiſe man alſo ſayth, to prayer & geue almes, deſpiſe not. Bleſſed is he, ſayth Dauid, that conſidereth the nedy and poore, the Lord ſhall deliuer hym in the day of hys trouble. Chriſt alſo ſaythe: Geue ye almes, and behold al thinges ar clene vnto you. Hytherto pertaineth the ſaying of Chriſoſtom. It is written, ſaieth he, in the law. Enter not into the ſyght of the Lorde thy God voyde & empty. Verely he entreth in empty before God, which commyng vnto prayer, dooth no almes. Agayn he ſayeth, he prepareth his ſoule before prayer, which doing almes commeth vnto prayer. For as oyle doth kindle the light of a lampe, ſo doth good workes excite and ſtyre vp ẏ fayth of the hart, and geue boldnes to pray vnto God. But it wil perchaunce be obiected, euery one can not geue almes, for they want ſubſtaūce: ſhal not they therfore pray & be heard? I anſwer, as by faſting, I do not only vnderſtand the abſtinence frō meates and drinckes, but alſo ẏ mortificacyon of carnall affectes, & the contempt of mundane pleaſures, without the which the externall and outward faſtyng is nothing els then diabolical Hypocriſie and wycked diſſimulacion, ſo lykewyſe by almes I meane not only the beneficēce toward the indigent, poore and nedy, which without doubt is a ſinguler and muche prayſe worthy worke before

Actum. x.

Toby. xii.

Eccle. vii.
Pſalm. xl.

Luke. xii.
Homi. xv. in cap. vi. Math.

Marke thys well.

An obiectiō.

The anſwer What the Author vnderſtandeth by faſtyng & almes. Note hereof faſtig and almes.

before God, but also the desyre of heauenly thinges, and a will vtterly estraunged frō all carnall concupiscences and fleshly lustes. So that he which entēdeth to pray with fruit, yf he can not do the one, yet oughte he to do the other of necessitie, & to be enflamed with ỳ desire of thinges celestial, that he may say with the Psalmograph, As the heart desireth to the fountaines of waters, so doth my soule desyre vnto thee O God. My soule is a thyrst for God that liuing fountaine, when shall I come to appeare before the face of God. Again O how amiable ar thy dwellinges thou Lord of hostes, my soule hath a desyre and longing for the court of the Lord. My hart and my flesh reioyse in the liuyng God. This heuenly mynd was in S. Paule liuing here in this world, whē he said, I desire to be loosened out of this mortall body, and to be with Christ. Seeyng therfore ỳ fastyng and almes are so necessary to ỳ promocion and forthe rance, to the eleuacion and lyfting vp of prayer, and are called of certayne holye Doctors the two winges of prayer, in as muche as by them prayer flyeth vp vnto the throne of the diuine maiestie, and is the better accepted in Gods presence, it shal be expedient for hym that entendeth to pray with fruit, to exercyse himselfe some what before in fastyng and almes, on such manner as I haue taught heretofore. So shall it com to passe, that God shal the more thākfully accepte hys prayer, and graunt him his heartes desyre. Not only the exercise of these two vertues, but also of al other, shall be necessarye for hym that prayeth, that he may prouoke God the more fauorably to beare hym. These thinges once done then let hym pray, but after what manner I wyll expresse in fewe wordes.

Psalme. lxii.

Psal. lxxxiii.

Phili. i.

Fasting and almes ar the two winges of prayer.

¶ The .xxviii. Chapter.

The hearte must be set on the prayer.

FYrst aboue all thinges, let him geue earnest diligence that whyle he prayeth, hys heart may be seryously affyxed and set on his prayer or els he prayeth in vayne, according to thys olde sentence Dum cor non orat, in vanum lingua laborat. That is to say, whyle the hearte doth not pray, ỳ tong laboureth in vaine. Christ also sayth: This people honoreth me with their lippes, but theyr heart is far frō me. Herein they worshyp me in vayne. For what great absurditie is this, to desyre God to hear our prayers, & we oure selues do not heare them? What a kynd of praying is this to babble with our lippes, to roye out vō our thotes, piteously to shake our head, to sit bare headed, to knele on ỳ bare grounde, to knock our brestes, and yet to haue our mynd troubled and occupied aboute fylthy and vncleane thynges? Is this a manner of prayinge to make God the father merciful to vs? Yea it rather exciteth and styreth vp his anger toward vs. Saint Austē feareth not to wyte on this maner as the voice of a man without modulacion or swete armony, is as the voice of swine or hogges: so is prayer without deuocion as the bellowing of Oxē. There are two verses published in the name of S. Jerom, which seing they ar godly, & teach the true manner of praying, I

Esai. xxix. Mathe. xv.

Note.

thinke it conuenient to alleage them in this place.

Non vox sed votum, non cordula musica, sed cor.

Non clamans sed amans cantat in aure Dei.

That is to say, not the voyce but the desyre, not the musicall instrument, but the hearte. Not the cryer but the louer singeth in the eare of God. Chrisostome also writeth on this maner: It is the duty of a deuout minde to pray to God, not vnto the voice or with the sound of the voice, but vnto the deuocion of ỹ mind, and vnto the faith of the hart. Again he sayth, ỹ crieng of the voice is not ỹ worke in praier vnto God, whom we know ỹ he beholdeth the secrets of the hart, but the crying of faith, & the deuocion of a religious & godly mind. Therfore the best way to pray, is to pray vnto the hart, mind, spirit, soule, & inward mā. Now it wyl be demaunded, whether a Christen man ought to praye vnto an open voice or not. Although I haue spoke sufficiently cōcerning this matter in ỹ diffinicīō of praier, yet I will here adde thre wordes as they saye, touching this thing also. Although praier be the work of the spirit, & not of the voice, of the hart, and not of the lippes, of the mind & not of the mouth yet is not the external sounde of the voyce to be condemned, whither it be in readyng or singing, so ỹt it foloweth the affection of the mind & doth seruice vnto that. For seing the glory of God ought to shine after a certen māner in all the partes of our body, it is conuement ỹ the tong chefly be addict & geuen to this ministry and seruice both in singing & speking, which was chefly made to declare and preach the magnificēce, laud and praise of God. Therfore wher the tong and hart do consent and agre togither, beyng alyke occuppyed in the effusiō of the praier, it is not onlye tollerable, but also cōmendable to pray both with tong and hart. Now as concerning the external gesture in praing, as kneling, knocking on the brest, lifting vp of the handes &c. in almuch as they be indifferente, & we reade that they were vsed of Christ and many holy men in times past, they are not to be despised. Nothing is vnfytting that proceedeth from the feruent affeccion of the mynde. But I haue spoken of this thing also before in the diffynicion of praier. Therfore wyll I hast to these thynges that remayne, as more necessary to be intreated of.

Floria. xliiii. De Ioan et Paule Festo.

A demaund.

Note when we may lawfully pray with the voyce.

Why the tong was made.

Of external gestures.

Of what thynges we ought to praye.

The xvii. Chapter.

Rom. viii.

FOr almuch as we ar so ignorant and blind of our selues ỹ we know not what we shuld desire, as we ought, lest we shulde aske any thing vnfitting, and otherwise then becommeth vs, or that shulde not be acceptable to God, oure sauiour Christ willing in this behalfe to succour oure necessitie, and to helpe oure ignorance and blyndnes, hath appoynted and set fooryth as it were in a certen table the true manner of praying in the Pater noster, where he hathe compendiously declared for what thynges we ought to praye either

Matth. vi.

either pertayning to the glorye of God, or to the profyt of vs many as
profesle hys most holy name. And although euery day and euery houre
doeth offer to vs occasions sufficiently for to pray vnto God, yea & that
for innumerable causes, yet it may seme ỳ Christ in that prayer which
he taught hys disciples, hath in fewe wordes comprehended whatsoe-
uer we haue nede to pray for. Therfore whosoeuer at any tyme shalbe
myndied to pray, let hym above all thynges seke ỳ aduancement of godes
glory in hys prayer. For the first petition of the Pater noster, wyth the
next two that folow, pertayne onely to the glory of God, wherein we
aske, that the name of God may be sanctified, ỳ his kingdō may reigne
among vs, that hys wyl may be done here in earth as it is in heauen.
So likewise did Christ a lytle before his passion, pray, saying: O father
glorify thy name. Gods glory therfore ought we to seke above al thigs
in our prayers at al tymes. After that we haue sought the glory of god,
place requireth that then we should aske those thynges, which pertayn
vnto the euerlasting health and saluacyon of our soules. For the healthy
of our soules ought to be desired before ỳ wealth of our body, as Christ
monitheth. First seke the kyngdome of God and the righteousnes ther-
of, and all these thynges (he speaketh of meate, drynke and cloth) shall
be cast vnto you. Dauid also sayeth: One thyng haue I desyred of the
Lorde which I wyl require, namely that I may dwel in the house of ỳ
Lord all the dayes of my lyfe. And in asmuch as the sincer preachynge
of gods worde helpeth much vnto the saluacion of oure soules (for the
gospel of Christ is the power of God vnto saluacion for euery one that
beleueth, and a mā shal not liue vō bread alone, but vō euery word that
commeth out of the mouth of God, for fayth commeth by hearyng, and
hearyng by the word of God) it shalbe necessary for vs to praye ỳ gods
word may haue free passage among vs and ỳ al wicked doctrin, super-
stitious teachyng, herely, sinistral opinions, sectes and al ỳ euer is con-
trary to wholsome doctryne, may be exiled & banyshed out of Christes
chirche. Pray for those thynges, sayeth Dauid, ỳ make vnto the peace
of Jerusalem, that is, vnto the sale, quiet, lucky, & prosperous preserua-
cion of Christes chirche, ỳ the doctryne of the gospel, whiche bryngeth
peace & quietnes to the hartes of the faythfull, may triumphantly reigne
among vs. But in asmuch as thys Euangelio & glad tidinges of Christ
can neuer be ministred to the Christen congregacion wythout sincere
and true preachers of ỳ word, therfore ought we also praye, ỳ all Anti-
christes, Papistes, Heretikes, Schismatykes, & seditious praters sub-
moued and put abyde, true Euangelistes, faythfull Prophetes, & sincer
Preachers, may reigne amōg vs vniuersally. For how shal they preach,
except they be sent? Therfore sayeth Christ, pray vnto the Lorde of the
harueste, that he may shote forth workemen into hys Haruest.

Howeuer seeyng that we haue not onely a soule but also a bodye, and
God hath appoynted ministers for them both, it shal also be conuenīēte
accordyng to the admonicion of S. Paul, to pray for the magystrates

The glorye of God ought we to seke in our prayers chefely.

Iohn. xii.

Secondly for our soules health.

Math. vi.

Psal. xxvi.

Thirdly for the promocion of gods worde.

Rom. i.
Deut. viii.
Math. iiii.
Rom. x.

Psal. lxxi.

Luke. i.

Forthly for the ministers of gods worde.

Rom. x.
Math. ix.

Fiftely for the magistrates of the publique weale.

of the publique weale, as for our most redoubted and moste excellente kyng and for al other that are in authoritie that we may leade a peasable and quiet lyfe vnder their dominion wyth al godlynes and honestie.

i. Timo. ii.

After these thynges it shal not be vnfitting to pray for thinges necessary for oure body, as meate, drynke cloth, frendshyp, health, wisdō, knowledge, reason. &c. Yet in the requeste of all these thynges aforelayed, we must referre the matter wholly vnto the wyll of God, and bee contented to receaue as it shalbe his pleasure to geue, ether much, lytle, or nothyng.

Of God alone we ought to aske al good thynges.

To be short, whatsoeuer we haue nede of, we must streyght waies turne vnto god, and aske it of him only, whither it pertayneth to ỳ soule or to the body, which geueth to al men without doubletuesse, and casteth no man into the teeth, as S. Austen sayeth: we oughte to aske of none but of the Lord God, what soeuer we truste, ỳ we eyther should worke well, or obtayne for good workes.

Ex enchi ad. Lau. ca. cxiiii

The .xxx. Chapter.

Ephe. iiii.

Rom. viii.

Math. vi.

i. Tim. i.

i. Cor. xiiii.

But this is to be noted in prayer that in asmuche as all that profes Chryst vnfaynedly, haue one common and heauenly father, and are brothers one to another, yea brothers to Chryst and felow heyres wyth hym, and seyng that Chryst also hath taught vs in his most godly prayer, not onely to pray for our selues, but also for all other in common, it shalbe necessary that a Chrysten man doeth so direct his prayer vnto God, that he may seme no lesse to seke in it the helpe of hys Chrysten brothers, than of hymselfe. For true and vnfayned Charite, which proceedeth from a pure hart and a good constience, and a fayth not fayned, seketh not her owne, but rather that, whiche pertayneth to other.

Beholde what charite doeth.

Rom. xii.

She reioyceth no lesse in the health of other, than in her own. She seketh no lesse thought to profit other than herselfe. She reioyceth wyth them ỳ reioyce, and wepeth wyth thē that wepe. Yea she many tymes forgetteth her selfe, and is wholy bent to seke the commoditie of other, as S. Paule sayeth, charite seketh not her own. We reade ỳ such excellent charitie was in Moses, which whan the people of Israel had horriblie offended God by worshipping the golden Calfe, perceauing the wrath of God to be whot agaynst thē, prayed on this maner and sayed, oh this people haue done a great sin, and haue made thē gods of golde. Now forgeue thē their sin, or els wype me out of thys boke, ỳ thou hast writtē.

i. Cor. xiii.

Exo. xxxii.

S. Paule also wished him selfe to be cursed frō Chryst for ỳ Israelites. Chryst cōmaūdeth to blisse them ỳ curse vs, to pray for them ỳ do vs wrōg & persecute vs, how much more thā ought we, seing we are one body & one spirite, one lord, one fayth, one baptisme, one God & father of vs all, to pray one for another generally in ỳ vnite of the spirite through ỳ bonde of peace. If we search in ỳ Hystoryes of ỳ moste sacred Bible, we shal in many places find & euidently perceiue wt how we great affectiō & feruēt mind one prayed for another, so ỳ ther was in their prayers a certayn godly cōmunion, & a lyke thought or care for al men. For as ỳ

Rom. ix.

Math. v.

Ephe. iiii.

as he that loueth the father of the houſeholde vnfaynedly, doeth alſo loue hartelye all hys whole familye, ſo in lyke maner they that loue our celeſtiall father with a true affecte and mynde can none otherwiſe do but loue alſo hys people, hys houſeholde, hys heritage, whō he hath ſo greatly honored that he hath not diſdayned to call thē the plenitude and fulnes of hys onely begotten ſon. Therfore the prayer of a Chriſtē man ought on ſuch maner to be made, that it may be common and cōprehende in it al men that are hys brothers in Chryſt, and pertayne to the houſholde of faith. Yea he ought to pray for al men liuing in thys world, be they Turkes Saracennes, Jewes or any other of the hethenyſhe and vnfaithful ſort, that God may deliuer them by his holy ſpirit out of the darkeneſſes of ygnorancy, and bring them into the meruaylous light of his moſt bleſſed word, that in the vnite of the ſpirite they may alſo confeſſe with vs one Lord, one God, one Sauiour, one faith, one Chriſten religion, and one trueth. But ſome men wyl ſay peraduēture, is it not lawful for a man to pray ſeuerally for hymſelfe, and for hys own priuate affayres? Yes verely, ſo that the mynde be not vtterly deflected and turned away from the contemplacion of thys cōmunite, but referreth al thynges vnto that. For Chryſt prayed perticularely for hymſelfe vnto hys father a litle before hys paſſyon. Ezechias prayed for hys own health. Dauid prayed for the remiſſion of hys syn. The Publicane deſired mercy and forgeuenes of hys offence. The thiefe deſired Chryſt to remember hym, whan he came into hys kyngdome. All theſe prayed for ther own priuate affayres, and wer heard. Semblably it is lawful for euery Chriſten man to lament his own cauſe before the mercyful eyes of the diuine maieſtie. Art thou a magiſtrate and gouernoure of the commō weale, perceiuing that thou wanteſt wyſedom to gouerne the people of God aryght & accordyng to iuſtice? Than maieſt thou lawfully pray with Salomon to God for the gyfte of wyſedome. Art thou a miniſter of Gods word? So mayeſt thou after the example of the Apoſtles pray for the influence of the holy goſt, that thou mayeſt be repleted wyth the knowledge of ſpirituall thynges, and ſo fede the flocke of Chryſt, whō he hath purchaſed with his moſt precious bloud, that thou mayeſt receyue the vncorruptible crowne of glory, whā that Prynce of ſhepeheardes ſhal appeare. Art ỹ an houſholder? than mayeſt thou lawfully pray vnto God for grace, that thou mayeſt gouerne and rule thy family accordyng to gods moſt holy word. Art thou a ritchmā than oughteſt thou for to pray vnto God, that thou mayeſt diſtribute hys goods committed vnto thee accordyng to hys pleaſure vpon ỹ pore people. Art thou pore? than pray to God ỹ thou mayeſt pacyently ſuffer the croſſe of pouerte, which he hath laied vpon thee. Feleſt thou any vyce to rayne in thee? So mayeſt thou be bolde to pray vnto God for the ſuppreſſion of that vyce, and for the obtayning of the vertue contrary to the vice.

Note this ſimylitude. *Ephe.i.*

Our prayers ought to be common.

A queſtion.

The aunſwere. *Math. xxvi. iiii.Reg.xx. eſay.xxxviii. Pſal.l. Luke.xviii. Luke.xxiii*

Magiſtrate. *iii.Reg.iii.*

Miniſter of gods worde. *Actum.i. Actum.xx. i.Peter.v.*

Houſholder.

Ritch man.

Pore man.

Vicions.

To be ſhort, art thou a Chriſten man? So mayeſt ỹ at all tymes beholde Chriſten mē

bolde to pray that God may so endewe thee with strength from above that thou mayest lyue in al poyntes accordyng to thy profession.

¶ The xxvi. Chapter.

But in thus praying for our selues we must take hede, that we desire not those thynges, which should turne to our own priuate auauntage, and to the hinderaunce or discommoditie of other. For this is not acceptable in the syghte of God. The childzen of zebedeus desyred Chryst, that one of them myght syt on hys ryght hande, and another on hys lyft hande. But Chryst answered and sayd, ye knowe not what ye aske. They desyred the primacy, and to be aloft in superiozyte above all the disciples, which made the other to haue indignacion at them both. That petition therfore is not lawful nor ryghteous, whiche hath a respect more to priuate auauntage then to publique vtilitie. As if a Physicion should pray that many might fall sicke or that they that are sicke, might so continue long, that he might haue the more auauntage. Or if an heire did pray that his parentes might die shortly, that the heritage might quickely chaunce vnto hym. Or if a wycked Souldiour did desyre that many temples myght be spoyled, and diuers honest men robbed, that he myght come home loden wyth prayes and robberyes.

Math. xx. Marc. x.

Examples.

These and such lyke requestes, in as much as they come forth from the flesshe, and not from the spirite, God, which is a spirite, doeth not heare them, as S. James sayeth, ye aske and receiue not, because ye aske euil that ye maye consume it on your pleasures. And if he heareth, certes he heareth vnto the great euil and incommoditie of them that pray. For they styre vp and prouoke the anger of God towarde them. S. Austen sayeth. Thynke it no great thyng to be heard at youre owne wyll, but rather thynke it a great thyng to be heard vnto your profyte. For the deuils were heard at their own will, and were suffered to go into the swyne accordyng to their desyre. Their Prince also the diuel was hard at hys own wyll, whych desyred to haue Job and to tempt hym. The Israelites also wer heard at their own wyl, and whan the meate was yet in their mouth, ye knowe what thynges followed. Thynke it therfore no greate thyng to be heard at your own wyll and pleasure. For God sometyme beyng angry geueth that, whiche thou askeste, & God beyng mercyfull and well pleased, denieth that, whyche thou askeste. But yet is their prayer much more wycked, which being enflamed with the fyre of malicious fury, and furious malice, doe desyre euill to themselues, ỳ worse may chaunce vnto their brother, whō they hate. Neather want not, which not only could be cōtent wyth al their hartes to lose one of their eyes, so that he, whom they hate, myght lose both, but also put their owne lyues in iopardy to bring death vnto other. O cruel tyranny. Such petitions be detestable, and are to ỳ desirers therof, not onely much pernicious, but also very damnable, in as much as they stand not wyth ỳ order of Charitie. Thys also is to be iudged of them, which

Se. liii. de. ve. Do. sec. Iohn.

Iohn. iiii. Iacob. iiii.

Math. viii. Iob. i.

Exo. xv. Num. xi.

curse

curse and ban such as they hate. Let vs therfore aske nothing, but that maketh to the glory of God the auaunсement of hys most holy worde, the encrease of vertue, the destruction of vice, the healthy of our soules, ꝓ conseruacion of the publique weale, and the profit of oure neighbor. In al our peticions let vs submit our selues to the wyll & pleasure of God nothing doubting but that he wyll graunt vs ꝓ we aske, or els things of more weightie importaunce & more profitable for our saluacyon. For it is not alway conuenient that we shoulde obtayne what soeuer we aske of God. He knoweth much better what we haue nede of, then we our selues do. It is many tymes more expedient for vs to haue scarsenes than aboundaunce, to be vexed wyth warres & persecucions thā to enioy carnal securite and fleshely quietnes, to be sycke than to be whole, to be temted thā to be wythout temptacion. Paule at diuers tymes desyred God that he myght be deliuered from the pricke of the flesshe, but it was answered, My grace is sufficiēt for thee, and he reioyced in hys infirmitie and weakenes. Therfore in al thynges let vs pray for godly and honeste thynges, beyng alwaye contented to receiue, as it shall be gods most holy pleasure to geue. ii. Cor. xii.

¶ At what tyme we oughte to praye.

¶ The .xxxii. Chapter.

IF we consider the vnoutspeakeable and manifold miseries, wher wyth in this vale of calamyte we are inuolued, wrapped and inclosed aboute on euery syde, we shall wythout any greate difficulte perceiue that we haue nede of nothyng so much as of prayer, yea and that feruent, and contynuall. For the diuel goeth about like a roryng Lyon, seking whom he may deuoure. The worlde also with his vaine pleasures is ready at euery houre to seduce and leade vs a waye from oure profession, if we take not hede. Agayne the flesshe is so domestical & nigh enemy vnto vs, ꝓ we cā neuer be without it. It euer assaileth vs. It alway fighteth & lusteth contrary to the spirite. It turneth, as they say, euery ston to make vs enemies vnto God. The soldior of Christ, sayeth a certain Doctor, ought not to put a waye vnto hym ꝓ shielde of prayer so lōg as ꝓ battaile endureth. But ꝓ battaile endureth, so lōg as thys present lyfe endureth, as Job sayeth, ꝓ lyfe of a mā vpō ꝓ earth is a warfare, & perels do neuer faile, therefore haue we nede cōtinually of gods helpe. Misery doeth neuer wante in this lyfe, therfore haue we euer nede of gods mercy & cōtinual prayer. Wherof it followeth ꝓ we haue great nede of prayer at al times, if we will be saued for no mā shalbe crowned, except he warreth valeantly. To him that ouercōmeth, saieth God, wyll I geue to eate of ꝓ tree of life, which is in the myddes of the Paradyse of God. Our Sauiour Christe therefore knowing

We haue nede of nothyng so much as of continuall prayer. i. Pete. v. Gala. v.

Pari. part. Tr. de. Iust. ca. xiii

Iob. vii.

ii. Tim. ii.

Apoca. ii.

knowing oure imbecilite and weakenes to be no lesse than our mi
and wretchednes, exhorteth vs principally and aboue all thynges
pray. Watch and pray, sayeth he, that ye fall not into temptacion. And
Math. xxvi. in as much as our enemyes cease not to fight agaynst vs by their cra
ty and subtile assaultes, therfore ought we not to cease for to fyght
Iacob. v. gaynst them with continuall prayers. For the prayer of a ryghteous
man, sayeth S. James, auayleth much. Christe in the gospell of Luke
Luke. xviii. proponeth a certayne parable of an vnrighteous Judge and of a wi
dowe, wherin he teacheth that we ought to pray alwayes and neu
to cease, nor once to be wery. Reade the Chapter. A Christen mā ought
A Christen mā ought to pray at all tymes. to pray at al tymes, and neuer to desist and cease from praying. Ther
Colloss. iiii. fore sayeth S. Paule, Continue in prayer and watch in it with thā
i. Tes. v. geuing. Agayne: Reioyce alway, pray without ceasing, in all thynges
i. Pet. iiii. geue thankes. Hereto agreeth the saying of S. Peter, Be ye sober and
watche vnto prayer. For continuall prayer causeth that our enemyes
What continuall prayer doeth. can not haue the vpper hande ouer vs. Yea contynuall prayer maketh
that the loue of celestiall goods doeth euer encrease in vs, which eue
it be oftentymes suscitated and fyred vp with ardent desyres and fer
uent prayers, as fyre is with wynde, it fyrst abateth, and afterwardes
litle and litle it is vtterly quenched and put cleane out. For as he is
worthy to receiue any thyng, which geueth not thāks for those thynges
that he hath already taken, that is, whiche doeth not knowledge and
magnifye the beneficence of God, so doeth not he deserue to enioye
great felicite, ioye and pleasure, which eyther doeth not desyre it or
desyreth it coldly. Who feruently loueth a thyng, and doeth not con
tinually wyshe that the thyng, whyche he loueth maye chaunce to him.
So that it is manifeste of these thynges aforesayd, that we ought
pray at all tymes, and neuer cease, in asmuche as we haue at all tymes
most vrgent, weighty and necessary causes.

¶ The .xxviii. Chapter.

An obiectiō. BVt it wil be obiected, how is it possible for a mā to pray at al times
and neuer to cease? This is a thynge not onely of impossibilite
also contrary to the commaundement of Christ, which sayeth, when
Math. vi. ye pray, speake not many wordes. I answere, Christ in thys aforesayd
place doeth not forbid the assiduite and continuaunce of praier, but
multiloquie and maner of babling in prayers, which the Ethnicke
The answer Infidels dyd vse, trustyng by that their to much bablyng they shuld
the soner be heard, as we reade of those wycked Prophetes, which cal
When ye pray vse not many wordes is expouded. ed on the name of Baal frō morning til nyght, saying none other thyng
but thys onely, O Baal heare vs, O Baal heare vs. But the Prophet
iii. Re. xviii. Helias mocked them, saying: cry with a louder voyce. For he is a God
but peraduenture he talketh with some body, or is occupyed in pur
sing hys enemyes, or is gone some iourney, or happely he slepeth, and
be waked and reised vp with your crying. They cryed therfore with
great

great voice, and cut them selues after their olde maner with sweardes and botkins, vntill they were all on goze bloud. But all in vayne. The wozdes of Chryst are these, whan ye pray, speake not many wozdes as the Ethnickes do. Foz they thynke it should come to passe, that through their babling they shoulde be heard. Be not ye therefoze lyke them. Foz your father doeth knowe, what thynges ye nede, before ye aske of him. *Math. vi.*

These wozdes shewe manifestly that Chryste doeth not condemne the assiduite and continuaunce of prayer, which both he hymselfe vsed, and also taught other the same, but the vayne loquasite and vnfruitful babbling annexed wyth thys perswasyon, that our prayers cannot be hard except we be euer inculkyng and beatyng them into the eares of God after the maner of the Hethen, as though God dyd rather heare vs foz our loquasite and babblynges sake, than foz hys most louing and gētle promise, oz as though God were not so ready to geue, as we ar to aske if our peticions be accozdyng vnto hys wyl. The Ethnikes multiloquy and heathenishe babbling doeth Chryst here not only forbyd, but also cōdemne. Therfoze sayeth the wise man, be not to rashe in speaking, neyther let thy hart make hast to bryng forth a wozd in the syght of God. Foz God is in heauen, and thou art on earth, therfoze let thy wozdes be few. Foz as the dreame commeth of manifolde busines, so is the voyce of a foole in the multitude of wozdes. S. Iohn golden mouth vpon the aforesayd text wryteth on thys maner, he calleth here Battalogian, loquacite, that is, babbling oz much speaking, which we than be rely vse, when we aske of God thynges that are not profitable foz vs, as foz an example, that we should obtayne power and glory, and that we should ouercome our enemyes, and that we should abounde wyth many ritches, to conclude, whan we aske those thyngs, that should pro fit vs nothing at all. Foz he knoweth what soeuer we haue nede. Moreouer he semeth vnto me to forbyd long prayers. Yea verely, lōg I say, not in tyme but in the multitude and prolixite oz lēgth of wozds. We must persever in askyng those thynges that are profitable. Contynue, sayeth he, in prayer. Foz the Lord hymselfe also sendeth vs to the example of the wydowe and of the vnmercyfull and cruel Iudge, that he should commende the diligent continuaunce of prayer by the importunite of her interpellacion and harty request. And whā he sayeth, that a certayne man came vnto hys frende, whan it was verye late in the night, and that he raysed hym beyng a slepe out of hys bed, yea & that he deserued thys thyng not so much foz familiarite and acquayntaunce sake, as foz sedulite and careful diligence: He wylled none other thyng, than that he shoulde be called vpon contynually. Yet he dyd not commaunde that they should bryng vnto hym a prayer of a thousande verses long, and recyte that vnto hym. Foz thys hath he already reproued. Foz they thynke that in their much speakyng they should be heard. But your father, sayeth he knoweth, what ye haue nede, before ye aske. But thou wilt say, If he knoweth, wherfoze than nede we to pray? Verely ye

Marke well. Luke. vi. xxii Math. xxvi. Luke. xviii.

Eccle. v.

In Mat. ca. vi Hom. xix.

When we vse babblinge in our prayers.

Colos. iiii.

Luke. xviii.

Luke. xi.

Mat. vi.

Marke thys well, Why we must pray to god, although he knoweth whereof we haue nede, before we pray.

not that thou shouldest teache God, but that thou shouldest make him good vnto thee, that thou shouldest be acquaynted with him, by reason of thy frequent and often speakyng vnto hym, that thou shouldest humble thy selfe in praying, and that thou shouldest oftentymes remember thy synnes. Hytherto haue I recited the wordes of S. John Chrisostome which as they condemne the vnfruiteful babling and vayn tangling of wordes vainly and causles pronounced, so do they highly commende and approue the feruent continuaunce of praying. So that hereof it is euident, that a Chrysten man ought to pray at al tymes.

¶ The.xxxiiii. Chapter.

Wheras some man wyll saye peraduenture that it is not possible for men to pray at al tymes, seing that diuers other affayres & businesses must also be done of thē so long as they lyue in this world as eatinge, drinking, sleping. &c. and men muste also labour by their liuing, euery man accordyng to his vocacion and callyng, which thynges all must nedes be an impediment and let to the contynual exercyse of prayer: I wil in fewe wordes declare how a Christen man may pray wythout ceasyng at al times according to ỳ precept of Christ and the Apostle S. Paule. Some expositoures of the holy Scripture wryte, that to pray alway and wythout ceasyng, is nothyng els than to pray seriously, earnestly and diligently after the example of the widowe, which would neuer leaue crying and callyng vpō the vnrighteous Iudge, vntil he had heard her request, that she myghte be reuenged of her aduersary. They say it is a trope called Hyperbole, so that he is counted to pray alway and wythout ceasyng, which pray vsually, at tymes, seriously and instantly, and doeth not cease from prayers, vntil he hath obtayned that, which he asketh. After that maner is this spoken: Cry, cease not, lift vp thy voice as a Trompe.

How we may praye at al tymes and without ceasing. *Luke.xviii.*

esay.lviii.

Some say that to pray alway and not to cease, is throughout al our lyfe, feruently to desire that high goodnes, which is promised vs in the world to come. After this sort, say, they, whatsoeuer men do in this life whether they eate, drynke, slepe, worke, talke, bargayne, studye, meditate. &c. so long as this celestial desire remayne in them, al their whole lyfe is a certayne perpetuall prayer. The perpetuall study of liuing godly, sayeth Erasmus, is a continuall prayer. And Beda saieth, he prayeth alway, that doeth good thynges alway neyther doeth he cease to pray but whan he ceaseth to be righteous. Other affirme that to praye without ceasyng, is feruently and with an ardent mynde to pray at certain houres destinated and appointed vnto prayer. Merely al these expositions, in asmuch as they be godly are not to be reiected nor caste away. Therfore seing that we cannot for our imbecilitie, weaknes and imperfection alway and without ceasing pray vnto God, yet, besides ỳ godly meditacion of celestial thynges in our mynd, and ỳ perpetuall desyre of liuing innocētly, whiche ought neuer to depart from a Chrysten breast,

What it is to pray alway.

De modo orandi. He prayeth alway that doeth good alway.

hath

hath the feare of God before her eies we ought to prescribe & appointe vnto our selues certayne peculiare houres euery day which shulde not passe away without prayer, and which should haue the whole affectes of the mynde vtterly occupied in this behalfe. And whan those houres shal come, than ought we to lay asside al mundane affayres & worldly busines, & wholly to geue our selues to deuout meditacion, & diuine cõtẽplacio of celestial thynges. Than ought we feruently to pray with the hart & mind, & so wt al humilite to behaue our selues, as though God wer there present, & we spake vnto hym face to face, yea thã oughte we to watch, as ỳ scripture admonisheth, ỳ is, so take hede & cast al perels, that our aduersarye ỳ deuill, which goeth about like a rorying Lio, seaking whom he may deuoure, do not once draw away our mindes frõ talking with God, but that quietly & attentiuely we maye be occupied in offryng vp our petitions vnto God at that tyme of praier.

Certayne houres appointed euery day for prayer.

Wyth how great a reuerence we ought to pray. *Math.xxvi. i.Peter.v.*

The.xxxv.Chapter.

And because no man should be offended with ỳ obseruaunce and appointment of certayn houres vnto prayer, as a thyng superstitious and repugnãt to ỳ Christẽ liberte: I wil shew ỳ diuers holy men had their certayne houres also, wherein they vsed custumably to pray. we reade ỳ Dauid did pray & geue thãks vnto God. vii. tymes in a daye. His words are these: Seuẽ tymes in a day haue I geuẽ prayse vnto thee for the iudgementes of thy ryghteousnes. What. vii. times in a daye these were, all are not manifest in the holy Scripture, but some are, which I wyll here reherse. As touchyng the morning he sayeth, O Lord early shalt thou heare my voyce, betymes in the morning shall I make my prayer vnto thee, and I shall see that I haue obtayned my prayer. Now for the tyme of hys repaste he sayeth, as ashes dyd I eate my bread and my drynke dyd I myngle wyth wepyng. Thoughe here he make the none euidente mencion of Prayer, yet it is not to be doubted, but ỳ in thys his great sorow, he also vsed at that present, prayers vnto God. As for his praier at night, we read on this maner. Let my praier, sayeth he, be directed vnto thee as frankensence in thy syght: the lifting vp of my hands as an euenyng sacrifice. Againe he sayeth, I shall wash euery nyght my bed, yea euen wyth my teares wyl I water my bed. That he prayed to God at midnight also it is manifeste by these words. At midnight, sayeth he, dyd I ryse to geue prayse vnto thee.

Psal. cxviii. Dauid prayed. vii. times in a day vnto God.

Psalme. v.

psal.lxi.

psal.ciiii.

psal.vi.

Of these Scriptures aforesayed it is euident that Dauid prayed vnto God customably these foure tyme besides other, that is, in the morning, at hys dynner, in the euening, and at midnight, whiche all be very conuenient times for a Christen man to pray. As he prayed at these tymes, so did he vndoutedly at other, though they be not expressed in ỳ Scripture. Moreouer we reade ỳ Daniel vsed customably to pray euery day three tymes vnto his Lord God. The Euangelistes also declare, that Christ preaching and worckingmiracles all the whole daye, vsed often

psal.cxviii.

Dani.vi. Daniell prayed thryse euery daye vnto God.

Luke.v.

tymes to spende the whole night in prayng vnto hys father. S. Luke
Actes.iii. also in the Actes of the Apostles declareth that Peter and John went vp into the Temple at the nynth houre of prayer. Whereof it doeth euidently appeare ẏ in the old law they had certayne tymes appointed in the which they should pray. Haue not we also among vs now a dayes certayne tymes appoynted for to come together and to pray in the temples? What do we learne of al these thynges? Verely that a Christen man may lawfully & without any scripule of cõscience appoint certain houres in ẏ day, wherin he may exercise hymself deuoutly in godly prayer & spiritual meditaciõ. But I would he should not so superstitiously
¶ be addicte to those houres, ẏ he should thinke it syn to breake any of the whan occasion of necessitie is geuen (for that wer a wicked thyng) but to vse those tymes as meanes for to bringe hym vnto a more feruent maner of praying cõtinually. For ẏ Sabboth day was made for man,
Marke.ii. and not mã for ẏ Sabboth day. The kingdome of God shall not come wyth obseruaciõ and lokyng for, saieth Christ, neither shal they say, beholde here, or beholde there, for lo, the kyngdome of God is within you.
Luke.xvii. We obserue dayes monethes, tymes & yeares, sayeth Paule, I am afeard of you, leste I haue laboured in vayne for you. Againe, let no man
Gala.iiii. iudge you in meate or drynke, or in part of an holy day, or of the feast of the newe Mone, or of ẏ Sabbothes, which are ẏ shadowes of thinges
Collos.ii. to come, but the body of Christ.

¶ The.xxxvi. Chapter.

The appoitment of certain howres for prayers is very commendable.

SEing than that the appointement of certayne houres for prayers is very commendable, yea and necessary for the trainynge vp of ourselues in the godly exercyse of prayer (so ẏ superstitious obseruaunces be absent) it shalbe much decent and prayse worthy for euery man to appoint hymselfe such certayne houres euery day for to praye, as wherein he shal perceiue that he may be most quiet, and most apte to talke with God in hys prayers. And although euery Christen man knoweth what tyme is best for him to pray (in asmuch as the vnction of God teacheth
i.Iohn.ii. thẽ al things, & they haue no nede ẏ any mã shoulde teache them) yet I wyl here assigne such houres to pray, as I may thynke to be moste conuenient and apt to prayer, and that not onely because they seme fytte in my conceite, but rather in asmuch as I see those same houres appoynted of godly learned men, as most sitting and apte vnto the true exercise of
Psal.xliiii. prayer. Dauid in his Psalmes writeth on this maner, I wil cry to god and the Lorde shall saue me. At nyghte and in the mornynge and at middaye shall I praye hartely, and he shall heare my voice. Here Dauid prescribeth three solemne tymes, whan a man ought of dutie euery
Note whan we ought to pray vnto God. daye to pray. At nyght when he goeth to bed, in the mornyng when he riseth, and at midday whã he goeth to meate. He that leaueth God vnsaluted with his prayers at these three tymes, verely he is much estraunged from the manners of a true Christen man, as I maye leaue of to speake

speake of his ingratitude and vnkindnes towarde our Lorde God. S. Ambrose appointeth mo times of praying: Solemne prayers layeth he, ought to be made wyth thanks geuyng whan we ryse from slepe, whē we go forth to our busines, when we make ready to take our meate & whan we haue taken our meate and when we go to bed. Would God that al mē would folow the doctryne of this most holy and catholyke Doctor. Thā shoulde all thynges be replenished to the blessyng of God more plenteously than they are nowa dayes. S. John Chrisostome differeth not frō thys, where he sayeth, we must whan we ryse out of oure beds preuent the sōne to the worshipping of God, and whā we come to the table, and whan we should slepe. Yea at euery houre ought we to offer a litle prayer vnto God, and to run an equal course with ỳ day, and in the tyme of wynter to spende also the most part of the nyght in prayers and bowing our knees wyth much feare to geue attendaunce to prayer, recounting our selues blessed, whan we thus worshyp God. Tel me how darest thou loke vpon the sonne, whā thou doest not worshyp hym, that sent that most swete and comfortable light? How shalte thou bse thetable, and not worshyp that geuer and superdtatoure of so great good thynges? With what hope goest thou to the time of ỳ night what maner of slepes doest thou loke for, when ỳ doest not contynue, make strong and defende thy self with prayers, but without any watch commest to slepe like a miser and wretche, ready to fall into the captiuite & bondage of the most vngracious diuels, which continually goe about waiting the time ỳ they may quickely catche any man ỳ is bare, & not defensed wyth prayer: which whan they see vs enarmed with prayers, run backe streyght wayes as theues and malefactoures, which fere a sweard hanged vp at the hande of the Souldiour. But if it chaunceth that any mā be bare, and not weponed with prayer, than is he streight way plucked & tost of ỳ diuels, he is moued vnto syn, & brought into infinite calamities & euils. We therfore fearyng al these things let vs enarme our selues al way with prayers & hymnes, ỳ God hauing pitie on vs, may make vs al worthy the kingdom of heauen through his onlybe gotten son, to whom be glory & rule, worldes without ende. Amen.

Lib. de. vir.

De oratione. Serm. ii.

Parke well.

¶ The. xxxvii. Chapter.

HItherto haue I recited the wordes of the golden mouthed Doctor, wherin we may learne not onely whā we ought to pray, but also how necessary a thyng prayer is, and how ỳ without prayer we cā do nothyng wel, nether can ani thing without ỳ chaunse vnto vs prosperously. Would God therfore that whan we ryse in the mornynge we would with hūble and faythfull hartes geue thāks to God, for the slepe wherewith he hath refreshed our wery bodyes ỳ nyght, and most hartely desyre hym ỳ hys holy Aungel may haue ỳ right gouernaunce of vs, al the day folowyng, that he defendyng vs from all euill, we may only lust, couit, aspyre and go about those things, which shal may turne

Prayers in the morning

to the glory of God, the saluacion of our soules, and the profyte of the Christen publique weale, not once offending the eyes of ỹ diuine maiestie neyther in thought, worde nor dede at any tyme. Agayne tho' almyghtie God we are all borne to labours, euery man in hys office, euen as the byrde is to flye, and seeyng that we are commaunded of God to eate the labours of our handes, and to eate our bread in the sweate of our face, leaste we houlde not be, as the Poet sayeth, burdenous vnto the of earth, sluggish beastes, and onely borne vainely to fulfyll the greedy frutes of the earth: nor ought whan we entende to go about our busynesses, euery man according to hys office (the Magistrates about the affaires of the publique weale, the spirituall officers aboute the studie of holy lettres and the ministracion of the diuine misteryes, ỹ husbandman about hys husbandry, the craftes man aboute hys occupacion) first to go to God with most humble and hartye prayers, and to beseche hym, that he wil vouchsafe for to prosper that we go aboute, and make all thynges to chaunce accordyng to our hartes desyre, and that in al our labour & trauayle (priuate auauntage layd aside) we may haue a respect vnto the glory of God, and to the commodite of our Christen brethren. If we would do thus, vndoubtedly our enterpryses would be come to a more fortunate and prosperous ende than they do howe a dayes. God would fortune our labours. God would prosper our trauayles, and would worke with vs, that all thinges should come to passe accordyng to our owne will. To whom are these sayinges vnknowen? The blessing of the Lord maketh men ritch. Agayne. Except the Lorde build the house, they labour in vain that build it. Except the Lorde kepeth the citie, he watcheth in vain that kepeth it. The Lorde feedeth me, saieth Dauid, and I shal want nothing. Verely whā we take any thyng in hand, except we first of al fly vnto God with our prayers, and desire his most godly helpe, it is not possible that our trauayle shuld prosper wel to passe, and accordyng to Gods most holy pleasure.

Prayers before labour. Iob. v.

Psa. cxxvii. Gene. iii.

Prouer. x. Psal. cxxvi.

Psal. xxii.

¶ The xxviii. Chapter.

Prayers before meats.

MOreouer whan we shal take our meate, before we sit downe to taste any of it, let vs withal humilitie & submission of mind desire God vnto our prayers, ỹ he wil sanctify those his giftes & benefites vnto vs, that we may receaue the according to his will, & by no meanes abuse the, either to the distemperāce of our bodyes, or to ỹ hurte & danger of our soules, but only receaue thē vnto the end, for the which they were created & prepared. Let vs not thinke it ynough to haue corporal fode, except we be blessed of God. Neither ought we to thinke that our bodely substaunce commeth only of our owne policy, but much more rather of Gods blessing, which except he did fortune our trauayles, al our labours were but hayne, as the Psalmographe sayeth, Feare ye the Lord all ye his Saynctes, for there is no scarcenes to them that feare hym. The ritche haue wanted & hūgred, but they that seke after ỹ Lord, shal

It is not ynough to haue temporal fode, except it be blessed of God. Psal. xxxiii.

no good thyng. Agayne, cast thy care vpon the Lorde, and he shall norysh the. Also in another place: The eies of all men trust in the, O Lord, and thou geuest them meat in conuenient time. Thou openest thy hand, and fyllest euery lyuyng creature with thy blessyng. Thus see we that oure corporall foode is the gyfte of God, and he it is that healeth & maynteyneth, as repose they yr assurance in hym. Therfore ought we before we eate any meate at the tyme of oure repast to pray vnto God, that he maye blisse the meat that we shall then receyue, confessyng that what so euer we haue, we altogether receyue it of his bountyfous hand. O merciefull God, we come now a dates vnto the table, as though we were heathē, and knew no parte of God, at the lest as though we were nothynge bound vnto God, and as though God were but a lyele beneficiall vnto vs. With what reuerence do we approch to our meat? And as we com vnreuerently & shamefully to the table, so do we continue all the whole tyme of our repast. The table shuld be replenished with readynges and talkynges of the holy scriptures, with deuotyng of serious and honest matters, and with godly meditations, but in the stede of them, rise at present blasphemyes, detractions, slaunders, backbytynges, lasciuious tales, wanton communication, vncleane iestynges, vncharitable rayllynges, and an whole sea of euils. This causeth that so many vnfyttyng thynges be committed at the table. This causeth that so many fall to disfauertyng and drunkenshyp. This causeth that so many dye before their time. Thys causeth that abundance is banished from among vs, and penury and scarcenes reygne vniuersally. This causeth y the hand of Gods blessyng is shortened, and y hospitalitie decayeth so greatly in euery place, vnto the great hinderaūce, yea and almost the vtter desolacyon of the commonweale, as the poore wretches shal fele within these few yeares, yf it be not otherwyse shortly prouyded. Would God therfore y for the auoidyng of these so great and so many incōmodities yea & abhominacyes, we would folow the exaūple of our sauiour Jesus Christ, which as we read in the Scripture when so euer he either fed other, or els did fede himself, vsed alway to geue yarty thaūckes to his celestiall father. And not he so, whē he fed at one time fyue thousād with fyue barly loues and two fishes, beside diuers other times? Did he not so likewise at his maundy, whē he instituted the most blessed Sacramēt of his body and blonde? Why did he this? Merely for our exaūple, that we shuld knowledge and confesse y what so euer we haue, we receyue it altogether at the bountyfous & liberal hand of God. Doth not S. Paul say, that meates are sanctified by the worde of God and prayer? We ought therfore surely when we go to dinner, or take any repast, to desyre God for to blysse our meate, and to make it healthfull & profitable to our bodyes, and to beleue that what so euer is there presents, we receyue it altogether of the grand munificence & exceadyng liberalitye of God, & so to behaue our selues al tyme of our repast, not only in receauing those gifts moderately & soberly, but also in our cōmunicacō, and

Psalm. lv. i. Pet. v. Psalm. cxliiii

Note.

Howe we ought to beh haue oure selues at the table.

O greate abuse. Marke and take hede.

The decay of hospitalitie.

Matth. xiiii. Mar. vi.

Iohn. vi.

Mar. xxvi.

i. Tim. iiii.

externall gestures, ỳ we may seme to sit not at a prophan, cõmune and vncleane table, but at the holy table of ỳ celestial and euerlasting king.

¶ The xxxix. Chapter.

Grace or thankes geuyng after dyner.

AGayn after we haue thus Godly and soberly taken our meate, let vs not faile to geue God hearty thankes for his benefites, which so bounteously of his own mere liberalitie & great goodnes hath fed vs at that present. Let vs also desyre hym that he will go forth to be a beneficiall father vnto vs, and to geue vs meat, not only that meate which perysheth, but much rather that which abideth into euerlastyng lyfe, I meane the most swet Gospel of hys interly beloued sonne Iesus Christ our most gentel Lord and omnisufficient Sauiour, that our bodyes beyng fed with corporall meate, and our soules susteined with ỳ word of lyfe, we may after thys lyfe be most happely fed with beholding the fruicion of the most blessed deitie. Amen. These thynges once done, let vs returne to our laboures, euery man accordyng to hys vocacyon and callyng, worksyng that thing that is pleasaunt in the sight of God.

John. vi.

For supper Note.

When the time commeth that we shall go to supper, let vs wt the same reuerence enioye the good creatures of God, that we did at dynner, as we behaued our selues at diner both in prayer and thankes geuyng, let vs so lykewyse do at supper. So shall it come to passe vndoubtedly, that we shall want no good thing, but haue plenty of all thinges accordyng to our heartes desyre. We must, sayth Christome, bothe when we go vnto the table, and come from it, geue thankes to God. For that table, whiche beginneth of prayer, and endeth also in prayer, shall neuer want, but shall bryng to vs all good thynges more largely and more plenteously then any fountayne. But I haue spoken of thys matter also in my Vaucket.

Deoratione Ho. lxxxviii.

¶ The xl. Chapter.

Howe we ought to beehaue our selues when we go to bed

AT nyght when we go to bed, we shal before we geue ourselues to slepe, knele downe vpon oure knes secretly in our chamber, with al humilitie and reuerent feare callyng vnto our remembraunce howe we haue spent al the whole day past. If we shall then perceyue that we haue offended the diuine maiestie in any thyng, either in thought, worde or dede, then let vs not fayle to confesse our sin streight way to God with a contrite and sorowful hart, desyryng him most humbly for his great mercyes sake, to forgeue vs that our iniquitie, and not to be angry with vs, but so assyst vs with the influence of his most holy spirite, that we may in no poynte transgresse his most diuine wyll, but worke all thynges that may be pleasaunt vnto hym. If we shal at that tyme perceaue that we ar at debate with any mã, let vs not go to bed before we be reconcyled one to another if it be possible accordyng to the precept of the Apostle, let not ỳ Sonne fall downe vpon your anger. If it may not cõueniently be don ỳ night, let vs not fayle the next morning betimes, or so sone as we may, to go vnto thẽ ỳ ar offended with vs, and

Marke wel.

Ephe. iiii.

we with

we with the, and neuer ceasse till we haue made an agrement betwene vs, beyng perfectly perswaded, that we can by no meanes please God so long as we be not in loue and charytie. For as S. John sayeth, he þ loueth not his brother abideth in death. Euery one that hateth his brother is a manslear, and ye know that euery manslear hath not euerlasting lyfe abyding in hym. Loke what we haue offended God that day, let vs so bewayle our synne and take such thought for the doyng of it, þ we may haue no more pleasure to do that offence agayne, but rather be made the more circumspect and beware afterward that we be no more oppressed with the subtill assaultes of Sathan. Let vs euery day dy vnto synne. Let vs continually mortifye the affectes of the olde Adam. The longer we lyue, the lesser let sinne remayne in this our mortal body. Let all oure meditacion, study and endeuour be nothing els then a perpetuall care to leade a pure and innocent lyfe. *i. Iohn. iii.*

The .xli. Chapter.

But if it so chaunce, that when we haue considered the spendyng of the day, we perceyue no notable cryme and heinous fault committed neither agaynste God nor oure neyghbour, then let vs reioyse, geue God thanckes, and desyre hym so continually to ayde vs with his diuine helpe, that we may not only continue in that puritie of lyfe, but also go forth from fayth to fayth, and from vertu to vertu, tyl we waxe auncient in Chryste, and become perfect men in oure profession. These thynges once done, let vs then fal to prayer, desyring God for his great mercyes sake thorow Jesus Chryst to geue vs a prosperous and quyet nyght, and that neyther Satan nor non of hys Aungels do trouble vs but þ thoughe the body take rest & slepe, yet the mynd, the heart, the inward man, may alway watch to hym, and delyght in hym perpetually. After our prayers, let vs commit our selues to the tuicion of God, & so swetely geue our selues to rest. And let this be our dayly exercyse. O Lorde God, yf we would do this with a feruent heart and burning loue toward God, it can not be expressed what greate and singuler commodities would ensew. To do thus, is the dutye of vs all, but whyther we haue done it or not, let euery man searche his owne conscience and amende. Thus haue I declared what times I think most conuenient for prayer, and how we should behaue our selues in the time of praying I haue not done this to bynde and snarle the conscience of any christen man, which ought to be free to serue God at al houres, but to helpe the infirme and weake Christians, that they fyrst vsing these times, as certain introduccions, may afterward come vnto the perfeccion of worshyppyng God at all tymes. For a christen man shall haue abundante occasions at all houres to call on the name of the Lord for helpe. Notwithstandyng yf any man shall loke vpon these thinges, that I haue here written, with a syngle eye, he shal not find them altogither vaine. God geue vs all grace to follow them, or better, yf we maye. *Rom. i. Psalm. lxxxiii.* Note. Prayers before sleape.

Of thākes

Of thankes geuyng.

The.xlii. Chapter.

NOw begineth our worke to draw vnto an end. I haue declared sufficiently heretofore, as I trust, al thinges that moste principally pertaine vnto praier, that is to say vnto asking any thyng of God. It remaineth now therfore that I intreat somewhat of thankes geuing to God. For it is conuenient that we also geue thanckes vnto God for the giftes and benefites that we receiue of him, or els we may iustly seme to be vnworthy ani part of gods kindnes. For what haue we, ỳ we haue not receaued? The wise man ought not to reioise in his wisdom, nor the strong man in his strength, nor yet the ritch man in his ritches, but only in our Lord God, from whom euery good and perfect gift descendeth and cõmeth downe. *Iacob.i.* what hast thou that thou hast not receaued, saith Paule? If thou hast receiued it, *i.Cor.iiii.* wherfore dost thou reioyse, as though thou haddest not receiued it? Let not the wyse man, sayth God by his Prophet, reioyse in his wisdõ, nor *Iere.ix.* let not the strong man reioyse in hys strength, nor let not the ritch man reioise in his ritches. But let him that reioiceth, reioise in this, if he vnderstand and know me. For I am the Lord, which doth mercy, iudgement and righteousnes in the earth, and these ar those thynges that I desyre, sayeth the Lord. Seyng then that all our glory and reioysyng ought to be in our Lord God alone, as S. Paule sayth: Reioyse in the Lord alway, and agayne I say reioise, seyng also ỳ what so euer goodnes is in vs, it cõmeth only of him, verely we ought at al houres to reioyse in hym, as the moste blessed virgin Mary did, saying, My soule magnifyeth the Lord, and my spirite hath reioysed in God my sauiour, and to geue to him thankes, and to syng to his name, so long as our life lasteth, perpetuall laudes commendacions and prayses. If we wyll be moued to geue God thankes at any tyme, as we ought to do alwaye, we shall be firste conuemente to perpend, wey, and consyder his manifolde goodnes toward vs. Fyrst how at the begynning he made vs not lyke vnto brute bestes, but like vnto his owne symilytude and Image. And he made vs not to be fyre brondes of hell, but inheritours of euerlasting glory. For he gaue vs a body muche more beautifull and pleasaunte in aspect, then any other liuing creature hath. He gaue vs a mind also endued with wit, reason, discression, wisdom, vertu, knowledg, cunning, immortalitie, godlines. &c. He set vs in Paradyse, & gaue vs rule, power and dominion ouer all the fysshes of the sea, and the byrdes of ỳ ayre, and ouer all lyuing creatures that moue vpon the earth. Again when we in our parẽtes had transgressed his most godly precept, and therby deserued eternall damnacion, he did not streyghte way with the same rigoure and fearcenesse, wherwith he cõdemned the Aungels for their disobedient arrogancy, cast vs away in to the fyre of Hel, but ful gently sent vs in to this vale of misery for to repẽt, that afterward he myght

Iacob.i.
i.Cor.iiii.
Iere.ix.
All oure reioysig ought to be in God
Phili.iiii.
Luke.i.
How we may be moued to geue god thãkes.
Of our creation.
Note.
Gene.i.
Gene.iii.
ii.Pet.ii.
Esai.xiiii.
Gene.iii.
Psalm.viii.

saue vs, yet constituting and appointing vs styll Lordes and rulers ouer al lyuing creatures. ¶ The.xliii.Chapter.

MOreouer when it was not possible because of the great enormitie of our syn, ẏ we could of our owne power, strength, merites, deseruinges and good workes saue and wyn our selues againe into the fauour of God, how louingli without any desertes of our part euen of his owne mere goodnes and free mercy did he promise to saue vs by his derely beloued sonne our Lord Jesus Christ, and at his tyme predefined and appointed from euerlasting, sent him downe into thys world: which for our sake vnfaynedly by the wonderfull operacion of the holy Gost, toke flesh of the blessed, pure, and vndefiled vyrgin Marye, and became very man lyke vnto vs in all thynges, sinne alone except. which also after he had liued here certaine yeres, euē of his owne free wil without any cōpulsion for the feruēt and vnspeakable loue ẏ he euer bare toward vs, gaue himself vnto the very death, yea euen ẏ most spiteful and heinous death of the Crosse. He offered his most blessed body a swete smellyng Sacrifyce to God the father for our wickednesse. He suffred his most precious bloud to be shed vpō the Altar of ẏ Crosse to pay the raunsom for our sinnes. He refused no kind of painful grefe & greuous paine to apease Goddes wrath, and to recōcile vs vnto his celestial father. O good Jesu, sayth S. Bernard, how greatly were we endebted to thee, and yet dost thou pay our det? We haue sinned, & thou art punyshed. This is a worke without example, a grace without merite, a charitie without measure. Verely verely not the prodicion and betraying of Judas, not the furie and cruel malice of the Phariſes and Bishops, not the wicked and false witnesses, not the vnryghteous accusers, not the cruell & vnmercifull iudges did put Christ to deathe, but we our selues, our sinne, our iniquitie, our vngodlynes, our abhomination, our corrupt manners did slay hym, and put him to that most cruel deth. we ar they that dyd kyll him. we sought his deathe. we did betray hym. we did falsely accuse hym. we nayled him vpon the Crosse. we scourged his most blessed body. we shed his most precious bloude. we did cleue asūder his most blessed hart with a speare, out of ẏ which ran bothe water & bloud. We gaue him Eisel and Gaul to drincke. we scorned him, we mocked him, we did spit on his most swet face. we buffeted him, we bruised him, we were the Authors of all the tirāny, which was wrought against him. Yet for ẏ loue that he bare toward vs, did not he disdayne to suffer all these intollerable paines, by whose passiōs & suffringes we ar perfectly made whole, by whose most blessed bloud al oure sinnes are washed awaie, by whose deth, euerlasting life chaffeth abundantly vnto vs. O vnmesurable kyndnes. What a loue hath God to vs, that he spared not his onlye sonne, but gaue hym for vs all, that so many as beleue in him, may not perish but haue euerlasting life. And as God the father gaue hys sōne Christ vnto death for our sinnes, so dyd he raise hym vp agayne by hys mooste puissaunte power from deathe

Of our fre saluacion by grace & the mercy of god through Jesus Christ. *Rom.i.*

Luke.i. *Marke.i.* *Heb.iiii.* *esay.liii.* *Phili.ii.* *Ephe.v.* *Math.xxvi.* *i.Tim.ii.* *Collos.i.* *Ser.quidam.*

Note who did put christ to death.

Our synnes dyd put christ to death.

Mat.xxvi. *Marke. xiiii.* *Luke.xxii.* *Iohn.xxii.* *esay.lii.* *i.Pet.ii.* *i.Iohn.i.* *Rom.viii.* *Iohn.iii.* *Rom.iiii.* *Ephe.ii.* *Math.i.* *Luke.ii.*

death for our iustificacio. He is oure peace, how then can we be sad and
heuy? He is our Sauiour, how then can we despayre? He is our waye,
What christ is to vs. how then can we erre? He is our truth, how then can we be deceyued?
He is our lyfe, how then can we dy? He is our Resurrection, how then
can we slepe in sin? He is our Physicion, how then can we be sicke & dis-
eased? He is our lyght, how then can we walk in darkenes? He is our
bread, how then can we be hungry? He is oure defender, how then can
we be afeard? He is our wisdom, how then can we be ignorant? He is
our righteousnes, how then can we be vnrighteous? He is our sanctifi-
cacion, how then can we be prophane and vnholy? He is our redemcio
how then can we be damned? He is oure ryches, howe then can we be
poore? He is our beauty, how then can we be deformed & yll fauoured?
He is our mediatour and aduocate, howe then can our matters be vn-
heard? He is our head, how then can we his mẽbers perish? He is our
Bishop and Curate of our soules how then can we want spiritual doc-
trine? He is oure dore, how then can we but enter into the kingdom of
heauen? To conclude, he is altogither oures, & al that euer he hath, how
then can we but sayle in a safe and quiet hauen? How then can we but
haue all things prosperous & fortunate? Thus se we what an hie trea-
sure Christ is to vs. If any mã desireth to know more of Christ, & what
benefites we haue receiued by him let him read my worke of the News
Search the newes oute of heauen. out of heauen, where he shall see Christ truly and liuisshly painted as
lone and perfect redemer, and a plenteous and an omnisufficient Sauio-
our for al them that faithfully repent and lede a new life. Would not
these so greate cõmodities & large benefites, which we receiue of God
the father thorow Jesus Christ, moue any christen hart in the world to
be thankful, and to sing perpetuall prayses vnto God? For we haue ler-
ned here, that all oure saluacion cõmeth only from God the father tho-
row Jesus Christ, and that he saued vs mercifully when we were lost
Tim. iii. miserably. But let vs beholde more of Gods kindenesse, that we may
learne that thanks ought to be geuen vnto hym seriously.

¶ The .xliiii. Chapter.

ALthough by Christ we be set againe at libertye, and receyue our
manumission and fredom frõ that captinitie, wherunto we were
made bond by the synne of Adam, so sone as we ar regenerat and
borne a new by the honorable Sacramente of Baptisme, and the holy
Ghost, yet in as much as afterward thorow our fragilitie and weake-
nes we fal agayne into syn, and deserue thereby also to be cast from the
fauour of God, & to be dampned perpetually, yf God dyd not also help
vs in this behalfe, O Lord God, in how miserable a case are we? how
should it profyt vs, by Christ to be delyuered from that wretchednes
to the which Adã did cast vs, yf there wer not also a remedy to eyde
that daunger, into the which we cast our selues thorow syn after Bap-
tisme? Therfore here also doth the goodnesse of God appere very large
and bounteous toward vs. For though we sin after baptisme neuer so
grieuously

grenously, yet doeth not he streight waies take vengeãce on vs, & cast vs headlong into hel fyer, as he did the aungels, but he pacientlye abideth our conuersion, and loketh daily whan we wil repent, and amende, as the Prophet sayeth, the Lord long abideth vs, that he may haue mercy on vs. Also the Psalmograph. The Lord is gẽtle and merciful, pacient and of great pitie. The Lord is good & gentle to al men, and his tẽder mercyes are stretched forth vpon al his workes. Ieremy also saieth. It are the mercyes of the Lord that we are not consumed. Yea he exciteth and stirreth vs vp by his holy spirite, & geueth vs grace to repent, turne and amend, as he sayth by hys Prophet, I wil geue thẽ a new hart & a new spirite wil I geue in their inward partes, and I wil take awaye the stony hart from their flesshe, & geue them a fleshy hart, that thei may walke in my preceptes, and kepe my iudgementes, and do them. And they shalbe my people, and I shalbe their God Agayne, I wyll powre out vpon you cleane water, and ye shalbe made cleane from al your vn clennes, and from al your Idols wyll I make you cleane, and I wyll geue you a new hart and a new spirite wil I put in the mids of you, & I wyl take away the stony hart from your flesh, and geue you a fleshy hart, and I wyl put my Spirite in the mids of you, and I wyll make you to walke in my preceptes, and kepe and worke my iudgementes, & ye shal dwel in the land that I gaue to your fathers, and ye shalbe my people, and I shalbe your God & I shal saue you frõ al your vnclennes Moreouer he stil calleth vpon vs to come vnto hym, saying: Turne and repente you of all your iniquities. And your iniquite shal worke you no displeasure Cast away from you al your wickednesses, in the whiche ye haue offended, & make you a new hart, and a newe spirite. Wherfore wyl ye die O ye house of Israel? For I wil not that any shold dy, saieth the Lord God. Returne and lyue. Agayn, it is commonly sayd, If a mã leaue his wife, and she going away maryeth another husband shall he returne any more agayne vnto her? Shal not the woman be polluted and defyled? But thou hast played the whore wyth many louers, yet re turne again vnto me, saieth the Lord, and I wyl receaue thee. O most swete & comfortable saying. O most gentle Sauiour, worthy all praise glory and honor. Here may ye see how greatly we are bounde to God, and how great thankes we ought to geue hym, seeyng that he so great ly desireth our health, lyfe and saluaciõ, and willeth by no meanes our decay, death and damnacion. He is that gentle father, whych ioyfully receiueth again his lost son, and most louingly embraceth hym. He is ỳ shepehearde, which bryngeth home agayn on his shoulders, that shepe that was wandered away. He is that Physicion, that healeth ỳ sycke and diseased. He is that Sauiour, which came not to cal the righteous but synners vnto repentaunce. He is that helper, which daily cryeth, come vnto me al ye that labour and are laden, and I shall refreshe you Seke therfore the Lord, whyle he may be founde. Call on hym, whyle he is nigh. Let the vngodly forsake hys way, and the wicked man hys

ii. Pet. iii. Iob. iiii.

esay. xxx. Psal. cxliiii.

Lament. iii. God worketh repentance in vs. *Ezechi. xi.*

Eze. xxxvi.

Ezechi. xviii.

Ieremy. iii.

i. Tim. i.

Luke. xv.

Math. ix.

Mat. xi.

esay. lv.

thoughtes, and let hym returne to the Lord, and he shal haue mercy on hym yea but let him not fayle to turne vnto our God. For he is bounteous and very ready to forgeue.

¶ The.xlv Chapter.

By God are we preserued frō euill.

FVrthermore who is able to expresse how greatly we ar bounde vnto God for his diligent conseruacion and keping of vs? If we were not preserued & kept of hym, into how many euils shoulde we fall? How were it possible for vs to be free from the captiuite of Satan, to be pure frō the filthines of the flesshe, to be kept harmeles frō the tyranny of the world, if God did not defende vs? How many kynde of euils do we see daily perpetrated and done before our eyes, as theft, murder, treasō, adultry, fornicaciō, couetousnes, glotony, dronkenship, &c. which al vndoubtedly we should likewise do, if ye wer not preserued from them by the goodnes of God. For the fragilite of nature & the pronite vnto euil is al one in thē & in vs if we be left vnto our selues. Our perdicion cōmeth of our selues, but our saluacion cōmeth only of God, as ỳ prophete sayeth. Excepte the Lord, sayeth Esaie, had left vnto vs sede, we had ben as Sodom, & we might wel haue ben likened vnto Gomorre. Therfore seyng ỳ God kepeth vs frō these great enormites, we ar bey much bounde to geue him ryght harty thanks. Agayne vō how many gyftes doeth he endue vs daily? what haue we, that is not his gift, if it be good and godly? He engraffeth in vs by hys moste holy spirite, fayth, hope, charite, peace, ioy, pacience, longe sufferyng, mekenes, lenite, kindnes, modestie, honest behauour. &c. He geueth vs health for ours body. He geueth vs spiritual gladnes for our soule. He prepareth al thinges necessary for thys our nedy lyfe. He getteth frends for vs. He defendeth vs frō our ennmes. He preserueth vs in al goodnes. To cōclude, loke what a moste natural father is vnto his moste intierly beloued son, ỳ very same is he vnto vs. So that whatsoeuer we haue being good eyther pertayning to the soule or to the body, we altogether receiue it of this our celestial father. What great thanks therfore he is worthy to haue, who perceiueth not? S. Bernarde saieth, let vs geue thanks to our God for the good thynges ỳ we do, and let vs hūbly say to him wyth Esay the prophet: All our workes hast thou wrought in vs O Lord our God. Herto pertayneth the saying of S. Gregory: It is conuenient that we geue thankes alway to God, which neuer ceaseth to do wel, except he be lotted and hyndred through the noughtynes of men. Therfore what soeuer worke thou shalte begyn, fyrste call on God, and cease not to geue thankes, whan thou hast finished it.

Ose. xiii.

Esay. i. Rom. ix.

The benefites of God towarde vs.

Esay. xxvi.

¶ The.xlvi. Chapter.

We Englishe men aboue al nacyons are most bounde to geue God thankes.

ALthough it be so, that all nacyons of the world, euen frō the East to the West, ought to prayse the name of the Lord for hys innumerable benefytes, ỳ they wout deserues receaue of hym dayly, Yet I thinke there is no Realme throughout Christendō, ỳ hath so many & gēt weighty & necessary causes to geue god thāks, as we Englysh men haue

haue at this present. To whom is it vnknowen wyth howe miserable captiuite we haue bene detayned and suppressed these many hundred yeares through the vsurped power and greuous tyrãny of the Bishop of Rome? Who knoweth not how greatly the consciences of Christen men were snared, yea and almost slayne through the decres of ỳ Byshop? How greatly was the Christian liberte enclosed and stopped vp so that no man could enioy the vse of those thinges, which the word of God determined free, wythout his license and dispensacion? How wer the singulare merites of Christes death, & the inestimable price of hys most precious bloud adnihilated and set at nought, and the Byshop of Romes pardons trusted vnto, and perfecte affiaunce reposed in them for remission of synnes and eternal saluacion? What a sort of Hypocriticall and superstitious workes crept in through oute Christendome almost, which onely were beleued to be the alone good workes, and the true good workes, which are commaunded of God in hys holy Scriptures, vtterly neglected, despised & set at nought? Who thoughte it not a more meritorious acte to gilde an Image, than to cloth a poore naked mã? Who thought it not a better dede to rũ gadding a pilgrimage into diuers countreyes for to seke dead Images, than to tary at home, and to visite ỳ poore members of Christ which lay bedrede, sicke, lame, feble and impotent? O extreme blyndnes. Agayne, what an infinite nõber of monstures, Monckes I would haue sayd, and other religiousse parsons, and God wot, as they desyre to be called, did there arise in this kyngdome? Who thought it not a better dede to put his childe into an Abbay, and there to liue idelly, swinishly and irreligiously pampred vp with al delicious fare that should prouoke vnto lewdnes, than to lette hym liue abroade in the worlde, and there to practyse some honest arte and occupacion, that might turne to the commodite and mayntaynãce of the common weale? What blindnes had inuaded thys Realme? Did not we thinke it rather our dutye to obey the proude Bishop of Rome than our own native kyng? Did not we esteme hys fantastic all decres aboue the edictes, lawes, & actes of our own kyng? Were we not more ready to folowe his sensuall lustes and beastly pleasures, thã to obey the commaundementes of our own kyng & ruler? Into what perylles would not we caste oure selues to do ỳ ramnish Bishop pleasure? Yea would God ỳ certayn of this realme in times past had not rather had a mynd to dye for ỳ maintenaũce of ỳ false vsurped power of ỳ Bishop of Rome than to liue wt obedyente and faythfull hartes to oure moste Christen kyng. O Lord God, what a blyndnes was thys? where was thys doctryne of Christ and hys Apostles become, that all men should be subiecte & obedyente to ỳ hygh powers? Thys sentence of S. Paule lay buryed: Let euery soule be subiect to ỳ high powers. For ther is no power, but of God. All powers are ordained of God. He therefore ỳ resisteth, resisteth ỳ ordinãce of god. And they ỳ resist, shal take to thẽ selues dãnaciõ. Also S. Peter: Be subiect to euery humaine creature for the

The tiranny of ỳ Byshop of Rome.

Rom. xiii.

Sapi. vi.

i. Peter. ii.

The king supreme head.

Lordes sake, whether it be vnto the king as supreme head, or to the rulers that are sent by him to the punishment of the euill doers, but vnto the praise of them that do wel. The Christen princes wer not had in reuerence and honor as thei ought O miserable case, and detestable abusii.

¶ The.xlvii.Chapter.

Beholde in what blyndenes we Englysh mē wer whē the Bishop of Rome ruled in this Realme.

FUrthermore what ygnorancy and blindnes was in thys Realme, concernyng the true and Christen knowledge? How many fauored Christ aright? How many walked in the streyght path wayes of Gods ordinaunces? How many beleued Christ to be the alone Sauioure? How many trusted to be saued only by the merites of Christes death, and the effusion and shedding of hys moste precious and blessed bloud? How many ran to God alone eyther in their prosperite or aduersite? How many embraced Christe for their sufficiente meditatoure and aduocate vnto God the father? How many felte the efficacye and power of the true and Christen fayth wherby a Christen man is freely iustified? Howe many coulde discerne the fayned and the true workes asunder? Howe many dyd knowe what they professed at Baptysme? How many had knowledge what their Pater noster mente, and wherfore they prayed? How many dyd perfectly vnderstande the articles of the Christen fayth? How many dyd knowe what the Ceremonyes of y Churche ment, as holy bread and holy water and such other? How many heard the Euangelical doctrine euer preached purely and sincerely? O good Jesu, be mercyful vnto vs. If I should go forth to rehearse all the abuses and al the ignorancy and blyndenes, wherewyth this now most free and flowrishyng Realme hath bē oppressed thys many hundred yeares through the tyranny of that Babilonicall strompet, it would vndoubtedly make a worke much longer then the Iliades of Homer. But now are these enormities yea and deformytyes of thys Realme of Englande vtterly eryled and banyshed. All false relygion is extirped and plucked vp by the rootes. The miserable captiuite, wherein we were oppressed in the Popes kyngdome, is turned into delectable liberte. Our consciences are restored to their old fredom. Christes death is beleued to be a sufficient Sacrifice for them that are sanctified. All pernicious fantasies inuented of ydle braynes are ful godly put downe. The famous Images, wherewyth the symple people commytted fornication, I meane, Idolatry, are iustly plucked downe, and conueyed out of the way. Al the monastical sectes haue put of their cowles and monstruous garmentes. Our most Christian kyng is now according to the verite of Gods worde and his iust and ryght title, recognysed to be supreme head and gouernoure of the churche of England next vnder Christ immediately here in earth. He is honored of vs his subiectes, as we ought by the law of God and had in reuerence aboue all creatures mortal. Not only hys most noble grace, but also so many as he appointeth to rule ouer vs, we obey wt al submission and humilite of mynde.

Apoca. xvii.

Englande is purged and made cleane of her deformities.

Heb. x.

¶ The.xlviii.Chapter.

Wherein

Moreouer ygnorancye and blyndnes are exiled & banished. Gods lawes are manifestly delared vnto vs. So that we may, if we wil kepe his most godly commaundementes. The moste sacred Bible is frely permitted to be read of euery man in the Englysh tonge. Many sauour Chryst aryght and daily the nomber encreaseth, thāks be to God. Chryst is beleued to be the alone Sauioure. We now faithfully trust to be saued by ỳ death of Chryst, and ỳ the bloud of Chryst maketh vs cleane from al syn. Chryst is beleued to be our sufficient mediatoure and aduocate. The true and Chrysten fayth, which worketh by charite, and is plenteous in good workes, is now receaued to iustifye. The good workes ỳ are appointed in the holy Scriptures, are now only vsed, & put in exercise amōge ỳ faythful. What we professed, whan we were baptised, many nowe know ryght wel. The twelue Articles of the Chrysten fayth, ỳ Lordes prayer, called the Pater noster, and the x. cōmaundementes are now rehearsed in ỳ English tonge both of yōg and olde, so ỳ now al vnderstande them. Many of the Ecclesiastical ceremonies are now ryght wel taught and knowen. To conclude, al old thynges are past, and newe thynges entred in steade of thē. And all these thynges hath God brought to passe by hys dearely beloued seruaunte, Henry our kyng. If his grace goeth forth, as he hath begū he shal make such a florishing Realme both in spiritual and corporal goods, both for the glory of God, & for the mayntenaunce of his Graces publique weale as none shal may be able to compare wyth thys Realme of Englande, throughout Chrystendome. And as hys most excellent maiesty shal easely ouercome and excel in the exercise of true godlynes all his predecessoures and leaue a memorable and immortal acte vnto his successours most worthy to be followed, so lykewyse may hys Grace be sure, that there is reposed and layed vp in store for hym in Gods treasure house ỳ vncorruptible crown of glory, which, whan his Grace shal geue ouer to nature, that most gloryous kyng of al kynges shal gene to hym vndoutedly for hys faythful walkyng in the diuine preceptes, & setting forth of gods glory. This thing brought to passe by hys Graces diligēce, ỳ al abuses plucked away, the true Godlynes may reigne, who shall not thā iustely thynke, that the golden world is come agayne, wherof the auncient learned men disputed so much in their most eloquent monumentes. Verely we shal than may wel say, as the Poet wryteth.

i. Iohn. i.

Gala. v. Rom. v.

The golden world.

Quid Meta. i. Vergilius. Eglo. iiii.

Magnus ab integro seclorum nascitur ordo.
Iam redit & virgo, redeunt Saturnia regna.

God mought assiste hys most excellent maiestie in all his godly and vertuous enterpryses. Amen.

¶ The .xlix. Chapter.

Thus see we how greatly we of the Englyshe nacion are bounde vnto God for the restitucion and bryngyng agayne of the knowledge of his most diuine wil, which so long hath ben hid vnder the bushel of mens tradicios. What cōdigne thāks ar we able to geue vnto

him for this his inestimable goodnes? Uerely if euery one of vs, as Vergile saieth, had an hundred tonges, & an hundred mouthes, yet wer we not able sufficientlye to decantate, synge, & set forth his prayses. God graunte vs once to be truly thankfull. Now where are these parsons, which haue so litle pleasure in this regeneracio & new birth, as I may so speake, of gods most blessed worde and in the settyng forth againe of ỳ Euangelicall verite, oure onely lyfe, health & saluacion? Where are these Owles, which despising the most comfortable light of gods word chose rather cõtinually to walke in the darkenes of mens traditions, than once to approche vnto thys celistial lyght? Where are these Antichristes, which wil neyther themselues read the Scriptures, nor yet suffer other, that would reade them, but to ỳ vttermost of their power plucke men from readyng the most sacred Byble, the word of lyfe, of all ioy, and spirituall consolacion? Agaynst these wycked Papistes thondreth Chryst in the Gospel, saying: Wo be to you ye Scrybes & Pharises Hipocrytes, for ye speare vp the kyngdome of heauen before mẽ, ye do neyther enter in your selues, nor yet suffer them ỳ come to enter. Uerely if we do not shortly repent amende, and receaue with embrasyng armes this most swete worde of God we may be sure shortly to fealy most greuous plages of gods wrath fal vpon vs for our vnthãkfulnes And as Chryst sayd to certayne Cities for theyr ingratitude & vnthãkfulnes: Wo be to the Cozazin, wo be to thee Bethsadai, for if the vertues that haue been done in you, had ben done in ỳ citie of Tirus and Sidon, verely they would haue repented thẽ of their synnes in tymes past, yea and ỳ euen in sackecloth & ashes. Not withstãding it shall be more tollerable & more easy at the day of iudgemẽt to Tyrus and Sydon, thã to you. And ỳ Capernaum, which art exalted vnto heauẽ, thou shalt be plucked down euen to the very hel. For if the miracles whych haue been shewed in thee, had been shewed in Sodome, it had remayned vnto thys day. Notwythstandyng I say to you, it shalbe more tolerable to Sodome at the day of iudgemente than to thee: So may it be sayd to Englande: Wo be to thee Englande, for if the lighte of gods word, had come into other nacions, so plẽteously as it hath done in the verely they would haue repented and receaued it ioyfully. But ỳ doest neyther repent nor amende thy lyfe, nor take any pleasure in ỳ cõpany of it. Uerely it shalbe more easy at the day of iudgement to Sodome & Gomorre than to thee. Let vs not therefore doubte, but if we doe not shortly repent, amend our corrupt manners, and most ioyfully receaue wyth embrasyng armes thys most swete and cõfortable gospel of oure Sauiour Iesus Chryst, vndoubtedly the fearce plages of gods wrath will shortely fall vpon vs. The Scryptures shewe manifestly that the vengeaunce of God is not farre from vs. These benefytes, that are shewed vnto vs, declare euidently ỳ the plages of God are at hande. This lyght of Gods trueth, which now shineth to al mẽ, if they wyll receyue it, prooueth openly that gods wrath is ready to fal vpõ vs, if we shortely

The aduersaryes of gods worde.

Math. xxiii.

Math. xi.
Luke. x.

Marke and take hede.

doe

do not repent and amend. For this is the property of God, euen to send before his most holy word, as a messēger and ambassador to them that walke in darknes & liue dissolutely. If they receiue it, repent, & amende their liues, than doth his grace and fauor fal vppon them, and they are Gods welbeloued dearlinges, and shall wante no good thinge, as we read of the Niniuites. But if they obstinately resist it, laugh the worde of God to scorne, remain in their old infidelity and wickednes, thē doth God rise vp like a fearce Lion, whet his swearde, bende his bowe, and make ready his shaftes, which shall pearse the bodies of the wicked, as dartes of yron fire whot.

Note ỳ property of god in sendynge forthe hys word. *Ionas. iii.*

Beware ye scorners of gods worde betimes. *Psal. vii.*

¶ The. I. Chapter.

BVt come of I pray you hartely and tell me, did not God, whan he saw the world replenished so abundantly with sinne, that it coulde be no more, send Nohe to preach vnto them, and to exhort them vnto repentaunce and amendment of life, or els finall destruction shoulde chaunce vnto them? Yet for al this gentlenes of God, which desired rather their saluatiō than damnacion, if they would haue conuerted, they despised the most louing admonition of Gods messāger. They had the word of God in derision. They cōtinued stil in their brutall & beastlike liuing. They gaue them selues to eating, drincking, banketting, and al kind of carnall & volupteous liuing. They oppressed the pore people, for the maintenance of their fleshly and insaciable lustes. To be short, they walked as persons ful of carnal security, and cleane without all fear of God. But what followed this their wicked and dissolute liuinge, and contempt of Gods word? Verely vtter destructiō. For God saw ỳ they would by no meanes amend, but stil persiste in their abhomination, he repented him, that euer he made man, and shortly after sent such a flud vpon thearth, ỳ it ouerflowed & drowned al the worlde: Noe vō certen other onely reserued thorow the greate goodnes of God. O terrible history. Whose hart quaketh not for feare at the hearing of this history? Certes it is a terrible history for the aduersaries of Gods word, and for all wicked liuers. When the Sodomites liued so abhominably, that the very voyce of their sinne came vp vnto heauen, and pearsed the deuine eares, and cried for vengeaunce to fall vpon them, not only Abraham intreated for them, but also Loth preached vnto them, exhorting them to leaue their to much detestable and abhominable vnclennes, & to take the fear of God vnto them, and the study of a pure and innocent life. But they wold not. For the more that Lot rebuked them for theyr wickednes, the more plesure had they in it. They delited in their nought tines, & reioysed whan they had done euel. They had no fear of God before their eies. Yea they so liued, as though there were no God at all. Therfore God the righteous Lorde, seinge their detestable purpose still to remaine in theyr abhominable liuing, and no repentance, was of very iustice compelled to destroy them, by sending fire and brimston from

Gene. vii. ii. Pet. ii.

God set Noe to preach before he drowned ỳ world

Beholde the end of them that hate Gods word.

Gene. vi. Gene. vii ii. Pet. ii.

Gene. xix.

Lot preched to the Sodomites.

O abhomination.

Prouer. i. Psal. xiii

heauen, so that both Sodome & Gomorre withal thinhabitants therof, and al that euer pertained to them, were vtterly consumed with fire & brimstone from heauen. O dolorous spectacle, and heauy sight. This is an example, as S. Peter saith, for al them that do vngodly. Oh what it is to contempne the word of God and the true preachers therof.

ii. Pet. ii. Note.

¶ The. li. Chapter.

Moses and Aaron preached to the Egiptians. *Exo. iii. Exo. xiiii.*

AGain whan Moses & Aaron at the cõmaundement of God, preached to the Egiptians and willed thẽ to let the people of Israel go out of captiuity, that they might come and do Sacrifice to their Lord God, how litle was their preaching regarded? God plaged them, yet wold they not amend. At the last whan he saw none amendmẽt in them, did not he by strong hand deliuer thẽ out of captiuity, & drowned al their aduersaries? This came to passe vndoubtedly. If they would haue ben obediẽt to his voyce by ỹ mouth of his Prophets, they had neuer bene plaged, nor yet so finally destroied. Let al winchers & kickers therfore ỹ spurne against the truth, learne here what it is to despise the word of God and the faithful preachers therof. Moreoner as oft as the children of Israel did forsake their true God, which brought thẽ out of the land of Egipt, & ran an whore hunting after straunge Gods, and followed theyr own fantasies contrary to the prescript of Goddes word, God sent his Prophets vnto them, for to admonish thẽ of their duty, & to reduce and bring them again into the true way. But they wold not heare them, but persecuted them, entreated them vngentillye, prisoned thẽ, and neuer ceased frõ their crudelity, vntil they had slain them. God therfore seing how stifnecked & hard harted they wer, sent in their enmies on euery side, whiche destroied their Cities, spoiled their goodes, slue innumerable, & led the residue away captiue for theyr disobedience and ingratitude. At the last God sent vnto the Jewes his own sonne, that they might repent, conuert and amend. But how thankfully they receiued his comming, the Scriptures shewe more euidentlye than is nede here to be rehersed. What followed? Verely the vtter destruction almost of them al, as the histories make mention. Thend of them was so lamentable, yea and miserable, that no man can reade the history without teares and weping eies. Are not all these terrible histories to the despisers of Goddes word? Let vs not flatter oure selues nor make to much of our painted shethe, as they say. For surely that God, which in times past sent vengaunce vpon the earth for disobeying and contemning of his word, wil now also poure out his fearce plages vpon vs, we repent not shortly and amend. For after so greate lighte of Goddes word, if it be not thankfully receiued, obeyed and followed, commeth vndoubtedly alway a great and greuous plage, which is ineuitable & can not be eschued, except we amend. Let vs therfore with ioyfulnes receiue the doctrin of God, seke al meanes possible to promote it, liue therafter, practise it in our liuing, and win other men to it by our good conuersacion. Let vs not onlye saye that we are fauourers of Goddes word,

Beware betimes beware.

Cruel murtherers. *ii. Pa. xxiiii. Mat. v. xxiii. ii. Reg. xxv.*

The Prophets of god wer vngentelly entreated of the Jewes.

Christe vngentelly entreated.

Behold the end.

God wil punish the vnthanckful reteiynge of his worde, if we do not amend.

word, and crake much of faith, but let vs liue soberly, righteously, and godly in this present world. For to read the scriptures, to talke of them, to boste our selues of faith is nothing to the purpose, except we institute our life daily according to Gods word. He that hath my commaundementes, saith Christ, and kepeth them, he it is that loueth me. Not euerye one that saithe to me, Lord, Lord, shall enter into the kingdome of heauē, but he that doth the wil of my father, which is in heauen. These thinges haue I spoken to admonish men of their duty, that they maye not abuse this singulare benefite of Gods worde, that is nowe come among vs, but liue worthy the kindnes of God, geue him righte hartye thankes, and so behaue themselues, that God may not take away this his inestimable benefite frō vs but rather encrease it vnto the glorye of his name, and the healthy of our soules. But I wil returne to our matter, and make an end.

Tit.ii

Marke thys well.
Ihon.xiiii.
Matth.vii.
Say not but that ye are warned.

A breue rehersall of Gods benefites towardes vs.

¶ The.lii. Chapter.

THus see we what greate causes we haue to geue thankes vnto God, if we cōsider his manifolde benefites, wherō he garnisheth vs daily. He made vs first of al not only like vnto his owne image, but also, whē thorow the sin of Adā we wer lost and dāned, he saued vs again freely of his greatmercy by Jesus Christ. And though we sin sometime thorow ỳ fragility of humaine nature contrary to oure promise at Baptisme, yet he hath mercy for vs laied vp in store, if we faithfully repent, & amēd our liues. He preserueth vs frō many greuous enormities, into ỳ which we should vndoubtedly fal headlonge, if we wer not preserued by his goodnes. He like a most gentle father federth vs, & sendeth vs al thinges necessary for this neady and porelyse. He appoynteth his holy Aungell to wayte vpon vs, that we may be oppressed nō no euell. He geueth vs fauoure in the syght of men. He sendeth to vs health both of body and soul. He grauntethy vs what soeuer we aske in the name of his sonne Jesus Christe. What woulde we haue more? Yea and that, which to a Christen man shoulde be moste acceptable and thanckfull, he hathe prepared for vs an euerlastinge kingdome, full of all ioy, pleasure, glory and felicity. No hart can thincke, no tounge can expresse, no eie hath sene those treasures, that God hathe prepared for so manye as loue him. Who hath euer had so bountifous a Lord, and so gentle and louing a father? He loueth, where he was not loued. He cureth where he was hated. He doth good to them, that despised his moste holy will. O burning charity. O incomparable loue. O kindnes vnspeakeable. How wil we now recompence this exceadinge benignitye of this oure bounteous and celestial father? What doth he require of vs again? Bilding of Monasteries? Gadding on pilgrimage? Offring vp of candels? Painting of Tabernacles? Gilding of Images? Prayng of long prayers without the affecte of the minde? Nay verely. For he hathe no nede of our goodes, as the Psalmograph saithe. What than? For sothe thankes geuinge. He that geueth hartye thankes to God for the benefites receiued,

God preserueth vs frō manye greuous enormities.
God fedeth vs.
God apoynteth hys holy angell to wayte vpon vs.
Ihon.xvi.
God sendeth vs helth bothe of bodye and soule.
God hathe prepared for vs an euerlasting kingdome.
Esa.lxiiii.
1.Cor.ii.
Rom.v.
Thinestimable kindnes of god toward vs.
Psal.xv
God requyreth of vs thanckes geuing for hys benefites.

Thankes geuing.

Note.

In cantica. Ser. liiii.

receiued, maketh God amendes largely. He onlye desireth of his faithful people, laudes, praises and thanckes geuing. Only he desireth that we be not vnthankfull, nor walke vnworthy his benignity & kindnes. For as S. Bernard saith, ther is nothing that displeaseth God so much chefely in the children of grace, as ingratitude and vnthankefulnesse. That he delighteth so much in prayses & thankes geuing it is euident,

The sacrifice of thankes geuinge.

Psal. xlix.

seinge that he disdaineth not in his holy Scripture to call it a Sacrifice, as though he should say, praise & thankes geuing is that, that pleaseth me, & geueth the swete sauour before my presence. But let vs heare the Scriptures. The Sacrifice of prayse, saith he, shall honor me. And a little before. Offer to God the sacrifice of praise, and pay to the moste highest thy vowes. Call on me in the day of thy trouble, and I will deliuer the, & thou shalt honor me. Do not al these sayinges declare manifestlye that the mooste acceptable sacrifice to God, is the Sacrifice of praise and thankes geuing? Can ther be a greater glory geuen to God than to confesse that all goodnes & vertue commeth only of him, & therfore all honour, laud, praise and glory ought to be geuen to hym alone? Undoubtedlye the Sacrifice of thankes geuinge pleaseth God highly. Neither is there any worke that we can do, that so highlye exalteth the name of God, as this sacrifice of thankes geuinge, or wherein god delighteth more. If there had vndoubtedly it had bene prescribed and setforth in the most sacred Bible. Did not al the holy Patriarches & so many as wer before Christes comming, offer this sacrifice of thankes geuing to God, as a thing to hym most welcome and acceptable? And although they also at diuers times offred externall sacrifices, yet wer these none other thing than a testimony & witnes of their inward sacrifice, which they offred in their hart, praising the name of our Lord God. Did not Christe also and his Apostles, as we reade in the holye scriptures, offer this kind of Sacrifice to our heauenly father? And as they did thus, so in like manner do they exhort vs euer to be thankfull to God, & to sing continual praises to his most blessed name. S. Paule saith, what so euer ye do in word and dede, do al things in the name of the Lord Jesu, geuing thankes to God and the father by him. Again. Be ye thankefull. Also in another place, geue thankes alway for all thinges in the name of our Lord Jesu Christ to God and the father.

Math. xi. Luke. x.

Col. iii.

Ephe. v.

To the Hebrues also he writeth on this manner. By him, he meaneth Christ, do we offer the Sacrifice of praise alway to God, that is to say, the frute of the lips, that geue glory to his name. Thus se we how diligent the holy scripture is, for to moue vs vnto this sacrifice of thankes geuing as a thing very pleasant, and much acceptable to the diuine maiestye. But let vs hear what S. Austen saith, ye we being instructed both with the holy scriptures & also with authorities of the ancient fathers, may the soner be moued for to geue God harty thankes at all times.

Heb. xiii.

Offer to God, saith he, the sacrifice of praise. I may come to my self, where I shall find that I may offer. I may come to my selfe, for in my self shall I finde the immolation and offring of praise. Thy altare is thy conscience. Offer therfore to God the Sacrifice of praise. We nede not take any thought, there is no cause why we should go vnto Arabia to seke frankensence, or to search the packes of the couetous occupiers. For God seeketh of vs the sacrifice of praise. This sacrifice of praise had Zacheus in his patrimony, had the widow in her closet, had a certain poore hostes, I know not what she was, in her time. Offer thou therfore to God the sacrifice of praise. This is thoffring, this is the sacrifice to geue thankes vnto him, of whome thou hast, what so euer good is, & thorow whose mercy is forgeuen, what soeuer euell is thine. Offer to God the sacrifice of praise, and pay to the most highest thy Prayers. For with this sauor is God delited. Behold how this most holy Doctor inculketh & beateth in stil the sacrifice of praise and thankes geuing. He saith, that we nede seke none other gift or present to bring vnto God but only the sacrifice of praise and thanckes geuing. For in that aboue al other hath God pleasure. The Psalmograph saith, thy vowes (God) are within me, which I shall pay vnto the, I meane, praises and thankes geuing vnto the. For thou hast deliuered my soule from death, and my feete from slidinge. Againe, I shall offer vnto the, the Sacrifice of praise, and call on the name of the Lorde. Also in another place, I wyll magnify the Lord at al times, and his praise shal euer be in my mouth: as though he should say, there shall no time passe awaye, whether it be troublous or mery, wherin I shall not praise the Lord. Both my youth and my age shall be bent to the praise of him. Hereof may we learne to praise our Lord God at euery momente.

In Psal. xlix.

Parke wel.

Luke.xix.

iiii. Reg.xiii.

Psal.xlix.

Psal.vi.

Vowes in ꝯ scriptures signifie prayses and thankes geuing.

Psal.cxvi.

Psal.xxxiii.

The.lxiii.Chapter.

There ought no vice to be further from the brest of a Christen man, then ingratitude and vnthanckfulnes. For as S. Bernard saith: Ingratitude is the enemy of the soule, the vtter putting away of merites, the disperson of vertues, the perdiction and losse of benefites, the fire that burneth and drieth vp the fountain of godlines, the dew of mercy, and the floudes of grace. If we geue our seruauntes any thing, they render vnto vs right harty thankes for it. Is it not therfore conuenient, that we be thanckfull to him, that geueth all things, and without whome we haue nothinge that good is: with what forehead dare we be bold to aske and receiue any thinge of God, and after warde not once to thancke him for it: O barbarous inhumanity. Ingratitude to much vnkinde. They that are of such churlish nature, are of the kind of the, which, as the Psalmograph saith, did forget the benefites of God, and the merualious tokens that he shewed. They were filled, yea they were stuffed euen full, saith God by his Prophet, & they than lifted vp they hart, waxed proud, & forgat me. And therfore I am become vnto them as a Lion, & as the Cat of the mountain, that runneth so swiftly.

In Cant. Ser.v.

What ingratitude is

Note.

Psal. lxxvii.

Ose.xiiii.

I wil

I wil mete with them as a Beare that hath lost her yong ones, and I wil breake a sonder their obstinat hart. Yea I wil deuoure them as a Lyon, and the beastes of the feld shall teare them on peces. O terrible threatning for the ingrate & vnthanckful persõs. This wil surely come to passe, if we put not away our ingratitude and vnthanckfulnes. For the Lord is faithfull in all his wordes, and can not lie, in asmuch as he is the self truthe.

Psal.xxxiiii. Titus.i.

The.lb.Chapter.

Therfore if we entend to haue God the father a beneficiall father to vs, & his sonne Jesus Christ a mercifull sauior, let vs in al thinges geue thanckes to God at all times, yea and that not only in prosperity but also in aduersity, as the holy man Job did, sayinge: The Lord gaue it, & the Lord hath taken it away, as it pleased the Lord, so is it come to passe, blessed be the name of the Lord. Let vs watche and pray that we fal not into tẽtacion. Let vs flie to God at al times with humble obsecrations & herty requestes. Let our praiers be continuall. Let thẽ procede from a faithfull & charitable hart. Let vs aske all thinges accordinge to the wil of God, yea and that in the name of Christe. Let vs in al our praiers seke the glory of God, the auauncement of his most blessed word, and the helth of our own soules. Let vs pray for the preseruation of the kings most excellent maiesty, and for the prosperus succesſe of his intierly beloued sonne Edward our Prince that most angelike impe. Let vs pray for al the Lordes spiritual and tẽporall, specially for those that haue the regiment of the publique weale vnder the kinges graces highnes. Let vs pray for the ministers of Gods worde, that they may frely speake the truth of Christes Gospell, as it becõmeth them. Let vs pray for al men vniuersally, chiefly for the inhabitants of this Realme of England, that they may all beare a faithful hart both toward God and oure kinge. To conclude, let vs pray that the will of God may be fulfilled in all thinges.

Iob.i.

Math.xxvi.

An exhortation to prayer & thankes geuing.

Col.iii.

When we haue thus praid, let vs at al times geue thanckes to God for his benefites. So shal it come to passe, that he shal not only not turn away his kindnes from vs, but also encrease it daily vnto the great consolation and comfort of vs al. If this thing shall come to passe that we both pray feruently, and also geue thanckes to God hartely, I shal not a litle reioyse that I haue taken the labor and paine in compiling this Pathway vnto Prayer, yea it shal encourage me hereafter to attempt other enterprises of no lesse importaunce and vtility. Which thing (most gentle reader) that it may come to passe, praye for me vnto oure Lorde God, that he may finish that thing in me, which he hath begun, vnto the glory of his most blessed name, the promocion of his most godly word, and the profit and edification of his most holy and Catholike Church. Amen.

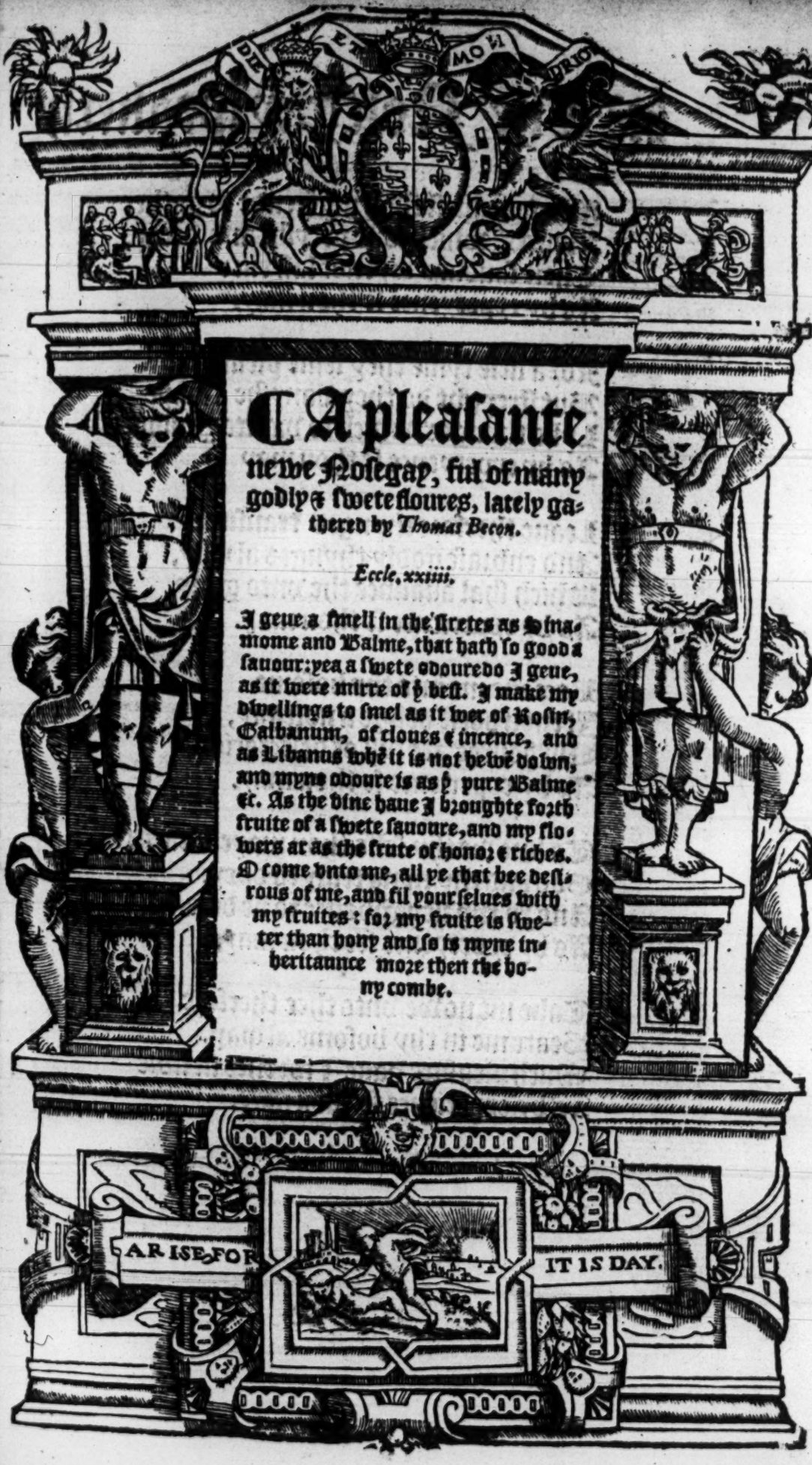
11 JU 62

Geue the glory to God alone.

¶ A pleasante newe Nosegay, ful of many godly & swete floures, lately gathered by *Thomas Becon*.

Eccle. xxiiii.

I geue a smell in the stretes as Synamome and Balme, that hath so good a sauour: yea a swete odouredo I geue, as it were mirre of ẏ best. I make my dwellings to smel as it wer of Rosin, Galbanum, of cloues & incence, and as Libanus whē it is not hewē down, and myne odoure is as ẏ pure Balme &c. As the vine haue I brought forth fruite of a swete sauoure, and my flowers ar as the frute of honor & riches. O come vnto me, all ye that bee desirous of me, and fil your selues with my fruites: for my fruite is swete ter than hony and so is myne inheritaunce more then the hony combe.



The Nosegay speaketh

What meanest thou my frende to gather
Floures, which sone perysshe and decay,
Their sauours wyl not last euer
As by experyence se thou may.

For a litle tyme they seme pleasaunt
But streyght do they vanysshe awaye,
Lyke thynges, which to vanite graunt
As by experyence se thou may

Leaue therfore thynges transitory
And embrase godly thynges alway,
Which shal auaunce the vnto glory.
As by experience se thou may.

Receaue me into thy bosome
If thou doest desyre a nosegay,
My floures are full of delectacion
As by experience se thou may.

To knowe thy selfe thou mayest learne here
God and thy kyng truly to obey.
And to thy neyghboure to be dere.
As by experyence see thou maye.

Take me nowe vnto thee therfore
Beare me in thy bosome alway,
Much pleasure haue I for thee in store
As by experience se thou may.

BRITISH MUSEUM

To the ryghte worshypfull

mayster George Whetenhall Esquyer, *Thomas Becon* wisheth contynuall health, and prosperous felicitie.

Although we haue most vrgēt and weighty causes, yea and those innumerable to extoll, magnifie, commende and praise the exceadyng goodnes and bounteous liberalite of our most mercyful father, if we weigh, ponder & consyder hys inestimable benefites, which he freelyand without our deseruing daily geueth vnto vs myserable creatures, yet if we weigh al thynges in a iust balaunce, we shal easely & without any difficulte perceaue, that we are most bounde to celebrate & praise his moste blessed name for the restoryng of hys holy worde at thys tyme, broughte to passe by his true annointed Henry our most redoubted king as by another Josias, whose graces moste excellent maieste that Lorde of powers mought prosper in al his diuine affayres and godly enterprises. For before God restored to the world the gospel and ioyful tidinges of his derely beloued son oure Lord & Sauioure Jesus Christe, incredulite as chefe ruler reigned in our hartes, Hipocrisy as a vain glorious Empresse bare dominion, superstition, Idolatrye, false sectes, mens traditions, confidence reposed in humayne inuencyons, Pilgrimages, Offringes, Bulles, Pardons, dispensations, Masses of Scala celi, marchādise for merytes and workes, byeng and sellyng of ỳ diuine misteryes, wᵗ an whole sea of euils mo, had crept in, vnto the great perturbacion & disquietnes of the holy catholyke churche, as I may passe ouer the blynde ignorancy & ignorant blindnes, into the which by this meanes we wer cast and tombled. How cā it otherwise be: If the light of gods worde be obscured extincte or quenched, which only is the lanterne to our fete, and a lyght to our pathwayes, what maruayle is it, thoughe the fearce and outrageous floudes of Idolatry and all kynd of superstitiō breake in and inuade the boundes of Christianite, yea and ouerflow them. For as Faith, Hope, Charite, Peace, Mercy, Pacience, long sufferyng, humilite, sobriete iustice, spiritual liberte, obedience towarde the highe powers, and all goodnes reigneth, where the Lordes worde beareth rule so in lyke maner, where that is expulsed, banished and exiled, Incredulite, hatred, enuy couetousnes, vengeaunce, contencion, Glotony, dronkennes, rapacite, immoderate lustes, vncleane affectes, carnall lyberte, disobedience, insurreccion, arrogancy, pryde, ambiciō, crudelite, manslaughter, theft, false witnes, hipocrisy, ignoraunce, blyndnes, sectes, Heresy, and althat is contrary to the commaundement and wyl of God, beareth dominion, and hath preeminence, as Salomon sayeth, Where knowledge is not, there is no goodnes for the soule. Again, whan the preachyng of gods worde fayleth, the people perish and run cleane out of order. Therfore it is wryten by the Prophete, make hast to the lawe and witnes. If they speake not according to this worde, they shall not haue the mornyng light, that is to say, the true knowledge of God. Rebuked not Christ the Saducees, because they wer ignorant in the holy Scriptures, affirming that they were deceaued for lacke of the knowledge of the: Ye ar deceaued, sayeth he, because ye know not the Scriptures. Therfore in the gospel of John, he exhorteth all

psal.cxviii.

Sapi.xiii.
prouer.xix.
Prouer. xxix.

Esay.viii.
Marke.xii.
Iohn.v.

teth al men to searche the Scriptures, saying: searche ye the Scriptures, for they
Ihon.v. are they that beare witnes of me. And the Psalmograph calleth the blessed, which
Psal.cxviii and.i. searche the testimonies of the Lorde and meditate in his law both day and night.
Rom.i. The worde of God must nedes be an excellente and precious treasure, seyng it is
i.Tim.iiii. the power of God vnto saluation for so many as beleue, seing also it is profitable
to teache, to improue, to amende, and to instructe, in righteousnesse, that the man
of God may be perfect and prepared to al good workes. Who is able to expresse,
what a precious relique and high treasure the worde of God is: Verely it is that
Math.xiii. treasure, whereof Christe speaketh in the Gospell, that lieth hidden in the fielde,
which, whan a man once fyndeth, for ioye therof he goeth and selleth all that he
hath, and bieth that felde. And it is no lesse treasure to the soule, thā the corporall
psal.cxviii. eies are to the body, as the Psalmograph testifieth: Thy worde, O Lorde, is a lanterne to my fete, and a light to my pathwayes. For as that man, that is depryued
Math.ix. of his corporal sight, knoweth not how nor where to walke, so lykewise, he that
wanteth the light of Gods worde seeth nothing, and therefore walketh he not in
right but wandreth abrode like a shepe dispersed & destitute of a shepeheard. But
as he that hath the true and perfecte sight of the eies stombleth not, but walketh
at all tymes without daunger, so in like maner he that is endued by Christes spirite with the light of the holy Scriptures wandreth not frō that true way, which
Ihon.xiiii. sayeth of hymselfe, I am the way, the trueth and the lyfe, but alway is preserued,
that he walketh cōtinually in the kinges high way, declining neither on the right
Deute.xii. hande nor on the left hand. He is not caried about wyth straunge doctryne. His
Hebrn. xiii. faith is bilte on a sure rocke, therfore abideth he firme, immutable, stedfaste, sure
Math.xvi. and constante, what soener kinde of tempeste assaileth hym. The gates of hell can
Math.vii. not preuayle agaynst hym. Satan with all his army are not able once to abouse
Luke.vi. remoue hym from the true way. For the light of gods worde is contynually before his eies, wherunto he geueth diligent attēdance, which also he foloweth earnestly in al hys iourneies, and therfore must he nedes walke the true way, and neuer erre. If he be blessed, fortunate and happy that hath the naturall lyght of his
ii.Pet.i. body, how much more blessed and heauenly at ease is he, that is illumyned wyth the lyghte of the Lordes worde: whereof the holy kyng Dauid hauing experience
psal.cxviii. prayeth on thys maner, open myne eyes, & I shall cōsyder the meruelous things
Iohn.xii. of thy lawe. To walke in thys lyght, Christe exhorteth vs, saying, walke while ye haue lyght, lest the darknes come on you. He that walketh in darkenes, wotteth
not whither he goeth. While ye haue lyght, beleue on the light, that ye maye be
the children of light. So many as be of God, loue this light of the Lordes worde,
and desire with al their hart to walke in it. But they that be of Satan, hate it, &
refuse to walk in it. Why so? Verely for they are beastlike minded, stiffe necked,
Actes.vii. in al thinges resist the holy gost. The light they hate, be it neuer so pleasaunt and
wholesome, but the darkenes they enhalse, loue, kisse and kull, be it neuer so perilous and horrible. Therefore shall they receaue the greater damnation, as Christe
Iohn.iii. witnesseth saying, this is the condemnacion that light came into the worlde, and
men loued darkenes rather then light. For their works wer euil. Euery one that
doeth euil, hateth the lyght, neither commeth he to the lighte, leaste hys workes
should be reproued. O how blessed are they, to whom it is geuen to walke in this
light. Againe, how miserable, wretched and vnhappye are they, that speare their
Esay.xxx. eyes at the comming of this comfortable lyght, and wyll not only not walke in it themselues, but also laboure to the vttermost of their power to obscure & quenche it, that it may appeare and shine to none at all. These are those people, which, as
the Prophete sayeth, prouoke God to anger. These are the lying and vnfaythfull
children. These are the children that wil not heare the lawe of the Lorde. These
are they, whiche saye to them that see, see not, and to them that looke, looke not
for vs those thynges that are ryghte. Speake vnto vs pleasaunt thynges, prophesye
vnto vs tales of Robyn hod, take away frō vs the right way, go out of the path,

away with that holy one of Israel from our face. These are they, which hate him that reproueth them openly, and abhorre hym ẏ telleth the trueth playnly. These are they, which cal euil good, and good euil, darknes lighte, and lighte darkenes, bytter swete, and swete bitter. These are they which are wise in their owne eyes, and stande wel in their own conceate. But agaynst all such as contemne the holy Scriptures and cast away the law of their Lord God, willing neither to enter thẽ selues, nor yet suffring other, Christ thondereth on this maner, wo be to you lawers, for ye haue taken away the key of knowledge, ye haue not only not entred in, but ye haue also forbydden them that entende to enter. But wythout doubte they shal no lenger preuayle. For the day of the Lorde is at hande whan he shall breake Satans head and destroy both him and al his ministers with the breath of his mouth. For he wil no lenger suffer this great wickednes and high abhomination. He wil be knowen for the God and Sauiour alone. He is that Lorde which alone wil be exalted, and al Idols shalbe vtterly broken on peces. He is that god, which wil no lenger suffer his glory to be attributed ẏ geuen to other. He is that lawer, which wil expulse the darkenesses of mens traditions, that lighte with hys infallible verite, and bryng in the glorious lighte of his moste holy worde. To be short, he wil deiecte and ouerthrowe al the Idols, that obscure hys glory, and set vp hys blessed name to be praysed and magnified for euer and euer. So be it. Of this thing haue we experyence euen at this tyme, in the which that Lord of puissance hath most puissantly by his derely beloued seruaunt Henry our most vertuous and godly king, subuerted, to pied down, and ouerthrowe a great part of Antichristes kingdome, so that by hys diuine polecy and godly enterpryse, ẏ greate whore of Babilon, the mother of al whoredome and abhominacyons of the earth hath lost her chefe glory and renome, and is now become so vile, that she is eueu made the habitacion of diuils, and the holde of all folwle spirites and a cage of all vncleane and hatefull bydes. So that no man now wyl once by any of her marchaundyse. And without doubt the tyme is at hande, that Babilon shal haue such a fall, that it shal not be able after thys at any tyme to be repared. For the mouth of the Lord hath spoken it, which is faythful in all hys wordes, and whose trueth abydeth for euer and euer. Neyther can this prophecy of Christ be made frustrate by any humayne polecy: Euery plante, that my heauenly father hath not planted shalbe plucked vp by the rotes. Who reioyseth not to heare these thyngs, yea who triumpheth not to see them: Blessed are we to whom it hath chaunsed not onely to heare these thynges ioyfully, but also to see them pleasauntly, and which hereafter shal vndoubtedly see such thynges mo, as shal maye be able to prouoke any faythful hart seriously to reioyse. Verely al though we be occasioned diuers waies to geue God immortall thankes for diuers gyftes, yet me thynke we ar most highly bounde to be thankefull for the restitution of his most holy word in these oure dayes. And wo worth them, that be vnthankeful in this behalfe, excepte they repent and mende. The Scriptures shewe how that in the tyme of kyng Salomon there was so great plente of syluer at Jerusalem, as there was of stones in the stretes. What carnal man would not haue delighted to inhabite hymselfe there: Yet verely in my iudgement we do far excel the glorious aboundaunce of Salomon and al hys inworldly treasures, to whom it is geuen not only to florysh with worldly goods, but also wyth the incomparable treasures of the spirite. So that our condicion at this present doeth not a litle excede and passe the state of those Israelytes, whyche lyued so gloriously vnder the empyre and dominion of Salomõ Certes as concernyng my selfe, let God be but a litle merryfull vnto me, if I had not rather chose to lyue vnder thys oure moste Chrysten kyng wyth that litle nothyng that I haue, and to enioye the benefyte of Gods worde, than to lyue vnder Salomon, if he were nowe alyue, and there to abounde wyth all affluence and plente of all worldly rytches. I am sufficiently ritch, so long as I haue the rytches of gods worde wyth me. And I doubte not, but that of this opinion are so manye as tender the glory of God and the health of their own soules. Nowe seeyng that

Amos.v.
Esay.v.
Luke.xii.
Iob.xv.
Esay.xi.
Daniel.viii.
ii.Thes.ii.
Esay.ii.
Esay.xlii.
Iacob.ii.
Apoca.xvii.
Apo.xviii.
Esay.xii.
Iere.xv.
Apo.xiiii.
Psal.cxliiii.
Psal.cxvi.
Math.xv.
iii.Reg.iii.
ii.Para.ix.

this incomparable treasure and inestimable benefite of Gods word, is so bountifully geuen vnto vs, let vs altogether consente with one minde to conserue and maintaine this most precious Jewel, that we lose it not hereafter throughe our own negligence. Let vs not hynder them that go about to repare and bilde againe the Temple of our Lord God, but rather pray for them, that they may haue prosperous successe, and bring their labours to a fortunate ende. Yea let vs euery one helpe to the edification and bilding of gods house. If we cannot make the walles yet let vs fetche morter and stones to the Masons for to make it wyth. Let vs further the building so much as we may, and not hinder it by any meanes, least we be cursed of God. Let vs cast our money together euery man for his portion to the making of this glorious temple, that the name of God may be praised in it of the faithful for euermore. If we be not able with the ritche men to cast great abowndaunce of goods into the treasure house, yet let vs with the powre widowe of the
Luke.xi. gospel at the least geue two minutes, and God wil surely approue and accept our good wil. Onely let vs not hinder the workemanship of it, but further it to the vttermost of our power, so shal the blessing of God be among vs, and we shall dwell
Esa.xii. safely in his holy mountayne, & the earth shalbe replenished with the knowledge of the Lord, euē as the water of the sea that ouerfloweth the lande. And although there may be inuented diuers wayes to reedify and bilde agayn thys house of the Lord, yet me thinke to speake generally, the nert and most ready waye to further it, and to bryng it vn to a good ende, is to liue vertuously, and euery man studyously to do that vnto the which God hath called hym. For withoute doubte thys
i.Cor.vii. our dissolute and remisse maner of liuing hath hitherto very much hindred ỹ bylding of Gods temple, I wil not say, that it hath driuen away many, which would haue beene strenuous and valeaunt labourers in the worke of the Lorde, if our sluggishnes hadde not perswaded the contrarye. In consideracion whereof, although I am no fit person to be a workeman in this behalfe, yet verely I desire with al my hart that this bilding of the Lordes Temple may go forwarde, and I wishe to the labourers therof all prosperous and fortunate thynges, ỹ they maye bryng their worke vnto a glorious and ioyful ende. And although I cānot greatly further their godly labours, yet wil I not hynder them, but helpe them to the vttermoste of my possybilite in all thinges. Lette other bryng Ceder trees, silver, golde, Pearle and precious stones vnto the buildinge and garnyshinge of thys Temple, I wil again for my part gather stones, fetche the tymber, and make the morter or do such small thynges, as my lytle strengthes shalbe able to beare and
Eccle.xiiii. sufferr. And that al men may haue an experiment of my good wil towarde the bil-
Esay.xl ding of this temple, beholde at thys tyme I bring forth a nosegay for to adourne
i.Peter.i. and garnishe the Temple with all, hauing in it. v. floures, yea and those not such
Iob.v. as wyl wither away at the heate of the Sōne but rather such as the beauty wher-
Iacob.i. of wil neuer decay, nor be obscured with the fearce asperite of any tempeste. The firste floure is called, *vnfayned Humilite*. The seconde, *pure innocency*. The thirde, *Faythful obedience*. The fourth, *Redy assistence*. The fift, *Christen Charite*. These be such floures, as whosoeuer smelleth well vnto them, and replenisheth his senses with the odoriferous sauoures of them, surely he shal right sone perceaue, that there can no floures be gathered, that shal make more vnto the adournemente of gods tēple, than these afore said. For of the first he shal smel the right knowledge of himselfe, which after the censure of al learned men is the beginning of all wisdome, and learne to be humble, meke, and lowely, without the whiche howe can any man fortunately aspire and come vnto any progresse or furtheraunce in vertues? Of the seconde, he shal sauoure how he ought to behaue himself vnto God, that he may walke innocently, as it becommeth hym. Of the thirde he shal learne true obedyence towarde his Prince. Of the fourth, he shal smel, what his duetye is towarde hys Christen brother. Of the fift, how al these thinges ought to be doe. Can any thing be founde more precious for the garnishing of gods Temple, than this nosegay which bringeth to al the faithful such delectable, swete, mellifluous

The knowledge of a mās self is ỹ beginnynge of wisdome.

and

and comfortable sauoures. Whoso smelleth on this *Nosegay*, shall neither offende himselfe, nor God, nor the kinges grace, nor yet his neighboure, but shall woorke al thinges according to the wil and pleasure both of God & man. Verely I would wish it not oncly to be borne in the handes or bosoms of all Christen men but also to be printed and fast roted in their hartes, so might they be sure to lyue in this world a quiet godly lyfe, and after their departure to enioye that glory, whiche is immortal. God graunt it may come to passe. This my *Nosegay* gathered of me in the space of few daies at such hours, as I could conueniently sufferate, and steale away from thinstitution and teaching of my Scholiers, I now offer and dedicate to your right worshipful mastership, as a testimonye and memoriall of my right hartye good wil toward you, most instantly desyring you to accepte it with suche good minde, as you are alwaies accustomed of your naturall humanity and gentlenes to receiue the giftes and presentes of them which desyre frendly and wish well vnto you. The gift is little I confesse, and vnworthy your bounteous liberality shewed toward me at all times. No meruaile. For what should an hearbe bring forth but Floures, pleasaunt for the time, but sone perishing. Yet yours Basyl at this time hath brought forth to you such Floures, as heauen and earth shall soner perishe, than the leaste leafe of them shall so muche as once wither away or lose the beauty therof. Wherfore I do not doubte, but that this my little gift shalbe acceptable vnto you, if not for the price of it, yet for the long continuaunce of the same, and so much the more because at this time, you are partlye occupied in thadourning and garnishing of that your new garden with most swete Hearbes and pleasante Flowers. So that the hearbes of that your garden, and the Flowers of your Basill put together, will vndoubtedly make goodly and swete sauors, thone for the body, thother both for body & soule, which thing that Lord myghte graunte, from whome descendeth euerye good and perfect gift.

God preserue your good mastership long in health, with the right worshipfull and vertuous Gentle woman your wife and al your family.

So be it.

The Nosegay.

Philemon, Eusebius, Theophyle, and *Christopher* talke together.

¶ Philemon.

THere wanteth not at this presente time, which not onlye them selues are but little studious, vigilante and laborous for the prosperous propagacion and setting forth of diuine litterature and godly knowledge, wherby the faithful are inserted, planted and engrafted in our Lord and Sauiour Christ Jesus, but they also vituperate and discommende the serious and painefull endeuours of other, which withall main labour to dilate and enlarge the kingdom of God, and the glory thereof, yea that not wout great daunger of theyr health, as I may adde nothyng hereto. With what spirit such persons be inflated and puffed vp, I will not here define. But certes they very muche aberre, dissente and are estraunged from my sentence, iudgement and perswasion. For I desire and wish with all my hart, that all men liuinge were in the bowels of Christ, and that the word of Christ might opulently, ritchly and abundantly dwel in them with al wisdom and knowledge, be they Turkes, Jewes, Sarazens, or any other, seing that ther is one Lord of al, sufficiently rich for so many as cal on him in spyte and verity. We reade Moses desired so greatlye the healthe and saluation euen of the grosse Idolaters the Jewes, that he estemed his own wealth and fauour of no price without theyr health and prosperity, yea he wished to be blotted out of the boke of life, if ỳ people of Israel were not also saued with him. O feruent charity and burning loue. Howe many waies sought our most gentle sauiour Christe also to bringe his ennemies to repentaunce? Would not he haue gathered them together, as a hen doth her chickens, and yet they wold not? Did not he deplore and lament euen with profuse & most large teares theyr obstinate blindnesse and blinde obstinacy, whan he tofore saw the perils imminent & that wer ready to fal vpon them? Did not he pray for them, euen whan they had hanged him on the crosse? Did not he suffer his most blessed body to be broken, and his most precious blud to be shed for their redemption, if they wold conuert & amend, yea & at the last geue his own life for their saluation? O loue incõparable. O charity without mesure. What nede I reherse S. Paul, which so intierly thirsted the helth of his kinsmen the Israelites, that for their saluation he wished not only to be secluded & banished but also vtterly accursed from Christe. He rather desyred hym self to be depriued of eternal saluation, than that so many shuld be cõiect and cast into euerlasting damnation. O true Apostle. O spectacle most worthy to be loked on of al Prelates, Bishops and Curates.

Col.iii.

Rom.x.
Ihon.iiii.

Exo.xxxii

Math.xxiii.
Luke.xiii.
Luke.xix.

Math. xxvii.
Luke.xxiii

Rom.ix.

per

Here se we, how feruent our desire shuld be toward the sauing healthe of our Christen brothers. Verely we ought not only to seke al meanes possible for to bring them vnto consummate, absolute and perfect knowledge of Christes most wholesome doctrine, but also euen to geue oure liues to bring them vnto Christ, as S. Jhon saithe: By this we haue knowen loue, because he hath geuen his life for vs, and we are bound again to geue our liues for the brothers. Therfore neighbors according to the commaundement of that most noble man, which said, labour vntill I come, for the right harty zeale that I beare toward your soules, I thincke it my bonnden duety, so long as we dwel together to talke with you of the word of life, which is able to saue your souls. *i. Ihon. iii.* *Luke. xix.* *ii. Pet. i.*

The Banket.

Ye knowe that at Christmasse laste paste, I made you a Bancket, wherin I proponed & set before you iiii. dishes. The first contained, into what great misery we were caste by Adam. The second, howe we were freely saued by the mercy of God the father thorow Jesus Christ. In your third dish, I declared how we might obtain & come by thys vnmeasurable bounty & great goodnes of God. In the fourth I shewed you, what is your duetye, after we haue receiued these inestimable benefites of God the father thorow Christ Jesus, verely to put of our old conuersation, to become new men, to be plenteous in good workes to die vnto sinne, to liue vnto righteousnesse, & daily more and more to ware grand and auncient in Christ, that at the laste we maye attaine & come vnto the very perfection of Christianity These things ye haue not forgotten, I am sure neighbours. *Colos. iii.* *Ephe. v.* *Rom. vi.*

Eusc. God forbid brother Philemon, that we should be negligent in these thinges that pertaine vnto the helth of our soules. So might we worthely seme to be moste ennemies of oure owne saluation.

The potacion.

Phil. I reioyse very much at it. Moreouer since ỳ time, ye knowe that not many wekes paste I made you a Potacion for Lent, wherin I set before you many godly thinges most worthy to be knowne concerning that time of Lent. Of Penance and the partes therof I talked much with you, I taught you also how ye should fast according to the wil of God. I also opened vnto you the misteries and significations of certaine Ceremonies vsed in the Temples for the time of Lent. Laste of all I declared vnto you, howe ye shoulde prepare your selues worthelye to receue at the time of Easter the moste blessed Sacrament of Christes body and bloud. All these thinges haue I taught you, yea and that not in vaine, as youre daily frutes do manifestlye shewe. For ye seme vnto me dailye more and more to expresse manners worthy your professyon, so that I perceiue the worde of God is not sente to you in vayne, but that it bryngeth forthe muche frute in you vnto the glorye of God, the comforte of the faithfull and the saluation of your owne soules. If all men vnto theyr vttermooste possibilitye woulde likewise endeuoure them selues to bryng forthe frutes accordyng to theyr knowledge, verely it should be an occasion that the Gospell of Christ shoulde excite and store vp meruailous loues, so that *Esay. lv*

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it should haue in short space mo frendes & fewer enemies, yea and they that study to haue Christes doctrin both truely known & earnestly followed, should also no more be blasphemed, railed vppon, and ill spoken of, but rather animated and encouraged to procede in their moste godly and vertuous enterprises. Now neighbours seinge that hitherto ye haue bene no forgetfull hearers, but obsequious followers and diligent doers of the thinges taught you, I thought it not vnfitting to call you once again vnto me, and according to the time of the yeare to geue you a Nosegay full of most redolent and odoriferous floures, whiche may both expell all pernicious and hurtfull sauours, and also conserue and kepe your health both of body and minde. Theo. Nothinge can be geuen to vs more grate, acceptable and pleasaunt, than this your gifte nowe promised, neither can any thing at this present beautify vs on such sort. Chri. No verely, this is without doubt. Phil. I shall be the gladder to imparte it to you. But neighbors knowe this one thinge, that euen as your Banket and Potacion were not made of corruptible meate, but of such as continueth and abideth vnto eternall life, so likewise thou your Nosegay shall not be made of such Herbes, as the floures whereof will wither away and dry vp with the heat of the sonne but puissantly abide for euer and euer so valeaunte, that no heate, no tempest, no troublous weather, shall maye be able at any time to darken or blemish the natiue beauty therof. For oute of the diuine Scriptures shall your Nosegay be selected, and it shall containe in it fiue Flowers. But nowe will I declare vnto you, what the names of the Flowers are, and of what vertue, efficacy, strength and power they be. Eusc. I pray you let vs heare. Phil. Your fyrst Flower, is called, Vnfained humility and it is good to expell all arrogancye, Pryde, hawtinesse and elacion of minde. It is of all vertues easelye the Base and foundamente, and withoute the whiche none consisteth in theyr Germaine and naturall place. Your seconde Flower shall be Pure Innocency, beinge profitable to make you for to behaue your selues deuoutly & vertuously towarde God, worckinge that thinge that shall be acceptable and thanckefull in his sight, that ye may walk innocently, before him al the dayes of your life. Your thirde floure is called Faithfull Obedience, and shall adde and breath vnto you such redolent and swete odour that ye shall therby receiue strength and knowledge to do your duety vnto oure moste victorious and most vertuous Prince with al the submission and lowlines of hart. Your fourth flour is named Ready assistence, and it availeth very much to teach you, howe ye oughte to behaue your selues toward your christen brothers, that that affect maye be in you, that was in Christ Jesus. Your fift Flower, which is the last, is called Christen Charitie, and it is of so great strengthe and vertue, that withoute it all the other be not muche approued nor allowed before God. For it is the perfecte fulfilling of the lawe, and the ende of the precepte, as the Apostle wryteth. Of these fiue Flowers shall youre Nosegaye be made, which

A Nosegay.

Ihon. vi

The names of the flours contained in the Nosegay and the vertue of them.

Luke. i.

Phil. ii.

Rom. xiii. i. Tim. i.

which I desire you, that ye wil not disdain ioyfully to accept and frendly receiue at my hand, as the gift of him, which most intierly wysheth well vnto you. The. We wer more thã twise ingrate, if we would not thankfully, yea and with embracing armes receiue that, which is conducible and profitable to so manye necessarye causes, and matters of graue importans. Chri. Who hath euer had so precious a Nosegay, as this shall be, which shal teach vs to be humble, lowly, gentle, meke, and replete with all submission, whiche also shall aspire and brethe vnto vs such sauors, as wherby we may learne to do our dueties both toward God, our Kinge, and our Christen brothers, whiche thinge is the verye whole summe of all Christianity. Who so euer shall haue this Nosegay continually in his hand, and smell well of it, he maye be sure to be preserued from al pestiferous aires, so that he shal neither offend God, nor his prince, nor yet his neighbor, but worcke all thinges accordinge to Gods most holy pleasure. Phil. Well, I pray you be diligent. For nowe I entend to gather euery floure of your Nosegay in order, and to deliuer them vnto you. Euse. I pray you let it so be.

¶ The fyrst Floure, called vnfained Humility.

¶ Philemon.

YOur fyrst floure is plucked out of the fyrst Epistle of Saint Peter, and it is this Haue Humilitie and lowlinesse of minde engrafted in you. For God resisteth the proude, but to the humble he geueth grace. *1. Peter. v*

Theo. This is a Godly swete floure, & garnisheth the life of a Christen man very much. Phil. The holye Apostle S. Peter in this place exhorteth al christen men vnto humilitye and lowlines of minde. And this is your flour that I cal, Vnfained humility, euen that lowlines which procedeth from a pure mind without any hipocrisye or doublenes. And in geuing vs exhortation to enbrase humility, he also abstterreth & fraieth vs from al arrogancy, pride, and elacio of mind, which is the bedspring of al euel, & he sheweth the cause why we ought to enbrace Humility, & reiect pride. For God, saith he, resisteth the proud, but to the humble he geueth grace. I shal make this more euidente anone by examples & histories of the holy scriptures. Chri. But I pray you before you procede in this matter declare vnto vs, what Humility is. Phil. Humility, after the mind of S. Bernard, is a vertue, wherby euery one brought into ỹ knowledge of him self, wareth vile and lothsome to him selfe. Euse. He ỹ on this wise is humble, cannot norish any pryde in his hart. Phil. Ye say truth. The. I meruaile than how it commeth to passe, that so much pride raigneth now a daies among vs. Phil. Verely because the people are not brought into ỹ true knowledge of thẽ selues. If they wer, they wold not stãd so much in their owen cõceat as they do, but rather be hũble, lowly, gentle, & meke toward al men, euen the most simple & inferiour. But inasmuch as this knowledge wanteth, therefore are they inflated

Pride is the bedspring of all euil.

What humility is. De grad. Humilit.

Why so much pride raigneth nowe a daies.

Esa. xiiii.

flated and puffed vp with pride like vnto Lucifer, which so exalted himself, that he wold haue bene like vnto the most high God? The man of honoure is proude of his promotion, the riche man of his ritches, the strong man of his strength, the learned man of his learning, the beautiful of their beauty. &c. This commeth to passe, because they know not what they are of them selues, and that all that they haue is the gift of God, as S. Paule & James testify. Chri. I pray you declare to vs, by what meanes we may obtain this celestial gift of humility. Phil. That ye may haue the more courage to desire this most precious vertue, and to practise it in your liuing, I wil first declare to you the excellency of it, & shew what great profit ensueth of it, and afterwarde declare to you by what meanes ye may come by it. Euse. Let it be so. Phil. The scripture sheweth that when Adam and Eue had transgressed the commandement of God in Paradise through the subtill perswasion of Sathan, and perceiued them selues naked, they ran away from the face of God and hid them selues that they might not be sene. Euse. We remember this well. Phil. Behold now the humility of God, conioyned with immeasurable mercy. He being God and such a Lord, as at the presence of whome all thinges, both in heauen, earthe and hell tremble, shake and do reuerence, humbly and lowly came and soughte them vp, saying, where art thou Adam? And not onlye this, but whan they were ashamed of their nakednesse, he made them garmentes of skinnes, and put them on them to couer their filthinesse. Must not Humilitie now be a vertue of wonderfull excellency, seyng that God him self did fyrst of all practise it? Who dare boste him selfe to be the sonne of this celestiall father, and yet not endued with Humility? God might haue suffred them to haue perished, or els taken vengaunce on them streightwaies according to their desertes, but he woulde not, but rather gentlelye and lowly sought them vp, apparelled them, and by this meanes preserued them. O example worthy to be followed of all the faithfull.

Gene. iii.

Behold what synne dothe.

The goodnesse of God toward mã.

Note well.

Moreouer what Humilitie and lowlinesse was there also in his derely beloued sonne our Lord and Sauiour Jesus Christ? who is able to expresse his humilitye, lowlinesse and mekenesse? It is not without a cause said of him, learne of me, for I am meke, and lowly in hart. For what doth his whole life shew but humility? was he not borne of a poore maide, euen that blessed virgine Marye? Did he not suffer his moste precious body to be wrapped in vile and simple cloutes? Did he disdaine to be borne in a stable, and to lie in a maunger amonge brute beastes? was not he subiect and obediente to Joseph and Marye his mother? was not he circumcised and Baptised for oure sake? Was not he so poore, that he had not where to reast his head? Did not he kepe company with Publicans, sinners and harlottes, that he might bring them to grace? whome other so greatlye did abhorre? Did not he touche the Lepers, whome other woulde scarselye vouchsafe once to loke vppon? Did not he frequent and vse the company of all diseased, that he might heale

Math. xi.
Esay. ix
Math. i.
Luke. iii.
Esay. i.
Luke. ii.
Math. viii.
Luke. ix.
Math. ix.
Marke. ii.
Luke. v.
Math. viii.
Marke. i.
Luke. v.
Math. iiii.
Math. ix.

heal them? Did not he go, whether so euer he was desired? Did not he graunt the peticions of the faithfull? Did not he come ridinge mekely into Jerusalem vpon an Asse without any pomp or pride? Did not he wash his Disciples fete? Did not he being in the shape of God, and equall with God make him selfe of no reputation, and toke vppon him the shape of a seruaunte, became like another man, and was founde in his apparel as a man? Did not he so humble him selfe, that he becam obedient vnto the death, euen the death of the Crosse? Did not he suffer his most spiteful enemies to ten and teare his most blessed body so cruelly, so vnmercifullye, so withoute all Pity, that they also did shed the most precious bloud of his hart? O vnspeakeable Humility. O lowlynes rather to be wondred at, than able of any man to be followed. Nether wanteth this Humility in him at this present. Is he not euē now also content, although glorified, & receiued into the most blessed throne of his celestiall father, to become our Intercessour, mediatour and aduocate? At the day of iudgemente also is not he contente to come and fetch vnto glory both the bodies and souls of so many as in this world haue vnfainedly beleued in him, and studiously wroughte his diuine will? Chri. All these thinges are true that ye haue spoken. Phil. Wer it not than a thing of much absurdity, and very vnfitting for vs, whyche profesle this our Lord Christ to be most alienated and estraunged from that vertue, which he in his quotidiane and dayly conuersation moste principally exercised? The. Vies verely. For S. John sayeth, he that sayeth, that he abideth in Chryst, ought to walke, euen as he hath walked. Eusc. Trueth it is, and Christ himselfe sayeth, I haue geuen you an example, that as I haue done to you, so ye lykewyse shoulde doe. Phi. Right wel neighboures. Loke ye do nowe therfore accordyng to your knowledge Furthermore what Humilite was this in the holy goste, to come down so manifestly vpō the Apostles of Chryst at the feast of Pētecheost: to repleniſh them wt al giftes of grace and to enspire into them the knowledge of so many tonges? was not thys a wōderfull token of Humilite? Doeth not ẏ moſt holy spirite, euē at this day vouchsafe also to dwel in the hartes of the faythful, as S. Paule witnesseth. Do not ye know, sayeth he, ẏ ye are the Tēple of God, & the spirite of God dwelleth in you? Agayn do ye not know ẏ your mēbers are the Tēple of the holy goste, whyche is in you, whom ye haue of God, & ye are not of your selues? Seyng than ẏ this vertue Humilite was first vsed & practised of God, & so stil remaineth, how cā it otherwise thā be a thing of great excellency? Eusc. It is trueth. God graūt vs to remember these thynges that we maye not onely profesle God by mouth, but also liuely expresse him in our actes and daily cōuersatiō. Phi Wel as cōcerning ẏ vertue and strēgth of this your floure, called, Vnfained humilite, it shal appere euidētly vnto you by declaring what great profyt ensueth therof. Chri. Thys thyng is very necessary to be knowen. Let vs therfore heare it, I pray you. Phi. Humilite maketh vs to be humble and lowly both in

Marke. v.
Math. xv.
Math. xxi.
Marke. xi.
Luke. xix.
Iohn. xiii.
philip. ii.
Math. xxvii.
Marke. xv.
Marke. xv.
Luke. xxiii.
Iohn. xviii.
Rom. viii.
Heb. vii.
i. Timo. ii.
i. Iohn. ii.
Iohn. vi.
Math. xxv.
Actes. i.
i. Tes. iiii.
i. Iohn. ii.
Iohn. xiii.
Actes. ii.
i. Cor. iii.
ii. Cor. vi.

The vertue and strēgth of humilite.

hart and body. It expelleth the foule vice of pryde, & causeth that ꝑ
laudia, that is to say, the loue of our selues or the standing in our owne
conceite, reigneth not in vs. It maketh vs to abstayne from dissolute
laughing. It causeth ꝑ we speake nothyng vnaduisedly. It prouoketh
vs to graunt that we are more vile than any other, and vnworthy &
vnprofitable vnto any good thynge. It maketh vs litle to esteme our
selues, and al our enterprises, and highly to auaūce and set forth other.
It maketh vs not to haue any delectacion to fulfill our owne wyll. It
geueth vs an occasion to feare God, and to endeuour our selues to do
that, which he requireth of vs. It causeth vs to be obedient to our su-
periours, and to geue them all reuerence and honor. It maketh vs pa-
cientlye to sustayne all iniuries and wronges, that are done vnto vs. It
engraffeth in vs all kynde of vertues. So that it may ryght wel be nā-
med, the mother and nurse of all goodnes and honeste. Moreouer hu-
milite bringeth the grace and fauor of God to vs, as ye heard before
i. Peter. v. S. Peter, which sayeth, God resisteth the proude, but to the humble he
geueth grace. It causeth that God hath a respect vnto vs, as he sayeth
Esay. lxvi. by the Prophete, vnto whom shal I loke, but to the humble and bro-
ken in spirite, and vnto him that feareth my wordes? It maketh ꝑ God
Psal. ci. heareth our prayers, as the Psalmograph sayeth, God doeth beholde the
Eccle. xxxv. supplications of the humble, and he hath not despised their prayers. Al-
so the wyse man, the prayer of hym that humbleth hymselfe, shall pearce
Luke. i. the cloudes. It causeth vs to be exalted, as the most blessed virgin sin-
geth. He hath put downe the mighty from their seate, and exalted the
Luke. xiiii. humble. And Christe sayeth: euery one that exalteth hymselfe, shall be
i. Peter. v. made lowe. And he that humbleth hymselfe, shalbe exalted. S. Peter
Math. xviii. so sayeth, humble your selues before God, that he maye exalte you. To
Marke. x. be shorte, it bringeth vs vnto the kyngdome of heauen. For Christ say-
Luke. viii. eth: Excepte ye turne and become as litle childzen ye shal not enter in-
to the kyngdome of heauen. Who so euer therfore shal humble himself
as this litil childe, he is greatest in the kyngdom of heauen. Chri. This
vndoubtedly is an excellent vertue, and a floure of much strength, and
bringeth to them that haue it, many goodly pleasures and godly com-
modities. Phil. Agayne marke I pray you, what made the oblacyon of
Gene. iiii. Abell to be so acceptable in the syghte of God, but Humilite? Agayne,
what was the cause, that the Sacrifice of Caim was abhorred of God
but his arrogant and proude harte, stuffed full of rancoure and malice
Gene. vii. towarde hys neighboure? What was the occasyon that Nohe with
i. peter. ii. his wife we other were saued from drowning, but that they were humble in
hart and feared God? Agayne, what was the cause, that all the whole
Gene. xii. xv. worlde besydes them were drowned, but their pryde and voluptuous
xvii. xviii manner of lyuing? what prouoked God so oft to walke wyth Abraham
xxii. but hys humilite and lowlynesse of mynde? What moued God to take
Gene. ix. Lot and certayne other for hys sake from that most greuous and ter-
ii. peter. ii. ryble plage, that fell on Sodome and Gomorre, but ꝑ Humilite of hym

conioyned with a reuerent feare towarde God? Agayne, what caused God to take vengeaunce on the Sodomites and to consume thē with fier and brymstone from heauen, but onely their pryde conpled wyth al kynde of volupteous, beastlyke, yea vnnaturall pleasure? What preserued Abraham from sleayng hys son Isaac, but hys humble and obedyent hart, ready to accomplish the wyl of God in al things? What made Abraham, Isaac, Jacob, Joseph, with al the holy Patriarches to be so gentilly dealt with al and fauoured both of God and man, but theyr Humilite? What was the cause ẏ Dauid was made of a Shepeheard a kyng, but Humilite. Againe, what abiected Saul from his kyngdōe, empire and dominion, but his arrogant and proude hart, conioyned wt disobedience towarde the cōmaundement of God? What caused kinge Asa, Josaphat, Ezechias, Josias to worke that whiche was good in ẏ sight of God, but their humilitie, because they preferred the wil of god before their owne carnal iudgementes? Agayne, what was ẏ cause that many kinges, as Roboam, Jeroboam, Abia, Nadab, Achab Ochozias Achas, Manasses, Amon, Joiachim, Sedechias, Nabuchodonosor. &c did ẏ which was euil before God, but their puffed vp hartes & proude mindes, casting away al feare of God from their eies? What exalted ẏ most glorious virgin Mary so high, ẏ she became the mother of Christ, and was alone founde worthy to beare the son of God, but her humilite, as she herselfe wytnesseth: My soule magnifieth the Lord, saieth she. And my spirite, hath reioyced in God my Sauioure. For he hath loked vpon the Humilite of hys handemaide, beholde, because of thys all generations shal cal me blessed. Againe, what did cast downe Lucifer frō heauen into hell, from ioy into payne, but pryde? What prouoked Christ to chose poore fyther men and the vile people of thys worlde to set forth the glory of hys father, but their humilite? Howe came it to passe, that those simple men, yea and euen the foles of the worlde wer repiete with godly knowledge, and the proude Pharises the galaunt Bysshops, the huffe nosed priestes, the lusty lawers, the sawsy Scribes, wyth all the glisteryng sort of Hipocrites, which lined at that tyme, could not attaine vnto this science of the diuine misteryes, whan not withstanding they chalenged to themselues alone the knowledge of gods lawe, and the true vnderstanding of the same? was not their pryde and arrogancye the cause of this their blindnes? What is the cause in these oure dayes, ẏ the proude papisticall Romanistes can not perceiue the verite of gods worde, and here in Englande and such other lyke places euen the very poore and base sort of people are godly learned and espye the trueth of goddes wyll? Is not pryde cause of the one, and Humilite occasyon of the other? As I maye returne vnto the holy Scriptures and make an ende, what was the cause, that the Publicane went home more iustified than the Pharyse, but that the one was humble, and the other proude? If we marke diligentlye, we shall easelye perceyue that all good thynges haue euer come to passe throughe Humylitie, and that

Gene. xxii.
i. Reg. xvi.
i. Reg. xv.
iii. Reg. xv.
iii. Reg. xxii.
iiii. Reg. xviii xix. xx.
iiii. Reg. xxi.
Eccle. xlix.
iii. Reg. xii.
iii. Reg. xv.
iii. Reg. xvi.
iiii. Reg. i.
iiii. Reg. xvi.
iiii. Reg. xxi.
Dani. iiii.
Luke. i.
Esay. xiiii.
Math. iiii.
Iacob. ii.
Math. xi.
Luke. x.
Esay. xxix.
Abdon. i.
Esay. xxxiii.
i. Cor. i.
Marke well
Luke. xviii.

pryde hath alway ben the original begynnyng of al wickednes & mischefe, Euse. Verely this is easy to perceiue. Phil. The excellency and ver-
Ser. de super. tue of this flour is so greate, that it causeth S. Austen to crye oute on this maner, O holy & worshypful Humilite, thou madest the sonne of God to come downe into the wombe of holy Marye the virgin. Thou madest hym to be inuolued & wrapped in vile cloutes, that he myght clothe vs wyth the ornaments of vertues. Thou didst circumcyse him in the flesh that he should circumcyse vs in the mynde. Thou dyddest scourge hym corporally, that he might delyuer vs from the scourge of synne. Thou dydst crowne hym wyth thornes, that he should crowne vs with his eternall Roses. Thou madest hym to be sycke which was the Phisicion of all men, healynge all thinges with his worde alone, that he myght heale them that are syck. Humilitie, sayth Saynt Ber-
De con. lib. v nard, is the stedfast foundacion of vertues, which if he be omitted and let passe, the congregacion and gatheryng together of vertues, is none
Ep. ad sorer. other thing, than a verye ruine or decay of them. For it debelleth and baleantly ouercommeth the enemy of al grace I mean pryde, which
Lib. xvii. Moral. is the begynninge of all synne. S. Gregory sayth also, that Humilitie is the beginning of vertues in vs, & that they which know not Humi-
Ibidem. lity, that she is the mother of vertues, lose the vse and profit of their labor. Againe he saith, he that gathereth together vertues without humility, may wel be compared to him, that bringeth dust into the wynd. Thus haue I declared vnto you the excellency & great vertue of your fyrst flour, and what commodities ensue of it. Chri. If these thinges here taught were knowen vnto all men, it would vndoubtedly encourage them to reiect Pryde & enbrace Humility. Phil. Alas dere neyghbors, wherfore or wherof should we be proude? Of oure wisdom or ri-
iii. Reg. x. iii. Reg. xi ches? Who among mortall men was euer able to compare with Solomon either in wisdome or ritches. Yet for all that vnto what poynt came he? Did not he fall vnto all kinde of dissolute and voluptuous liuing? Did he not forsake the God of Israell, and fel vnto Idolatry? It
Ieremy. xi is not without a cause saide. Let not the ryche man glory in his riches, nor the wise man in his wisdom. For what are ritchesse and wisdome, if they be not godly & iustly vsed, but only instrumentes of Tyranny and vnrighteousnes? The wise man is indued with wit for this purpose, that with his wisedome he should helpe the simple and plaine people, which want the perfect experience of thinges, or els that haue no capacitye to attaine vnto the knowledge of suche trauailes, as are expedient for them, and not to deceiue them, to craft with them, to pol and pill them, and to make hauoke of them. The ritch man also hath ritchesse geuen vnto him vnto this end, that he should the more frankly norysh the pouerty, and distribute them to the indigēt, and not that he should hourd them vp in corners, glory in them, boaste and crake of them, and thincke him selfe better than any other, because he excelleth in the aboundaunce of worldlye goodes. Bothe riches and wisedome

Of rytchesse and wisdom Note.

Marke.

encreate

encrease dānaciō to ẏ possessours of thē, if they be not vsed, as God hath cōmaūded, ẏ is, vnto ẏ profit of our neighbor. What cause haue we thā for to be proude of thē? If we vse thē wel, we do but our duety, if we do otherwise, ẏ greater is our dānaciō. Again, may we be proude of oure holines & vertuous liuing? Who was more holy thē Dauid? yet for all his holines cōmitted he both maūslaughter & whordom. Christ wylleth vs to recount our selues vnprofitable seruauntes, when we haue done al ẏ euer we can. Should we reioyse of worldly honor, & be proud of ẏ? who may be cōpared to king Nabuchodonosor, whose glorye and renowne retched vp euē vnto Heauen for ẏ fame of it? was not he deiected and cast down so low, ẏ he being expulsed from his empire, became a brute beast, & did eate grasse vō the beastes of the felde? Reade ẏ history. May we be proude of martial affaires, as of stronge Castelles sure holdes, mightie Bulwarkes, great Gunnes, sharpe Speares, swyft arrowes, two edged swoordes, innumerable thousandes of valeāt Souldiours? How vnapt these thinges are to haue any perfect affiāce or trust repoled in thē, whoso readeth ẏ Historyes of ẏ holy Scripture, shal easely perceiue. Let this one History of ẏ proude Tirāt Holofernes suffice for this preſēt, which cōquering al ẏ world, was at the last most miserably slain of a womā, & al his men put to flyght. A king shal not be saued sayeth Dauid, by his own great host, neither shal a giāt be holpē in the abolidaunce of hys own strēgth. A horse is but a deceauable thinge to saue a mā, it is not the power of hys strength, ẏ cā deliuer him. Beholde the eyes of the Lord are vpon them ẏ feare hym, & put their trust in hys mercy. Verely except the lord bilde the house, he laboureth in vain that bildeth it. Except the Lord kepe the citie he watcheth in vain ẏ kepeth it. What shal we say of the fauor of great mē? May we glory, boast, and be proude of ẏ? Reade the History of Amō, which was so hyē in his kings fauor, ẏ he might do, what he list, kil, saue, exalte, depresse, lift vp, plucke down, & as we say cōmonly, binde beares, & yet was not he shortly after cast out of fauor on such sort ẏ he was immediately hanged on the same gallowes, which he had newly prepared for another? May sumptuous mansions and delicate fare cause vs to be proude? Na verely. For what other thing is costly bildinge, than a greate heape of stones gathered together, pleasaunt for the tyme, but shortelye returnynge agayne vnto dust? As for the most delicious meates that cā be gotten, after they be once chawed and digested, what is more vile, more stinking more vnsauerye, lesse pleasaunte to the eyes, and more odious to the nose? what shall I speake of gorgious apparell and goodly beautye? whereof so many nowe a dayes very vaynely and no lesse folishly boste and glory? Is any thyng in them, wherfore we may list vp our bristles and auaunce our selues beefore other, euen the most vile and deformed? I praye you what other thyng is gaye and gorgious raymente than a very instrument of pryde, as a certayne learned man sayeth. They were geuen vs of God to couer our filthy nakednesse, and we a-

Of holynes and vertuous liuing.
ii. Reg. xi.
Luke. xvii.
Of worldly honor.
Dani. iiii.
Of martiall affaires.
Iudith. xiii.
Psal. xxxii.
Psal. cxxvi.
Of ẏ fauor of great mē.
Hester. vii.
Omnium rerū vicissitudo est
Of sumptuous mansyons, and delicate fare.
Of gorgious apparel and goodly beauty.
Lodouicus viues.

buse them vnto pleasure & volupteousnes. O prepostorous iudgement. O extreme blindnes. Glory not in thine apparell at any time, saith the wise man. As for the vanity and beautye, what neade I make many wordes? It is more brittle than glasse more transitory than the floure, more inconstante than the winde, more vaine then the smoke, & more flittinge awaye then the time, to conclude, it is as the Poetes call it, Fragile bonum, that is, a fraile good thing, so that it is not without a cause sayde of Salomon, fauoure is deceitful, & beauty is a vain thing. How doth one little feuer, make the faireſt woman of the worlde, the fowlest and most vnpleasaunt in aspect? And to say the truth, is beauty any other thing, than as Lodouicus Viues saithe, as little thin skin wel coloured. If the inward partes saith he, coulde be sene, how great filthines would there appeare, euen in the most beautifull person. Nether is the faireſt body in the worlde any other thing, than a donge hill couered with a clothe of white and purple coloure. For this cause the wise men of the Grekes were wont to cal a fair and beautiful woman Hyperiphainon cacon, that is, a pleasaunt or glistering euyl. What shal I say vnto the Nobility and gentle bloud, as they call it? May this be an occasion of exalting our selues? Kinge Dauid saithe: what profit is there in my bloude, seinge I go downe vnto corruption? And the wise man saith, whye art thou proude. O thou earthe and ashes? we are all earth & ashes. We shal return vnto corruption, and be so consumed as concerning our bodies as though we had neuer ben. The Prophet also saith, all flesh is grasse, and all his glory is like a floure of the felde. O Lorde God, what cause haue we nowe to be proude of anye thinge in this worlde, seing that all thinges are so vaine and transitory, nothing durable & perpetuall? Certes if we consider wel the giftes, wherewith God hath indued vs, whatsoeuer they be, pertaininge either to the bodye or to the soule, we shall easelye finde that we haue no cause to be proud of them, but rather the more humble, taking euer thought, how we may spend well the Talent committed vnto vs, leaste we be cast with that vnprofitable seruaunt of the Gospell into vtter darckenesse, where wepinge and gnashinge of tethe shall be. The more that we excell other in giftes, the more daungerous is our state, and the more diligence ought we to geue for the right bestowing of them. To whom much is geuen, much shalbe required of him. Euse. O the vanity of this worlde. O the blind iudgements of the people, which so muche glory in vain frail & transitory thinges. Theo. It is not without a cause saide S. Jhon, loue not the worlde, nor those thinges ỹ are in the worlde. If any mã loueth the worlde, the loue of the father is not in him. For al that is in the worlde, as the concupiscense of the flesh, and the luste of the eyes, & the pride of the life, is not of the father, but it is of the worlde. And the worlde passeth away, and the concupiscence therof. But he that doth the will of God, abideth for euermore. Chri. Now according to your promise, let vs hear I pray you, how we may come by this vertue humility, that

Eccl. xi.

Marke well.

Lib. ii. de arte amandi.

Prouer. xxxi.

In Intr. ad Sa.

Menander.

Of nobility and Gentell blo ud.

Psal. xxix.

Eccle. x.

Gene. iii.

Esay. lx.

Iacob. i.

Of the gifts of God.

Math. xxv.

i. Iohn. ii.

that we may enioye the commodities thereof ensuyng, and eschew the inconueniences that ryse of the contrary. Phil. I wyll do it, and that in few wordes. Fyrst that ye may vnfainedly haue Humilitie engraffed in your breastes, it is expediēt that we cōsider, what ye are of your selues. As touching your body, ye ar men. Now what other thyng is man cōcernyng hys body, but only as S. Bernard sayth, a stinkyng sperme or seede, a sacke of dunge, and the meat of wormes. Consider this depelye with your selues, and it shall cause you to delyght but lytyll in your body, be it neuer so strong, valeaunt, fayre, goodly, pleasaunt in aspect, prosere and taull. It is, sayth S. Bernard, nothing but a stinckyng sperm or seed, a sacke of dong, and the meat of wormes. Weat meane we thā to be sumptuous in the adourning and garnishing of the body? God to couer our nakednes at the beginnyng gaue vs cotes of lether. S. Iohn Baptist also accordyng to the fyrst appoyntment of God, went clad in a Camels skynne with a gyrdle of lether about hys loynes, But lether & cloth both can not suffice vs at thys tyme, be it neuer so fyne and costyous, except we ad therto all kindes of sylkes and veluettes. But what do I speake of these thynges? Golde, Syluer, Pearle, Precious stones Ouches and what not is now a daies worne euen of inferiour persōs, when the poore members of Christ haue neyther wherwith they maye cloth themselues, nor yet confort theyr hungry and thyrstye bodyes. O lamentable case. And what shall I say of the manifold and straung fashions of the garmentes, that are vsed now a dayes? I thinke Satan studieth not so much to inuent new fashyons to bryng christen men into his snare, as the Taylours now adaies are compelled to excogitate, inuent and ymagine diuersities of fashyons for apparel that they may satisfy the folysh desyre of certain light braynes and wyld Otes, which are all togither geuen to new fanglenes. O most vayne vanitie. Some tyme we follow the fashion of the Frenche men. Another tyme we wil haue a trick of the Spaniardes. Shortly after that begynneth to wax nought, we must therfore now haue the Italyon fashyon. Within few dayes after we are werye of all the fashyons that are vsed in Christēdome, we wyl therfore now and God wyll, practyse the manner of goyng amonge the Turkes and Saracennes, would God that with the Turkes apparell, we were not also ryght Turkes and Infydelsin our lyfe, conuersacion and manners. O that England woulde once learn to be ashamed of this vanitie, and remēber this saying of the Apostle, hauyng meate and drynke, and wher with we maye be couered let vs bee contented. But surely thys Hethenysh and vayne garnishynge of oure body engraffeth hygh Pryde in vs, wherby it cōmeth to passe, that Humilitie is clene exiled and put to flyght. That ye may not be accombred with this Pestilence, remember the vilenes of your body, marke what fruytes it bryngeth forth, consyder the state of it, ponder from whence it came, whyther it shall, and what shall become of it. If ye do this, it shal moue you not to glory, nor to be proud of any external thing, but gladly to em-

How humility maye be obtained.

Of the body *Lib. de Medi.*

What man is. *Gene. iii. Math. iii Marke. i.*

Against vain & sumptuus apparell.

Marke well.

Noua platem

i. Timo. vi

Note thys counsel.

to embrase Humilite & lowlines of minde. Secondly cõsider also what
Of the soule *Rom. v. Ephe. ii. Iohn. iii. Gene. vi. ii. Cor. iii.* ye are of your selues concerning your inward mã, I meane your soule.
Hath not that through Adam, before it is regenerate by Christ, lost the
fauor of God? Is it not a fyre brande of hell, bonde to eternall damna-
cion, the childe of wrath, all carnall, breathing wickednes, ymagining
mischief, bent vnto euil, and not able once for to think a good thought?
Thirdly, after ye be renewed by the most blessed Sacrament of Bap-
Of syn after Baptysme. tisme and the holy Gost, remember how sone ye loose agayne those be-
nefytes through your own syn and wyckednes, which before ye freely
obtained by Christ. This shal also moue you to cast away al pride and
to be humble, lowely and meke, in the sight of God, euer lamẽting your
misery, & fleing continually vnto God wyth feruente prayers for grace,
mercy, fauor and remission of your synnes, least ye be damned for your
iniquite accordyng to your desertes. It shal also not a litel profyt, to re-
member the paynes of hell, which are prepared for them that are proud
Of ỹ paines of hell. and disobedient to the wyll of God. Fourthly if at any tyme the dely
of vayne glory shal crepe into your bosome for the excellency of vertues
Of vertues & qualities. and qualities wherwyth ye are endewed, call streighte vnto your re-
membraunce thys saying of the Apostle, what hast thou that thou hast
i. Cor. iiii. not taken? If thou hast taken it, why doest thou reioise, as though thou
hadde st not taken it? and thys shall plucke downe your combe, as they
vse to say. For who is so madde, except he be lyke vnto the Crow of Æ-
sope, to bost himselfe of other mens fethers? The giftes that we haue, be
they neuer so excellente, are not ours but gods. He maye take them a-
waye agayne whan it pleaseth hym. Therefore oughte we not to be
proude of them, but vse them vnto that ende, for the whiche they were
geuen vs, euer remembryng that if we vse them wel, there is a reward
layed vp for vs in heauen, if we do not, we shal receaue the greater dam-
nation. So that we haue no cause to be proude of them, but rather the
more humble, and lowly in hart. Finally in all youre woorkes, seeme
they neuer so good and perfecte, yet thinke you, that they are not done
with so much purite and clennes of hart as they ought, and therfore ye
must humbly graunt your imperfection, and desyre God to fulfill that
which lacketh in you for hys Sonne Iesus Chrystes sake. If on thys
wyse ye behaue your selues neighboures in all your woorkes, ye must
nedes despise pryde and embrase humilite: Yea if on thys manner ye
iudge of your selues, as I haue here taught you, ye shal without doubt
be made vnfainedly humble, meke & lowly. But without thys know-
ledge of your selues, knowe that ye can do none otherwyse, but stand in
your own cõceate, brag of your qualities, glory in your actes, be proude
of your giftes, and euer vnthankefull in the sight of God. S. Bernarde
In Cant. Ser. xii. vii. sayeth, I knowe that no man is saued without the knowledge of hym-
self, wherof doubtles Humilite the mother of health springeth, and the
feare of the Lorde. For as the one is the begynnynge of wysedome, so
is the other of health. Eusebius. I praye God we maye so knowe

our

our selues, that we may deserue to haue this most excellent vertue engrafted in our brestes. Phil. Neyghbours one word wyth you, & than an end of this your fyrst Flour. Remember that your Floure is called vnfained Humility, because ye may not outwardly pretend Humility, and inwardly be inflated with Pharisaicall arrogancy, and puffed vp after the manner of the proud Hipocrites, and supercilious Pharises, whom Christ & his Apostles rebuke so oft in ỳ holy scriptures for theyr fained holines. Be no painted sepulchres, outwardly fair, and inwardly full of rotten bones, and al filthinesse. For many, as Saint Jerome saithe, follow the shadowe of Humilitye, but fewe the truthe. Let all glosing words be taken away, let all fayning gestures cease. Pacience sheweth a mã to be truely humble. Let your humility therfore not only be expressed with gesture and voyce, but also let it procede from the pure affect of the hart. So may ye be sure to haue God gratious and fauorable vnto you, and euer to prosper in all your honest trauailes & godly affaires. Hytherto haue I spoken sufficiently of your first Flour called Vnfained Humility, and I haue ben the longer about it, because I wold be glad to expel the poyson of Pryde out of your hartes which raigneth almost vniuersally beyond al measure at this day, and to engraffe in you this goodly herb, which is so swete and wholesome, that without it no medicine can rightly be ministred. This being digested, al other are the more easy to receiue. The. Neighbor Philemon, thinck not, but that your wordes are reposed euen in the lowest parts of our hartes, and we trust that ye haue not sowen this sede of Gods worde in any stony ground, but in such good earth, as shal bring forth, some an hundreth fold, some sixty fold, and some thirty folde. Phil. It dothe me good to hear this, and to know your ready wil vnto all goodnes and vertue. For in dede neighbors we had neuer more nede to worke wel, and to do good dedes, than at this time. The Christen religion begineth vtterly to decay. Alas we speak much of Christ, but many liue no part of Christe. Vice stil raigneth, vertue hathe no place. Well, I will geue you your second Flour. Chri. I pray you let vs haue it.

Without Humility, nothyng cõmeth wel to passe.

Mat. xxiii.

Ep. xxvii.

Math. xiii. Marke. iiii. Luke. viii

This tyme hathe great nede of good workes.

¶ *The second Floure, named Pure Innocency.*

¶ Philemon.

BEhold here is the second Flour of your Nosegay. I am the almighty God. Walke before me and be perfect. And I wil make my couenaunt betwene me and the, and wil multiply the beyond all measure. Chri. Was not this the saying of God the father vnto Abraham? Phil. Yes verely, & pertaineth now vnto vs no lesse than it did at that time vnto him. For what so euer thinges are written, are written for our learning. We shal receiue much pleasure of this your Flour, if ye mark the vertue of it wel. First ye shall note that God calleth him self thalmighty God, wherby we may easily discerne him from those Gods, yea rather

Gen. xvii

Rom. xv.

Psa. lxxxxv.

ther Idols and diuels, whom the Heathen dyd worship and call vpon. For our God is omnipotent, that is to say, almighty, plenteous in power, aboundaunt, omnisufficient, ful of al good, nedy of nothyng. The
iiii. Reg. xix. gods of the Gentiles are of no power, puissaunce and strength, ful of al
Baruc. vi. vnbecilite, weakenes and misery. Our God made al thyngs of nothyng
Psal. cxiiii. by the power of hys worde. The gods of the Heathē make not, but they
Iohn. iiii. are made of other and are none other thyng than wood, stones, stinking golde, or wicked spirites. Oure God is able to helpe so many as call on hym in spirite and trueth. The gods of the Gentiles are not able for to helpe themselues, neyther do they heare any man, that call on them, as
iii. Reg. xviii we maye perceaue by the priestes of Baal. Oure God lasteth for euer
Psal. ci. and euer euen worldes wythout ende. The gods of the heathen perish and are more vayne than the smoke. Thus se ye, what a God we haue.

Note here wel of God. None eyther in heauen, earth or hel is able to compare wyth thys our God. He alone is good, merciful, gentle, pacient, long suffering, almighty, ryghteous, omnisufficient, plenteous of power, & ful of al goodnes. In hym all thynges abounde, nothyng wanteth. He is the omnipotent protectoure and valeaunt defender for al them, that repose their confiaunce & trust in hym. Who therefore wil not haue a pleasure to serue thys God? Who is so mad to forsake this God, and to folow any other? Who beyng godly minded wil not sek the glory of this God euen from the very hart? Who hauing but a carnel of Chrysten salt in his breast, wyl not hange wholy on thys God, as alone altogether sufficient for the faythful abundantly in all thynges whereof they haue nede, eyther pertaining to the soule or to the body? Cursed be that mā, that putteth
Ieremy. xvii. hys trust in man, and that taketh flesh for hys arme, and he, whose hart departeth from the Lord. For he shalbe like the Heath, that groweth in the wildernes. As for the good thyng that is for to come, he shal not se it, but dwel in a dry place of the wildernes, euen in a salte and vnoccupied land. O but blessed is the man that putteth hys trust in the Lord, and whose hope the Lord is hymself. For he shalbe as a tree that is set by the waters syde, which spreadeth out the roote vnto moysture, whom the heate cannot hurte when it commeth, but hys leaues are
psal. i. grene and in the tyme of drowte shal he not be careful, neyther shall he cease at any tyme to bryng foorth hys fruite. Secondely ye shall note that after God hath described hymselfe to be almightie, that is, passing all other in power, it is so great, infinite, and vnmeasurable, he requireth the duety of so many as wyll serue hym, as they oughte. Walke

Our duty to warde God. before me, sayeth he, and be perfecte. Lo here is your floure Pure Innocency. He that obserueth thys precepte of God, cannot displease, offende or offende, but worke pure innocencye before God. Walke before me, sayeth he, and be perfecte. The. What meaneth God by that I pray you

What it is to walke before God. Phil. To walke beefore God is to serue hym according to hys worde so purely and innocentlye, as thoughe God hymselfe were euer present before our eyes. Christ. Thys is a harde thynge. Philemon. The rule

of Christ is swete, the burden is light, neither are hys preceptes heauy. *Math.xi.*
For where the spirite of the Lord is, there is liberte. And if the son hath *i.Iohn.v.*
made you free, thā are ye truly free. And if ye be endewed with strēgth *Rom.viii.*
from aboue, than is nothyng harde, but all thynges easy e throughe the *Iohn.viii.*
spirite, that worketh in you. Theo. I pray you declare vnto vs, how we
may walke purely and innocently before God. Phil. To walke beefore
God is on such sort to institute our lyfe, as he hath appointed in his ho-
ly Scripture, and not as carnal reason imagineth, or good zeale with-
out knowledge deuiseth contrary to the prescripte of gods word, as we *Rom.x.*
haue sene here to fore in our monstruous Monkes, which laboryng to
establish their own ryghteousnes, wer not made obediēt to the iustice
of God. That ye may walke before God, certayne thinges are to be ob-
serued, first that ye haue a sure, constant, stedfast, true and liuisshe fayth, *Of Fayth.*
to beleue that, whiche the holy Scriptures teache of God, and of hys
workes. Ye heard ẏ God is omnipotent, almightie, plēteous in power,
aboundant, omnisufficient, ful of al good: nedy of nothyng. Thys must *Psal.xv.*
ye beleue vndoubtedly, if ye wil walke before God. Ye heard also, ẏ as
God is able, so wil he helpe so many as cal on him in spirite and trueth *Iohn.iiii.*
This also must ye beleue wout any hesitacio or douting. For wout this
fayth no mā cā please God, nor come vnto him aright. For this fayth is *Heb.xi.*
the foundacion & grounde of the Chrystē religiō. This fayth maketh a *Iohn.xii.*
Christen mā. This fayth maketh vs the sones of lyghte. This fayth pro-
uoketh and calleth vnto God. This Faith trusteth not in her own righ *i.Iohn.iiii.*
teousnes and good workes, but on the promyses of God. This faith ma
keth vs to be borne of God. Thys fayth mitigateth the wrath of God.
Thys fayth obtayneth al good thynges of God, as it is wrytte, he that *Iohn.i.*
beleueth on hym hath euerlastyng lyfe. Beleue in the Lorde, sayeth the *Iohn.iii.*
Scripture, and ye shal be safe, and wythout any daunger. Agayn, Eue- *Ioel.ii.*
ry one that calleth on the name of the Lord, shalbe safe. For ther is but *Actes.ii.*
one Lord of al, sufficiently ritch for so many as cal on him. Thys fayth *Rom.x.*
maketh vs the sonnes of God, as the Apostle sayeth, al ye are the sones
of God, because ye haue beleued in Chryst Jesus. Agayne so many as re *Gala.iii.*
ceaue hym, he gaue them power to be made the sonnes of God, in as *Rom.vi.*
much as they beleued in hys name. Thys fayth marieth vs to God, as *Iohn.i.*
he himselfe testifieth, I wyl mary thee vnto me in fayth, and thou shalt *Oze.ii.*
knowe that I am the Lorde. Thys fayth purifyeth our hartes. Thys *Actes.xiii.*
fayth ouercommeth Satan. Thys fayth vanquisheth the world. This
fayth maketh vs the Temples of the liuing God. Thys fayth wyll not *i.peter.v.*
suffer vs to be cōfounded. This faith bringeth to vs ẏ mercy of God in *i.Iohn.v.*
all our aduersite. Thys fayth is the fulfyllyng of gods cōmaundemēts *i.Cor.iii.*
Thys fayth maketh vs the enheritoures of the earth, & possessoures of *Esay.xxviii.*
gods holy mountayne. Thys fayth maketh vs to vnderstād ẏ trueth. *Rom.x.*
This faith causeth ẏ hell gates cānot preuaile against vs. This faith iu- *Esay.lvii.*
stifieth vs. This faith bryngeth all good thynges vnto vs. Thys fayth *Math.xvi.*
Rom.v.
Gala.ii.

as

as S. Austen sayeth, is the beginning of mans health, without thys
De fide ad petrum. no man can reache or come vnto the nombet of the sõnes of God: with
Li. De. Caim. & Abel. out thys al the labor of man is frustrate and voyde. This Fayth, as S.
Ambrose sayeth, is the rote of all vertues, and that thou bildest on this
foundacion, that alone profyteth vnto the rewarde of thy worke fruit
Lib. de virgi. and vertue. This fayth, saieth he, is richer than all treasures, stronger
then al corporal power, and more healthful than all Phisicions. Thys
In mat. xxv. fayth, as Chrisostome sayeth, is a lampe. For as a lampe lighteneth the
In illud sim. house, so doeth fayth the soule. Thys fayth of the Catholyke religion, is
Credo in deũ. the light of the soule, the dore of life the foundaciõ of euerlasting health.
Thus see ye, what an excellent treasure thys Chrystẽ fayth is, wythout
the which by no meanes ye can walke worthely before the Lorde our
God. Moreouer thys your fayth muste be conioyned with a reuerent
Of feare. feare toward God. For the feare of the Lord, sayeth the wyse man, is
Prou. i. the beginning of wysedome, and expelleth syn. Without this feare no
Eccle. i. man can purely walke before God. For he that feareth God truely, he
Pro. ix. reth also to displease hym, yea he seketh al meanes possible to accomplish
Psal. xiii. the wyl of God, as the Psalmograph sayeth, blessed is that man, that
Psal. cxii. feareth the Lord, for al hys delight and pleasure shalbe in his commaũ
demẽtes. Unto thys feare of God doth Dauid exhorte vs, saying, feare
Psal. xxxiiii. ye the Lord al ye that are hys seruauntes. For they shal neuer wante
Mala. i. feare hym. The son honoreth the father, and the seruaunt hys Lorde. I
I be your father, where is my honoure? And if I be your Lord, where
What feare we ought to haue toward God. is my feare, sayeth the Lord of Hostes? But thys feare ought not to be
a seruyle and bonde feare, procedyng from an vnwyllyng harte, but a
Of loue. reuerẽt and gentle feare flowing out of loue. Therfore wyth this your
fayth and feare, must ye also haue a sincere and pure loue toward God
combyned, so that ye shall both truely beleue in God, reuerently feare
Deut. x. hym, and vnfaynedly loue hym. And thys is it, that Moyses wryteth.
And now O Israel, sayeth he, what doeth the Lord thy God require of
thee, but that thou shouldest feare the Lord thy God, and walke in hys
waues, and loue hym, and serue the Lorde thy God in al thy harte and
in al thy soule? Now haue ye heard partely what it is to walke before
We must expresse our fayth, feare and loue toward God by externall good workes God. Eusc. I pray you, what remayneth there behynde? Phi. After that
ye haue conceaued in your hartes thys fayth, feare and loue toward
God through the operacyon of the holy gost, so that ye haue entred the
pathway of our Lord God, now doeth conuenyent tyme require, that
ye walke not onely secretly but also openly before God, that is, that ye
Math. v. do not onely inwardely in your hartes beleue in God, feare and loue
God, but also that ye outwardly shew forth thys your fayth, feare and
loue buryed within you by externall workes, that men seing your godly
What it is to walke before God. conuersacion, may then glorify your father, which is in heauen. For
this is to walke before God, euẽ to beleue in God, to feare God, to loue
God, and to leade an innocent lyfe according to hys holy word. Wyth
out thys innocency and purite of lyfe, I see not what all fayth, feare &
loue

loue profit. Folow your Lord God, saieth Moses, feare him & kepe hys commaundementes, and heare his voice, ye shal serue him & cleaue vnto him. The Prophet Miche also sayeth, I will shew thee, O mā, what is good, and what ẏ Lord requireth of thee, euē to do iudgemente & to loue mercy, & studiously to walke with thy God. Here see you, ẏ if ye will walke before God, ye must do good dedes, leade a pure & innocent life, study to accomplish gods will, and in al pointes labor to fashion youre maners after the rule of gods worde. Fare wel they that bost so muche of fayth, and yet are wycked in al their workes. They professe to know God, as the Apostle sayeth but with their dedes they deny hym, seeyng they are abhominable, disobedient & vnapte to all good workes. Such bosters of fayth do not only slaunder the true and Christē faith, which worketh by Charite, but also they deceaue them selues seyng they hope freely and only to be iustified by ẏ fayth, which is barē, vnfruitfull and void of al good workes. Let thē crake so much as they list of their faith and loue to warde God, yet are they wicked gospellers. For the loue of God, sayeth S. Gregory, is neuer ydle. For it worketh great thinges, if it be the loue of God in dede, but if it ceaseth to worke, thā it is no loue. Chrisostome also sayeth. The sonnes of God are not content to sit idle, but the spirite prouoketh them to take some greate and commendable worke in hande. Verely as impossible as it is for a good tre to be without good fruite, whan the tyme of the yeare commeth, so impossible is it for true fayth to be without good & Christen workes. And as the spirite of God can none other wyse but do those thynges, ẏ are pleasant before God, so in like maner a faythful man, which is the son of God, cannot cease from worckyng the wyl of God. Let these rude raylig readers of the gospel therfore be once ashamed of their fayth and spirite, wherein so greatly they crake, seeyng they are altogether vnfruitfull & voyd without al good workes. If any man be in Chryst, he is a newe creature. He that abideth in me, and I in hym saieth Christ, bringeth forth much fruite. And he that beleueth in me, as the Scripture sayeth, floudes of liuish water shal flowe oute of hys bely. Euery good tree bryngeth forth good fruite. He that hath not a iust and feruēt desyre to worke ẏ will of God, and to fashion hys lyfe in al partyes accordyng to the holy law of God, vndoubtedly he hath not the Christē fayth, neyther pertaineth he vnto Chryst, though he babieth neuer so much of fayth, of god, of Christ and of al the diuine misteryes. For the kingdom of God is not in worde but in power. Not euery one that sayeth vnto me, Lorde, Lorde sayeth Chryst, shal enter into the kyngdome of heauen, but he that doeth the will of my father, which is in heauē. Many shall say vnto me at ẏ daye, Lord, Lord, haue not we prophecyed in thy name, and caste out deuils by thy name, & wrought miracles by thy name? But thā shall I say vnto them I know you not. Depart from me ye workes of iniquitie. He that hath my commaundementes and kepeth them, he it is that loueth me. If any man loueth me, he wyl kepe my worde, and my father wyll

Agaynst the vain bosters of fayth.

Note here.

Gregory.

Chrisostom

Note this similitude.

ii. Cor. v.
Iohn. xv.
Esay. xii.
Iohn. vii.
Math. vii.
Luke. vi.

i. Cor. iiii.
Math. vii.
Luke. vi.
Luke. xiii.

Psal. vi.
Luke. vi.
Iohn. xiiii.

loue him, and we will come vnto hym, and dwell wyth hym. But he
loueth me not, kepeth not my wordes. God hath not shewed to vs hys
manifolde kindnes, that we shuld liue dissolutely and wythout al good
order (for so were we vnworthy any kyndnes at al) but that we should
earnestly and with all diligence employ our selues to worke hys wyll,
i. Iohn. ii. to satisfie so much as lyeth in our power hys godly mind, and to walke
Rom. viii. in all our conuersacion and liuing, as his dearely beloued sonne walked. If he did not spare hys onely begotten sonne, but gaue hym for vs
Iohn. iii. all euen vnto the death, howe vnkinde creatures myghte we rightfully be recounted, if we should not study wyth harty myndes to accomplishe his holy preceptes? Are they worthy to be called children, which
neglecte their fathers wyll and so greately dissente from theyr fathers
maners? Our celestiall father is holy, and shall we hys children be vn-
Children ought to folow the maners of their father. holy? Our celestiall father is good, godly, mercyfull, pacyente, and all
Leui. ix. spirite, and shall we hys chyldren be euill, wycked, rigorous, impacyente,
i. Thes. iiii. and all flesshe? Be ye holy, sayeth he, for I am holy. Certes God hath
not called vs vnto vnclennes, but vnto sanctificacion. Nether hath he
deliuered vs from Satan and hys army, that we should lyue wickedly, but practyse pure innocencye and true godlynes in all oure lyfe, as
Luke. i. zacharye the Priest father to S. John Baptyst sayeth: He hath performed the othe, which he sware to oure father Abraham, for to geue vs that
we deliuered oute of the handes of oure enemyes, myghte serue hym
without feare all the daies of our life in suche holynes and ryghteousnes as are acceptable before hym. Thus see ye that if we wyl walke be-
Titus. iii. fore God, we may not onely beleue in God, feare and loue God, but also leade a pure and innocente lyfe, be plenteous in good workes, and altogether studious of true godlynes. Chri. But I pray you, why doth
Why the Scripture vseth thys word walke the Scripture vse thys terme, VValke, rather than any other? Phil. It is not without a cause: Ye know we, he ỹ standeth still, moueth nothing forwarde nor hasteth not vnto the ende of hys iourneye. But he ỹ walketh is euer going, and drawyth alway nerer and nerer vnto his iourneyes ende. In consideracion whereof, the holy Scripture vseth the
Psal. lxxxiiii. worde, VValke, to putte vs in remembraunce, that if we haue begon
Rom. ii. well in our profession, we should not there cease and stande styll, but go forth from vertue to vertue, from fayth to fayth, vntyll at the laste we
Math. xxiiii. attayne vnto the perfection of pure innocencye. For he that continueth vnto ende, sayeth Chryste shall be saued. Agayne, be faythfull vnto
Apoca. ii. death, and I shall geue thee the crowne of lyfe. Thys worde we rede
Iohn. xii. in dyuers places of the holy Scriptures. Chryste sayeth, walke while
Ephe. v. ye haue lighte, that the darkenes doeth not ouer whelme you. For he
that walketh in darkenesse, knoweth not whyther he goeth. S. Paul
Coloss. iiii. also sayeth, walke as the chyldren of lyghte, prouynge what is acceptable to the Lorde. Agayne, looke that ye walke circumspectlye, not
as vnwyse, but as wyse, redemynge the tyme, for the dayes are
i. Iohn. ii. euill. Hytherto pertayneth that sayinge of Sayncte John, he that
saieth

sayeth that he dwelleth in Chryst ought to walke euen as he hath walked. These places wt al other suche lyke declare to vs ẏ we oughte so to walke in our profession by encreasyng daily in vertues, ẏ at the last we maybe perfect, & as S. Paule sayeth, make euery mā perfect in Christ Jesus. And this is it, ẏ foloweth in ẏ latter end of ẏ sentēce. And be perfecte. For we ought so to walke, that is, encrease in al godlynes, vertue and honeste, that we might be perfecte, as Chryst sayeth. Be ye perfect as your heauenly father is perfecte. Also S. Paule, reioyse and be perfect. It is one degre of vertue to loue my neighboure, but it is an higher degree to loue mine enemy, but the most excellent degre aboue all, is so to loue our very enemyes, that we can be contented not onely to doe them good, but also euen to geue our lyues to win them vnto Chryste. It is a point of mercy to helpe my poore neighboure wyth my superfluous goods, but it is a poynt of perfection to sel al that euer I haue, and to geue it to the poore, as Chryst sayed to the rytche man. If ẏ wilte be perfecte, go and sel al that thou hast, and geue it to the poore, and thou shalt haue treasure in Heauen, and come on thy way and folow me. It is a point of godlynes to beare an honeste harte towarde the worde of God, yet it is much more, opēly to confesse it boldly before men, but the very perfect poynt of godlynes is, not only to loue & confesse it, but also manly to abyde by it, euen vnto ẏ very death, if nede so requireth. Now therfore euen vnto ẏ most & greatest perfection in al things ought we to contende and labor, ẏ we may walke before God, & be perfecte. Euse. I thynke there be but fewe, that attayne and come vnto thys perfection. Phil. Thys your floure is in dede to the carnal man of a bitter and vnpleasaunt sauor, but to the spiritual & truly regenerate, it smelleth swete r than any rose. The. God graunt, that we may once be aunciente in Chryst. Phi Labor and God wyl helpe. Enter in at the streyghte gate. For wyde is the gate, and broade is the way, that leadeth vnto destruction, and many there be, which go in therat. But streight is the gate, & narow is the way, which leadeth vnto lyfe, and fewe there be, ẏ fynde it. If ye wyl lyue and reygne in glory wyth Chryst, ye must suffer wyth Chryst, ye must take the Crosse of Chryst and folowe hym. Ye must cast away all the vayne pleasures and pompes of the world, the coucupiscēces and lustes of the flesshe ye muste mortifye. Satan and al hys subtyle suggestions ye must manfully resyst. Ye must dye vnto synne, and lyue vnto ryghteousnes. For Chryst dyd not enter into glory, before he had suffered, and thynke ye the gates of heauē to be opened for you, if ye liue in this world in ioy, pleasure, and after the flesh? Na verely ye maye be sure. For the Apostle sayeth, if ye liue after ẏ flesh, ye shal dye. But if ye mortify the dedes of the body in the spirite ye shall liue. And thys is it, ẏ remayneth of your floure. And I wyl make my couenaunte betwene me and thee, and wyl multiply thee beyonde all measure. God cōmaunding Abraham to walke before hym and to be perfect, addeth thys promyse, forespayed, and hath vndoubtedly accomplyshed it. Let vs also walke

Colloss. i.
Gene. xvii.
Math. v.
ii. Cor. xiii.
Degres of perfection.
Math. xix.
Luke. xii.
Marke. x.
Mdrke. viii.
Luke. xii.
i. Cor. ii.
Math. vii.
Luke. xiii.
ii. Timo. ii.
Math. x. xvi.
Luke. xiiii.
i. Iohn. ii.
Gala. v.
i. Peter. v.
Iacob. iiii.
Luke. xxiiii.
Rom. viii.
Gene. xvii.

before God and be perfecte, and that promyse also shalbe fulfylled in vs. God wyll multiply vs beyond all measure both in this worlde, and in
Mat. xxix. Luke. xviii. the worlde to come, as Christ sayth, Ther is no man that hath forsaken house, or father and mother, or brothers, or wyfe, or children for the kyngdom of heaue̅, but they shall receaue moch more in thys tyme, and in world to come euerlastyng lyfe. Chri. GOD graunte vs so to
A brefe reherſal of this floure. walke, that we maye be fou̅de worthy this eternal lyfe. Phi. wel neighbours seynge that God is almyghty, plenteous in power, aboundant, omnisufficient, ful of all good, nedy of nothynge, liberall, gentle, mercifull, redy to helpe at euery houre, and wholly be̅te to beatifye and make welthye so many as call on hym in spirite and verite whome wouldst not delyght to do seruyse vnto such a Lord, & to walke before him and
Iohn, iiii. to be perfecte, seynge that for oure seruyse doynge he wyl encrease and multiplye vs, that is to saye, gyue vs in thys worlde abundance of all thynges necessary for this our lyfe, & in the worlde to come euerlastyng glorye? Euse. This is a swete floure, that ye haue nowe gyu̅ vs. Theo. I beseche God, that we maye smel wel of it Chri. Yea and that the fauour maye longe continue in vs. Phil. To that I say Amen. For if this
An exhortation vnto true fayth & good workes co̅e to passe, ye maye be sure to haue the fauour bothe of God and man, whiche of all treasures is the greatest, And of this shall ye not fayle, if ye labour to walke before God and be perfect, which I cal, Pure Innocency. He that is pure fro̅ synne, and innocēt or harmeles in his co̅uersatio̅, he muste nedes fynde grace and fauour in the eyes both of god and of all men. Therfore dere brothers cleaue stedfastlye to this one beyng God almyghty by true faythe, as yonlye Author of all good thynges, feare him reuerently as a beneficiall Lorde, loue hym tenderlye as a gentle Father, and so walke accordynge to his moost diuine pleasure in clennes of lyfe and pure innocency without any faynynge, dissimulacion or Hypocrisye, that ye maye in this worlde be gouerned of hym in al your Actes thorow his moost holy spirite, & in the worlde to come enioye the glory eternall. Euse. Am̄e good Lord Phil. Your duties learned towarde your selues & god, I wil nowe declare how ye ought to behaue your selues to ward our moost Christen & excelente kynge, and all other rulers that are sent of hym. And this shall be the thyrde floure of your Nosegay. Theo. Neuer in better tyme. It cōmeth wel in place. Let vs se it, I praye you.

¶ The thyrde floure called Fayth-full Obedience.

Philemon.

Rom. xiii. Sapi. vi. YE remember, I am sure ỹ name of your thyrde floure. Theo. Ye named it, Faythfull Obedie̅ce. Phi. wel remēbred. Hold here it is.
Let euery soule be obedie̅t to the powers that bere rule. For there is no power but of God. The powers that be, are ordeined of God. Therfore who so euer resistethe the power, resistethe the ordinaunce of God. And theithat resist, shall gette to them selues damdacion. &c.

Pow

howe doeth the aspecte of this flour please your eies? Chri. It is not only pleasaũte to the eye, but it also gyueth a goodly odoriferous & cõfortable sauour to so many as smelon it with purged noses. For it sheweth howe we ought to behaue our selues bothe towarde our moost redoubted kynge, & all other rulers, which are sẽt of hym vnto ỳ prayse of thẽ that do well, but vnto the punishement of them that do euell. *i. peter. ii.* They therfore ỳ are faythfull subiectes must nedes reioyse in this flour vnfaynedly. Phil. Wel sayd. Although neigbours I do not doubt, but that in your conscience, ye are assuredly perswaded, that the christen magistrates and hyghe powers do reygne, rule, & haue dominion, euery one in theyr kynge dome, not of theyr owne tyrannye cruel violence and extorte power, but of the authorite of Gods worde, and the iuste appoyntment of the hygh celestial kyng for the great consolacion and cõforte of his people, and for the innumerable cõmodities of the christen publique weale, which of theyr no lesse vertuous than ryghteous regiment & gouernaunce do ensue, yet for asmuch as in these our dayes there haue rysen vp wicked & vngodly spirites which deny the office of the magistrates & hygh powers to be the ordinãce of God, and affirme ỳ it can by no meanes stonde with the Gospell of Christe: I wyll fyrst declare vnto you & proue by ỳ holy scriptures, that the hygh powers ar ordained of GOD, and that theyr office agre and in all poynces consent with the moost holy worde of God, yea and that it is so necessary that without this regimẽt and gouernaunce of the hyghe powers no publique weale can remayne in safe estate, no frendshyppe can bee mayntayned, no fayth can be regarded, no order cã be kepte, no propriete of goodes can be saued, no vertu can reigne, no tranquilite cã consist, nor any goodnes continue, but all must nedes growe out of order, and, as they saye, go to hauocke, vnto the great disquietnes and vtter destruccion of so many as dwell in suche wyld, rustical, brutall & beastlyke realme, wher no ciuilite of publique order in mundayne thynges is obserued. This once done, I wil declare, what your duty is toward oure moost soueraygne Lorde the kyng, and all the other rulers that gouerne vnder his dominion, that ye maye lyue in thys moost florysshynge Realme lyke true and fayth full subiectes with obedient hertes and that not onlye for feare but for cõsciẽce sake, that by this meanes ye maye both acquyre & get to your selues quietnes & rest, leadynge an honeste and peasable lyfe without ony disturbance, and also be an exãple to other, that they wt lyke obedience maye be subiecte & serue our moost christen Prince accordyng to the wyll of God.

To shewe that the authorite of ỳ magistrates & common officers is the ordinaũce of God, wherof maye I rather take a begynnynge, than of the publique weale of the Israelites? whan God by his greate puissaũce & stretched oute power had delyuered the people of Israel oute of theyr miserable seruitude, wherwith they were greuously oppressed of the cruel and lyonlyke Tyraunt Pharao, dyd he not appoynte Moy- *Exod. xiii.*

The Anabaptistes.

The cõtẽtes of this floure.

Marke wel.

les to be theyr ruler gyde captayne & gouernour, that he hauynge the preeminence & rule ouer thē, should sake cōduite thē, rule & gouerne thē after the wyll of God? Would he haue done thys, if it had ben a thynge vniust, vnmete and vnlawfull? Woulde he not rather haue suffered his people to run astray as masterles houndes and as shepe destitute of a shepeharde or herdman without any order? Dyd not Jetro also, a man of great vertue, and replete with the holy gost, whan he saw Moses alone take all the paynes in hearynge the causes of the Jsraelites from morning vnto euen, say to hym these wordes: Loke out among all thy people such as be wyse men, and that feare God, and such as are true, & hate couetousnes. Make these rulers ouer thē, some ouer thousandes, some ouer hundredes, ouer fyftye, and ouer ten, that they may alwaye iudge the people. Moses so did, and God approued his acte. Here se we other magistrates and rulers appointed also to serue in the publyque weale beside the head officer, which they also beyng lawfully chosen and set in office, are approued before God. After moses were not Josue Othoniel, Aioth, Sangar, Delbora, Gedeon, Abimelech, Thola, Jair Jepte, Samson, and at the last Samuel, Judges and rulers ouer the Jsraelites: were not all these approued to be the iust and lawfull ministers of God? Did not Moses also before hys death shewe to the people of Jsrael, ỳ afterwarde God should geue them a kyng of the nomber of their brothers, whiche shoulde be their ruler as all nacions throughout all the world? Do we not here learne that all Nacions in that tyme had kynges, and that kynges are appoynted and chosen by the election of God? Thys is sufficient for any faythfull harte to proue, establyshe, and corroborate the authorite of kynges & other ciuile magistrates. But let vs harken more to the Scripture. Whan Samuel ware olde and could no more iudge the people for hys age, he cōmended that office to hys sonnes Joel and Abia, which answered nothyng to the godly disposicions of their father, neyther ordered the publique weale aryght, but lyued dissolutely, volupteously and wyckedly, receyuyng gyftes, and peruertyng iudgement, whych thyng caused the Elders and auncyent of the people to assemble, and come vnto Samuel, that he myghte appoint them a kyng to rule ouer them as all nacions had. And did not Samuel shortely after at the appoyntmēt of God anoint Saul kyng ouer Jsrael? And from ỳ tyme in a maner vntyll the comming of Chryst were there not kynges amonge the Jsraelites of their own nacion according to the Prophecy of Jacob? and at Chrystes comming dyd not kyng Herode although a straunge reigne among ỳ Jewes? Do not al these hystoryes manifestly proue and approue the office of kynges and other magistrates to be the ordinaūce of God? Euen Those thynges are clearer than the light. Phi. J wil now rehearse vnto you certayne manifest sentēces and open textes of ỳ holy Scripture which shal euidently establishe ỳ authorite of ỳ high powers, that Sathan hymselfe shall not bee able to preuayle agaynste it, muche lesse hys impes,

Exo. xviii.

Deu. xxviii.

i. Re. viii.

i. Reg. x.

Gene. xlix.

impes, which now of late are sprong oute of his diabolicall syde. Chri. I pray you let vs heare them. Phil. Salomon speakynge in the person of God, sayeth on this manner through me kynges reygne, throughe me Princes make iust lawes. Throughe me Lordes beate rule, and al Iudges of the earth execute iudgement. Agayne the wyse man sayth, Heare O ye kynges & vnderstand, gyue eare ye that rule the multitudes. For the power is gyuen you of the Lorde, & the strength from the moost hygh god. Are not these wordes playne ynoughe, to shewe that the power, whiche the ciuile magistrates & head Officers haue is of God: as that noble kyng Iosaphat sayde to thē, whome he appoynted iudges of the lande in all the cities of Iuda. Take hede, sayth he, what ye do. For ye execute not the iudgement of man, but of the Lord, and he is with you in iudgement. Therfore lette the feare of the Lorde be wt you, and do al thyngs diligently. For with the Lord our God there is no vnryghteousnes, nor respecte of persones, nor desyre of gyftes. God him selfe also sayth by the mouth of Dauid, ye are Gods, ye are al ỹ sonnes of ỹ moost hyghest. Dothe not god here playnly saye, that ỹ magistrates ar gods, that is, such as beare the offices of GOD, as to mayntayne peace, iustice and good order, to punysh synne & to defende the innocentes. If they be the officers of God, & exercyse his offyce, so that he approueth & alloweth their state and manner of lyuinge, howe can any man righteously cōdemne & reiecte theyr authorite & power? Curled be they, that knowledge not frō the very hert the hygh powers to be ordeined of God, and that ther fore they ought to be obeyed & had in perpetual reuerence & honoure. Chri. Thei graunt that in the olde lawe it was ỹ ordinaunce of God to haue ciuile magistrates, as Iudges, kynges and other rulers, but nowe, saye they, in the newe Testament it is not lawfull to haue any preeminēce or superiorite For christ sayth, be not ye called mayster. For ye haue but one master euē Christe. All ye are brothers. Agayne, ỹ kynges of the Hethen haue dominiō on them, and they that beare rule ouer them, are called gracious Lordes. But ye shal not be so. But the greatest among you, shal be as the yongest, and the chiefest as a seruaunt, Lo saye they, here is all dominion and temporall power forbydden amonge Christen people, and equalitie of power proponed & set forthe to all men.

pro. viii.

Sap. vi.

ii. para. xix.

psal. lxxxii.

Why ỹ magistrates are called gods in the Scripture.

Mat. xxiii.

Luke. xxii.

The obiections of the Anabaptists

And that we shoulde doubte nothynge hereof, we haue, saye they a manifeste exāple of Christe the teacher of al verite, whiche, whan the people would haue made him king, fled awaye from them, & by no meanes would enioy ỹ offyce, although beynge the very Messias and true annoynted kynge of ỹ Lord Moze ouer he sayde to Pylate, my kynge dome is not of this worde. Phil. O blynde ignorancye, and ignorante blindnes. With what eyes do those Owles loke on ỹ holy scripture? wt what spirite dothe that generaciō of vipers searche and iudge ỹ moste sacred word of God? With how fylthy & vnwasshed feete do those swinysh and beastlike parsonnes enter into the swete and pleasaunt fountaynes

Iohn. vi.

Iohn. xviii.

The confutation.

taines of the moste pure Scriptures: O Lorde God, what dareth not blind Baiarde attempte and take in hande? Christ came not into this worlde to reigne, but to serue, not to be a temporal, but spirituall kynge, not to rule with the swearde, but wt the breath of his mouth, not to execute iudgemente on other, but to be iudged himselfe, not to liue as an earthly Prynce, but as a gostly minister of gods worde, not to slea but to be slayne. Therfore was it conuenient, that he should fulfyll bys fathers wil, for the which he came downe, and that once done to ascende and go vp againe vnto the glory of his father. Whiche all these thynges he did: liuing al the tyme that he was in this worlde humbly & meekely shewyng euer obedience, reuerence & honor to ỳ magistrates although Heathen, euen vnto the very death. And as he came to serue and not to be serued, to obey and not to be obeyed, so taught he his disciples when they began to contende of superiorite, to be humble, lowly, meke, gentle, obediente, and not to go about any temporal primacye, whiche onely pertayneth to the ciuile magistrates, but to be contente with their office, which was to preache gods worde, to open ỳ misteryes of Christes kyngdome, to reproue the worlde of syn and vnfaythfulnes, to fight with the swearde of gods worde, to vse not carnal but spirituall armoure, to bryng agayne such as wer gone astray. To be short, wholly to be bent to enlarge the kingdõe of God, and ỳ glory of Christes gospel. This destroyeth not, but rather magnifieth the authorite of the highe powers, seyng Chryst willed thẽ not to take vpon thẽ the office of tẽporal regiment contrary to equite, but onely to be as seruauntes & dispensatours of ỳ misteries of God. And come of a good felowship, did Christ at any time shewe himselfe disobedient to the publique magistrates and their officers? Did not he confesse ỳ the power, whyche Pilate ỳ Judge had ouer him, was geuen him from aboue? Note that wel, I pray you, and beare it away. Did not he also pay tribute to Cesar, and wylled other to do so lykewyse? Did not ỳ Apostles also shewe themselues obedient to the high powers in al poyntes, yea and taught other men so to do? There is no power, sayeth S. Paule but of God. The powers that be are ordeyned of God. Therfore whoso resisteth the power, resisteth the ordinaunce of God And they that resist, get to themselues damnacion. S. Peter also cõmaundeth vs to honor the kyng & to be subiect to him as supreme head, and to the other rulers ỳ are sent of hym. For this is ỳ wil of the Lord, sayeth he. Are not al these authorities alleged out of the new Testament? Haue we not here both manifest textes & also euident examples to approue the office and state of the high powers, so that we nowe of no lesse authorite, than euer it was before, but rather greater and stronger, seeynge it is nowe also confirmed and established by Christe and hys Apostles? Let the aduersaryes of thys ordynaunce of God learne to be ashamed, confesse their disobedyence, become subiect and geue reuerence and honoure to al head officers as to the ministers of God, euen from the greatest to the least.

Christes kyngdome.

The office of Chrystes Apostles.

i. Cor. iiii.

Iohn. xix.

Math. xxii.
Marke. xii.
Luke. xx.

Rom. xiii.

i. peter. ii.

The new testament also approue the authorite of the Magistrates.

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for so is the wyll of God, sayth the scripture. Theo. It wyll be obiected of these order destroyers: we wonlde gladly heare by the scripture, if any christen man, that had receaued the fayth of Christ, dyd euer beare rule and exercyse temporall dominion ouer his Brothers. Phi. what is this? what do I heare? May not a christē man execute that office, wherby vertue is mayntayned and vice exiled? Is he not more fitte to be a ruler that beleuethe in the true God, feareth him, seketh his glory, embraseth vertue, hateth vice, loueth his neyghbour, tendereth the common wealth, and seketh in al poyntes to be a father amonge his subiectes, than suche one as beleueth in Idoles, feareth them, seketh theyr glory, despyseth the alone true God, hatethe vertue, embraceth vice, oppresselethe his neyghbour, tearethe the common wealth in peses, and she weth hinselke in all thinges a cruel Tyraunt among his subiectes? What furious Erinnys hath inuaded and troubled ẏ brayns of these vnreasonable creatures to resist the publique Magistrates and to condemne theyr authoritie, which they haue receaued of God? But let these honest men, & GOD wil, tell me, was not Abraham, Joseph, Judas, Moses, Josue, Gedeō, Samuel, Dauid, Ezechias, Josaphat, Josias, wt many other Christen & faythfull men? Yet dyd they execute the office of Magistrates & were hygh powers in dede allowed before God, worckynge that, which was good in his syghte? Euse. They were faythfull, saye they, we graūt, but not christē. Phi. O monstures as though it were one thynge to be faythfull, and another to be christē. Differēce is there none betwene them & vs, but this only ẏ they beleued in Christe to come, and we beleue that Christe is come & hathe fulfylled the prophecies of the holy men ghostly enspired. All, sayth S. Paule (he speketh of the fathers of the olde Testament) dyd eate al one spirituall meate, that is to saye wt vs, & all dyd drynche the very same drinke of the spiritual rocke, which accompanied them, & Christ was ẏ rocke. It is a good cōsequence therfore, that it is all one chyrche bothe of them that beleued thā in Christ & of them, whiche are now, whiche chyrch is gathered together in one & the very same spirite, so ẏ they be a like faithful & christē, hauing one faith, one professiō, one religion, one God, one Lord, one sauioure, & one hope. But I wil come to ẏ new Testamēt. was not Nichodemus, Joseph, & ẏ noble mā which was chāberlayne & of great authorite wt Cādace ẏ quene of ẏ lāde of ẏ Moriās which was baptized of Philip, & receaued into Christes flocke, christē faythfull mē? Yet wer they magistrates, was not Cornelius which *Actes. viii.* called Peter vnto him, & was baptized of him, a christē mā? Yet dyd he vse publique offices. was not Sergius Paulus, Erastus, wt dyuers other christē mē? And yet officers in ẏ cōmō welth? Ch. Al these thiges are true. Phi. Wel thā let vs cōclude if it wer lawful at ẏ time for a christē mā to beare rule in ẏ cōmō wele how is it now becōe vnlawful, Is any mā more fyt to reigne & rule amōg christē mē, thā he which is of ẏ same professiō, fayth & religiō? Is it cōueniēt for ẏ wicked & vnfaythful

to haue

to haue dominion ouer the ryghteous and Chrysten, rather than they
whych desyre nothyng more thā ỳ glory of God, and the health of their
Christen brothers? O extreme blindnes. Iỳ should come to passe, that
would not wish rather to be an vnfaythfull painim thā a faithful Chri-
stian? Beholde to what poynt these wycked order breakers brynge the
Christē religion, while they wyl seme to fyght most chefely for the glo-
ous furtherasice of it? O foryshe Hipocrites. who perceiueth not thy
subtilite? who smelleth not their craft? who espieth not their falsehode
whyle they go aboute to syn wout punishment, to haue all thynges in
common, to lyue of the sweate of other mens browes, to liue freely in
all kynde of beastlyke pleasure, to defyle other mens wyues, maydens
daughters and seruauntes. &c. beholde to what poynt these grosse gal-
pellers, these shameleſſe Schismatykes, these brutall bely gods, bryng
the publique weale of Chrystendome. God mought once rote such pe-
stilences out of the earth, that we may accordyng to our duty wyth
submission of mynde, and faythfull obedyence, honor and magnify the
publique Magistrates. Thus haue I neighboures, grossely but faythe-
fully, rudely but truely proued to you by the infallible verite of godes
worde, that the high powers are ordained of God, and that their office
pleaseth God, and is agreable in al pointes wyth the holy Scriptures
both of the olde and newe Testament. Now accordyng to my promise
wyl I in three wordes, as they say, declare how necessary the offyce of
the publique magistrates is for the ryghte institucion and prosperous
preseruacion of the common weale. Euse. I pray you let vs heare. Phi.
The offyce of the high powers euidently declareth, what innumerable
commodities and pleasures the Chrysten publique weale receaueth by
them. Moses, whā he appointed certayn rulers ouer the Israelites, co-
maunded them that they should iudge ryghteously, and that they shuld
not be partiall in their iudgements, but heare al indifferently, not ha-
myng nor preferryng the man of power and nobilite before the poore
base person, nor yet feare the person of any man, for it is the iudgement
of God, sayeth he, Agayne, that they should receaue no giftes (for gyftes
do blynd the eyes of the wise, and deprsaue the causes of the ryghteous)
but alway pursewe and folow that, which is according to iustice, and
euer wyth them the boke of the lawe of the Lorde, readeit all ỳ dayes
of their lyfe, that they maye learne to feare the Lorde their God, and to
kepe all the wordes of hys lawe, and ordynaunces thereof, that they
may do them. The Prophete Jeremy also commaundeth kynges and
other rulers to minister righteousnes, to deliuer the oppressed from vio-
lent power, to kepe equite, not to greue nor oppresse the straunger, the
fatherlesse nor the wydowe, nor yet to shed innocente bloud. Here
ye see in fewe wordes, howe necessarye the offyce of the publique ma-
gystrates is for the ryghte institucion and prosperousse preseruacion
of the common weale. Nowe expedyente is it, thynke you, in matters
of controuersye, that all thynges be iudged and reconcyled accordyng

Deute. i.

Deute. xvii.

Ier. xxi. xxii.
Esay. i.
Zacha. viii.

How necessary ỳ office of the ciuyle Magistrates is.

to equite and iuſtice? Howe neceſſarye is it, that the poore oppreſſed be deliuered from the violent bloud ſoupers? Howe conueniente is it, that the ſtraunger, widowe and fatherles be holpen and prouided for? Howe profitable is it, ỹ vnitie, concorde, loue benevolẽce, frendſhip, amite bee mayntained? and debate, diſcorde, ſtryfe, malevolẽce, ire, wrath, contẽcion, hatred, emnite be exiled? Howe neceſſary is it, that vertue reigneth and vice be baniſhed? Howe ſemely is it, that an order be kept, and confuſyon driuen out of the publique weale? By ỹ godly office & authorite of the high powers al theſe good thynges are brought to paſſe, and without that, what can there remayne in any publique weale in ſafe eſtate and comely order? As Salomon ſayeth, where there is no gouernour, there the people muſt nedes decay. But wheras are many that cõ gene counceil, there is wealth, as Chryſoſtome ſaieth. If thou takeſt awaye the iudiciall ſeates and the offices of the lawe, ſo haſte thou vtterly deſtroyed all the order of our lyfe. And as if thou ſeperateſt and pluckeſte away from the ſhip the maiſter and ſtere mã of it, thou haſte drowned the ſhip, and as if thou leadeſt away the captayne from the army, thou haſt made the Souldiours to be ouercome of their enemyes. So lykewiſe if thou takeſt away the rulers out of the cities, we ſhal leade a life more vnreaſonable than the very brute beaſtes, euer snatchyng one at another, ſo that the man of the greater power ſhall ſubdue the poorer, and the bolder ſhall ouercome the meker ſpirited. They therefore that go about to take away the publique magiſtrates, maye iuſtely ſeme to be the moſt extreme peſtilences of the common weale, and to deſtroye that, which is no leſſe profitable for our preſeruacion, ſafegarde & helth than the ſon, fyre, or water is, or what ſoeuer can be reherſed moſt neceſſary for this our nedy lyfe. For by them is publique innocency, honeſte behauour, godly learnyng, vertuous knowledge, ſincere erudicion, neceſſary artes, frutfull occupacions, mayntayned. By them we lyue in tranquilite and peace. By them we enioy our owne poſſeſſiõs without any diſturbaunce. By them we are preſerued from all iniuries & cruell oppreſſions. By them our Realmes are defended from ỹ inuaſiõ of cruell Tyrauntes. By them the glory of God flouriſheth. By them the Goſpell of Chryſte triumpheth, and al ſectes and hereſies are extirped and blacked vp by the rotes. To conclude, by them God worketh his moſt diuine pleaſure in his electe and faythful people, and all good thynges chaunſe vnto vs. For their iudging place is the throne of God. Their mouth and ſentence is the organ and inſtrumente of goddes trueth. They are the vicars of God. They are the liuily Image of God. They are the miniſters of God for oure wealth. They repreſente the perſon of God. They exercyſe the iudgemente of the Lorde. They are the ſauers of the countrye. They are the paſtoures of the people. They are the maintayners of peace. They are the rulers of iuſtice, and patrones of all true innocencye. They therefore, whiche will not approue, commende and allowe the imperye, rule and dominion of the publyque magiſtrates,

Prouer. xi.

Hom. vi. ad Po. de eoquod vtilis ſit principum terror.

Beholde what cõmodites we receaue by the high power.

magistrates and head officers, may worthely be iudged twyse trāsgressours, and to muche estraunged from all kynde of humanite. Thus haue ye heard in few wordes, how necessary the hygh powers are for the ryght constitucion and godly administracion of the publique weale. Then se now ryght wel, that without theyr regimēt and gouernaunce, nothyng that is godly and vertuous can stande, but all wycked thynges must nedes spryng vp and aryse in those Realmes, where the publique Magistrates want. Phil. Trueth it is, that ye say. Wel, now for the full and perfect accomplyshment of my promyse heretofore made, I will declare consequently vnto you, what your duety is towarde the hygh powers, I meane, our most soueraygne Lorde the kyng and all the other rulers, that gouerne vnder hys most noble empyre and dominō. Christ I pray you hartely let it so be. Phi. Ye remember wel, I am sure, that your floure, which I gaue you last, is thys. Let euery soule be obedient

Rom. xiii.

to the powers, that beare rule &c. Euse. We remember it well. Phi. Then is Faythfull obedience required of you towarde the hygh powers and rulers of the cōmō weale. For as it is their office to rule, so is it our duety to obey, and that not faynedly but wyth sincerite of conscyence and purenes of mynde wythout any dissimulacion or Hipocrisy. For there is

Of faythfull obedience.

☞ *Rom. xiii.*

no power but of God. The powers that be are ordayned of God. Therfore whosoeuer resisteth the power, resisteth the ordinaunce of God. And they that resist, shal get to themselues damnacion. But I praye you marke what your floure sayeth. Let euery soule be obedient to the powers that beare rule. Note that it is sayd. Let euery soule be obedyent. Here is ment that no parson, be he spirituall or temporal, as they vse to cal them, is exempted from obedyence towarde the hygh powers. All are vnder subiection. All owe obedience, feare, honoure and trybute to the rulers of the common weale. None is free from this subiection. For euery soule is here taken after the Hebrewe phrase for al men, and for so many, as are reasonable creatures, borne and appointed to lyue vnder a lawe. So that the Scripture here commaundeth al men both spirituall and temporal, both godly and vngodly, both wycked and ryghteous, both perfect and imperfect, to obey the magistrates and al suche ordinaunces and lawes as are made of them for the glory of God, and the commodite of the publique weale, or els they accumulate and heape vp to themselues

No parsō is excepted frō obedience vnto the powers.

De cor. Do. ad boni. ca. vi.

great damnacion, as Saluste sayeth, whosoeuer wyll not obeye the lawes of the temporal gouernoures, which are made for the establishment of gods trueth, he getteth great damnacyon. The. Are the spirituall persons bounde to be obedient also to the hygh powers by the lawe of God? Phi. Yea verely, there is not one Bishop nor preist within the Realme of Englande, which oweth not so much obedience to the lowest ges graces maieste, as the moste inferioure subiecte and vile temporall man doeth. Neyther doeth thys name spirituall, Archbishop, Patriarke, Cardinal, Bishop, Archedeacon, Suffragane, Preest, Deconne. &c. deliuer them from subiection and obedience, no more thā this worde, Tour,

The spiritualte also must obeye.

oure, Shomaker, Draper, Marchaunte, Inne keper, water tankerde
earer. Dawber, Cobler. &c. doeth. Let euery soule, sayeth ỳ Scripture
e obedient to the powers that beare rule. Here is none excepted, no not
hat Romishe Pope, which chalengeth so great authorite ouer al per-
ons in the world, that he is not ashamed to suffer kynges and Empe-
ours to kisse and licke his pocky fete. O shameles Antichrist. Theophi
acte vpon the aforesayd place of Paule writeth on this maner: Herehe
eacheth al men, sayeth he, that whither he be Priest or monke, or Apo-
le, they shoulde be obedient to the Princes and high powers. Where
s any exceptiō now, I pray you? Where ar the priuileges, immunites,
edoms, and libertyes now become, which the Butcher of Rome was
ont to geue so bounteously to hys dere spirituall children, that they
ight syn without punishment, be fre from paying tribute, exēpt from
l temporall iurisdiction, be Lordes and kynges with in themselues,
ange and draw at their own pleasure, and do what soeuer their beast
ke lustes coueted? How wel folowed they thys doctryne of the holye
ost? Of what spirite, wer they named spirituall, which so manyfestlye
ghte wyth the spirite of God? With what forhead durst they be bolde
o call them selues the successours of the Apostles, seyng that contrary
o the teachyng and practyse of all true Apostles, they were disobediēt
o the high powers, robbed them of their authorite, led them captyue &
ade them to serue their voluptuous & beastlyke pleasures. Euse. Vn-
oubtedly there hath been great abusyon in the clergy concernyng the
mporal rulers Phi. It cannot be denied but thankes be to our Lord
od, which hath in these our dayes brought it to passe by the reuelaci-
n of his diuine verite, that our most Christen kyng, wyth certayne o-
er Princes, hath very triumphantlye gotten agayne and recouered
eir authorite geuen them of God, wherof so many yeres they hauebn
stly be depriued by the furious tyrannye of that moste cruel Romishe
yshop and his bloudy whelpes. The. The holy Scripture, I am sure
ughte them no such disobedience. Ph. No verely. It rather teacheth
em obedyence, as ye heard before. For it is wrytten. The kynge bea-
th rule ouer all, and he hath dominion ouer them, so that whatsoeuer
e sayeth to them, they do it. Was not Aaron the hygh Pryest obedient
o Moses, whō God appointed ruler ouer hys people, and dyd what-
euer he commaunded hym? was not the High Pryest Achimelech &
l the other Pryestes obedyent to kyng Saul, and called themselues
s seruauntes, and hym theyr Lord, not once resisting the furye of the
nge, but rather chosyng to suffer death pacyently vnder so greate a
aunte, than once to resyste hym disobedientlye? What nede I speake
Dauid, Salomon, Ezechias, Josaphat, Josias, Alexander, Deme-
ius, Antiochus. &c. whiche euer had the Bishops, Pryestes, Leuites,
d other spirituall ministers in subiectyon wythoute any resystence?
owe canne oure spiritualte than be free from obedyence and subiet-
on? Chri. Ye saye trueth. But all these historyes hitherto alleged,

O abhomi-
nacion.

Theophi-
lacte.

iii. Esdr. iiii.

Exo. xxxii.

i. Reg. xxii.

ii. para. viii.
ii. para. xix.
ii. para. xxix.
xxx. xxxi.

i. Mach. x. xiiii. vii. The Anabaptistes.

you haue borowed of the olde Testamente. We would be glad to heare thys thyng proued by the authorite of the newe Testamente. For these haue been, neyther yet want, which thinke it a matter of absurdite and a thyng very vnfitting, that temporal rulers should reigne ouer the spiritualte. Phi. O disobedient hartes. Dyd not Mary ỳ mother of Christ

Luke. ii.

and Joseph obey the commaundement of Augustus the Emperour, when the whole world should be tared and went into their Cite[es] leem? Dyd not Chryst hymselfe teache obedience towarde the high powers? Did not he paye tribute? was not he contente to dye vnder

Math. xvii. Math. xxii. Marke. xiiii. Luke. xxii. Iohn. xviii. Actes. xxiii. xxv.

temporal rulers, and confesse that their power was geuen them from aboue? Dyd not the Apostles so in lyke maner both teache and do? Did not Paul willingly euer obey ỳ publique magistrates Festus & Felix

Dani. ix. Esay. xi. ii. Tes. ii.

&c. Did not al the Bishops and ministers of gods word so lykewyse and teache in the primatiue Churche, vntyl that wycked man the sonne of perdicion came, which exalted hymselfe aboue all that is called God, in so much that he sitteth in the Temple of God, bostyng hymselfe that God? But the Lord shal slay hym wyth the breath of hys mouth, and shal put hym to flyght wyth the clerenes of hys commyng Let it come

Math. xxii.

to passe, O Lord, yea and that shortely. Furthermore was not this the commaundement of Chryst: Pay that to the Emperoure that is due to the Emperoure? what is due to the Emperoure, that is, to the temporal, gouernoure, but obedience, feare, honour, tribute. &c. Howe that any man be excepted from the obedience of the temporal power, be he

Rom. xiii.

called spirituall or other wyse? Let euery soule, sayeth S. Paule, as I heard before, be obedient to the powers that beare rule. Agayne he

Titus. ii.

eth, warne thẽ that they submit themselues vnto Rynces and to the higher authorite, to obeye the Officers. S. Peter also sayeth, submyt

i. Peter. ii.

your selues to al maner of ordinãce of mã for the Lordes sake, whether it be vnto the kyng as vnto the chefe head, or vnto rulers, as vnto them that are sente of hym for the punishment of euil doers, but for the prayse of them that do wel. For so is the wyll of God. Are not all these authorites selected out of the newe Testament sufficient to declare what obedience all kynd of people owe to the higher powers? Euse. Yes in good fayth, and that no man from thys true & faythfull obedience is exempted. Phi. Very well sayed. So here do ye now learne what is one poynt

What oure duty is towarde the high powers

of your duty towarde our most redoubted kyng, & other head officers. Chri. This is truely and faythfully with al humilite and submission mynde to be obedyente vnto them, and gladly to execute, perfourme and do, that which they commaunde and require of vs. Phi. Than doo ye perceyue ryght wel, that as it is the office of the publique magistrates for to rule, so is it your duety to obeye. Theo. We perceiue ỳ right well and that we maye by no me anes resiste the high powers, in asmuch as they are ordeyned of God. For whosoeuer resisteth the power, resisteth

Rom. xiii.

the ordinaunce of God. And theythat resyste, shall gette to themselues damnacyon. Phile. It is wel sayed.

But I wyl now go forth to declare vnto you, what your duty is more towarde the high powers. Chri. I pray you let it so be. Phil. It is not onely required of vs by the worde of God, that we should be obedient to the head rulers, but also that we feare them. For S. Paul among al other thynges, which we of very duty owe to the hygher powers, rehearseth feare. So that it is our duty also to feare, lest we attempt any thyng, that should derogate their pryncelyke authorite, or in any point displease them. For the rulers ar not feare, sayeth he, to them ỳ do well, but to them that do euill. Wilte thou not feare the power? Do that is good, and thou shalt receiue prayse of it. For he is the minister of God vnto thy wealth. But if thou doest that which is euell than feare. For he beareth not the swearde in vaine. He is the minister of God, a taker of vengeaunce to punish hym that doeth euil. Wherfore ye must nedes obey, not only for punishment but also for conscyence sake. And thys is it that Salomon sayeth: The kyng ought to be feared as the rorynge of a Lyon. Whoso prouoketh hym vnto anger, offendeth agaynste hys own soule. Agayne he sayeth, my sonne feare thou the Lord and ỳ king Beholde how he ioyneth the feare of God and of the kyng together because we should walke euer wyth a reuerēt feare toward hym, alway beyng afearde eyther to thynke, breath, speake or do, that should be contrary to the kynges graces pleasure. How greuously they haue be punished that walked as sedicious persons wont any godly feare towarde the publique Magistrates, the Hystoryes of Dathan and Abyron, of Zambry and Baasa shewe manyfestly. Neyther haue we wanted experyence of thys thyng now a dayes. For what, I pray you, hath euer been muttered or secretly conspired agaynst the kynges graces maiesti at any tyme eyther among men of nobilite, or yet of the baser sort, that hath not come to lyght, and wrought destruction to ỳ Authors therof? This is vndoubtedly the prouision of God. God defedeth his ministers as a good master doeth his seruauntes. God wayteth vpon the kinges graces health. He defendeth hym from hys enemyes. He kepeth al hys bones, as the Psalmograph sayeth, that not one of them shalbe broken. He hath nombred the heares of hys head, so that not one of them shall perysh wythout the good wyll of our heauenly father. He hath wyth out doubt hytherto, and shal continually preserue hys moste graciousse maiestie from all the craftye conspiracions and subtyle assaultes of all hys enemyes, so ỳ they shall neuer preuayle against hym, but his grace shalbe preserued in safe estate, and haue perpetually ỳ triūphant victory ouer al hys enemyes vnto ỳ great glory of God, the fruitefull promocion of Chrystes gospell, and the prosperous tranquilite & welth of al vs hys most louing subiectes. For as it is impossible to hynder or let the course of the Sōne or Moone, so is it impossible for them to escape, whiche imagyne or worke any violence or treason agaynste hys grace. Certes ther is no euasion nor way to escape, as ỳ wyse mā saieth. For God alwaye preserueth hys mynisters, and wyll not suffer them

Of feare.

Rom. xiii.

Pro. xx.

Pro. xxiiii.

Marke well

Num. vi. iii. Reg. xvi. Experience of our tyme.

God watcheth vpon hys ministers, that no euil chaunce vnto them. Psal. xxxiii. Math. x. Luke. xii.

Note this similitude.

Eccle. vii.

to escape vnpunished, that contemne disobey, or labor to destroy his ordinaunce. Would God therfore that al men would remember this saying of the preacher: Wishe the kyng no euil in thy thought, and speake no hurt of the ryche in thy priuy chamber. For a birde of the ayre shall betray thy voyce, and with her fethers shal she bewraye thy woordes. There is nothyng hyd, that shall not come to light, neither is there any secrete, that shal not come to reuelacion. Eccl. x. Matth. x. Luke. xii.

Euse. If they would set before the eyes of their minde this most godly and wyse sentence, than should they neuer offende, but euer feare once to thinke any thyng that should be preiudicial to the kynges graces honor. Phi. We say trueth. Prouyde therfore that ye your selues remember it wel, and euer set before your eyes this feare, and that not constraynte, seruile, bonde or churlishe, but reuerent, gentle, obsequious, willing, yea and euē such a louing feare, as a deare sonne hath towarde his most hartely beloued father, so that ye would feare to offende though there were no lawe nor punishment at all, euen for the loue that ye beare towarde vertue, true innocency and purite of lyfe. If ye haue thys feare, ye shall easly haue the true obedience and all other thynges, which most of al become faythful and louing subiectes. And without this feare knowe that ye can none otherwise but precipitate and throwe headlong your selues into all kynde of mischefe, parell, daunger and destruction. What feare we ought to haue toward the high powers.

Chri. God mought engraue in our hartes this reuerent feare towarde our most excellente Prince, that we by no meanes may offende hym neyther in thought, word nor dede. Of honor.

The. Amen, good Lord I beseche the.

Ph. Moreouer besides thys obedience and feare, we owe also to the high powers, honoure, as S. Paul wytnesseth in the aforesayed texte. And S. Peter sayeth, honour all men, loue the brotherhead, feare God, honoure the kyng. Here are we also commaunded to honoure the kynge. Rom. xiii. 1. pet. ii.

Euse. What meaneth the Scripture by that, I praye you?

Phil. To honor the kyng, is not only to pretende & shewe an outwarde humilite and humble obeysaunce toward hym, as by putting of our cap to hym, reuerētly to speake to him, to knele vnto hym, to graunt hym freely and willingly what soeuer he requireth of vs, but also wyth hart and mynde to wish wel vnto hym, to desire all good and prosperous thynges vnto hym, to pray for him, to desire long life vnto him, to pray that god may rule and gouerne al his councels, enterpryses and affayres, to watch diligently that no harme, disturbance or incommodite chaunse vnto hym, and in all our actes eyther publique or priuate, open or secrete, to seke the honor of hym, as of our most soueraygne Lorde. This honor shewed Dauid to king Saul, which knowing Saul to be his vtter enemy, and one that sought his lyfe, would not with standing so much as once hurt hym, nor yet suffer any other to do it, although he had sufficient opportunite & accasion fyue ners times to haue slayne him, if he had bene so minded. The Lord forbyd, sayth he, that I should laye mynhand on hym. Agen, kyl him not. For who, sayth he, shall laye handes on the Lordes annoynted, and be

What it is to honor the kyng. 1. Reg. xxvi.

not gyltye? The Lorde lyuethe, he dyeth not, excepte the Lorde smite him, or that his day be come to dye, or els go to battayle, & there perish. ii. Reg. i.
He also afterwarde commaunded ỹ younge manne to be slayne, which came & tolde him, that he had kylled kynge Saul, thynckynge by thys menes to haue picked a gret thãke or obtained some benefitial reward at Dauids hand. Here was true honor. For it is not lawfull for any man beyng a subiecte to aryse agaynst hys Prynce, and to auenge hys owen quarell, be he neuer so much a Tiraunte, or iustayneth he at hys hande neuer so greate iniuries and wronges, but patientlye to suffer all thynges, yea rather death, than he shoulde once resyste, leauing the vengeaunce vnto hym, which sayeth, vengeaunce is myne, and I wyl reward. For he that resisteth the ordinaunce of God, getteth to hym- Deu. xxxii. Rom. xii. Hebru. x. Rom. xiii.
selfe damnation. And they that dishonoure the hyghpowers, shall fall into ignobilite, and prouie a miserable ende. Chri. They therfore dishonoure greatly the magistrates, whiche excite and styre vp sedicious, make commotions, and trouble the tranquilite of the common weale, wishinge that there were no temporall gouernoure ouer them, but that they myghte licentiously doe what so them lusteth. Phi. Suche sekers of carnal and beastlyke liberte hitherto haue, & stil shall receaue a rewarde worthy their laboure. But learne you (most deare brothers) vtterly to deny and forsake the pestiferous and wycked maners of such sedicious Scismatikes and disobedient Rebelles, and study vnfainedly to geue that true obedience feare and honor to our most chrysten and bouteous Prynce, that ỹ Scripture requireth of vs as I haue taught you before, and to so many also as are appointed of hym to rule vnder hys graces dominion. So shal ye both please God, & also leade a good and quiet lyfe in thys world. Eusc. God forbyd that the contrary should be founde in vs. Phi. Now remayneth the fourth thyng to be declared vnto you, which all we subiectes from the hyghest to the lowest owe to our most excellent king. The. What is that I pray you? Phi. Verely, tribute. For this cause also, saith S. Paul, must ye pay tribute. For they ar gods ministers. Geue therfore to euery man his duty, tribute to whom tribute belõgeth, custome to whõ custome is due, feare to whõ feare belongeth, honor to whõ honor pertayneth. Ch. I pray you, what meane ye by thys worde, tribute? Phi. By tribute I vnderstande all paimẽtes that are due to ỹ ciuile magistrates, as tenthes, fiftenes, rentes, talkes, subsidies, customes. &c. Al these ar we bound by gods commaundemẽt to paye without any tumulte or grudgyng, and that not wythouta cause. For seeing that the high powers take so greate paynes for to defende vs and to kepe all that we haue in safegarde agaynste the violẽce of our enemyes, agayn, to mayntayne vertue & to expulse vice, whiche thyng cannot be brought to passe wout prudent, wyse and learned gouernours, it is expedient that we, which receaue these commodities of them, do minister agayne vnto them freely, aboundantly, & liberally, what soeuer they require of vs for ỹ preseruation of the publique weale

Deu. xxxii. Rom. xii. Hebru. x. Rom. xiii.

Of tribute.

Rom. xiiii.

What is ment by this word tribute

Note why we ought to pay tribute.

and maintenaunce of their dignite. Neither can we deny them thys ex
cept we wil transgresse gods precept and fal into the daunger of dam
nation, and shewe that we bee moste extreme enemies to oure selues.
For Christ willing to geue vs an example of this thing, payed tribut
himselfe and commaunded other so to doe, saying: Pay that which is
Matth. xvii. *Matth. xxii.* due to Cesar vnto Cesar, vnderstandinge by the name of Cesar euery
magistrate and temporall power generally.

And that the kinges grace maye lawfully withoute any scruple or
grudge of conscience take such charges of vs as I rehearse before, and
that we ought not once to mutter agaynst hys graces pleasure & wyl
in thys behalfe, it is manifest by these wordes, whiche God spake vnto
i. Reg. viii. Samuel: This shalbe ỳ lawe or right of the kyng, sayeth he, ỳ shal reign
ouer you. Your sonnes shal he take for his charets and for horsemen to
run before his Charets, and to be rulers and Captaynes, to be plowe
men to til his lande, and to be repers in his harueste, & to make his wea
pones, and such thyngs as belong to hys Charets. As for youre daugh
ters, he shal take thē to be Apoticaries Cokes & Bakers. Your best lan
and vineyardes, & oyle gardens shal he take, & geue vnto hys seruauntes.
Of your sedes also and vineyardes shal he take the tithes, and geue vn
to his Chāberlaines & seruauntes. And your seruauntes & your maides
and your best yong mē, and your Asses shal he take, and do his busines
with al. Of your flockes shal he take the tythes, & ye shalbe hys seruaun
Are not these wordes manifeste and playne inoughe to declare what
right, title, and power by the word of God, our most excellente Prince
hath to chalenge and require of vs such costes & charges, as he sustey
neth for ỳ commō weale, and that al that euer we haue, is at hys com
maundement, and ỳ we ought by no meanes to resist or saye hym nay.

Chri. They are more clere than the Sōne, and more opē thā the lyght.

An obiectiō. The. Yet haue I heard some say, that we are made free by Christ, and
ought to serue no man, nor to be charged wt payments to any person,

The answer but all thynges oughte to be common amonge Christen men. Phi. To
answere vnto euery part of thys your sentence requireth many wordes
and asketh much tyme. But to be short, knowe that who so euer main
Our liberte is spiritual & not carnall. tayneth that kinde of doctryne, dissenteth much from the Christen re
ligion, corrupteth the word of God, soweth false teachyng, hūteth a car
Our wisdōe by Christ is spirituall. nall libertie, and desireth to lyue in all kynde of synne wythout punish
ment. Trueth it is, that we ar made free by Christ, but this our liberte
Rom. x. *Gala. iii.* is spiritual and not temporall. By Christ we are deliuered from the dam
i. Cor. xv. *Ose. xiii.* nation of the lawe, but not from the obseruaunce of it. By Christ we are
Heb. ii. made free frō the power of Satan, syn, death, desperacion and hel, but
Actes. x. not from the power of the ciuile magistrates. By Christe haue we re
John. viii. ceaued our manumission and fredome from the condēnatiō of all these
Gala. v. thynges, into the which we were cast by the syn of our fyrst father Adā.
i. Peter. ii. So that by Christ we ar spiritually made free, if we abide in his word,
as we rede in ỳ gospel of John & in diuers other places of ỳ holy scrip
tures

ture. But this spiritual liberte maketh vs not free from our obedience & dutye towarde ỳ tempozal powe, to whome we owe both oure seiues and al ỳ euer we haue, as ye heard befoze. Foz this were a thing of to much absurdite & contrary to all good ozder, & the teachyng both of Chriſte & of his Apoſtles. Yea so should God be the Authoz of confuſion & not of ozder, of diſſenſion and not of concozde. S. Auſten sayth, if any man thyncketh, that because he is a chriſten mā, he ought to pay no cuſtome oz tribute, noz shewe any honour to the hygh powers, he falleth into a great errore, & is very muche deceaued. S. Ambroſe also sayth, yf the tempozall gouernoure asketh tribute, we deny it not, lette the landes of the Chyrche paye tribute. If the rulare deſireth the landes, he hath powe to chalenge thē, let him therfoze take thē, yf he wyl, I gyue them not to the Emperour but nether do I deny them. Agayn he sayth, it is a great & speciall document oz poynt of teachyng, wherby chriſten men are taught to be ſubiecte to the higher powers, bycauſe that no man ſhould thyncke that ỳ conſtitutiō oz ordinaſice of an erthly kyng ought to be loſoned oz broken. Foz yf the ſonne of God payde Tribute, of what greate authozite arte thou, which thinkeſt ỳ thou oughteſt not to pay? Theophilacte also sayth, that we cozpozally obey hym, that hath powe on our bodies, whyther he be kyng oz Tyraunt, it byndzethe vs nothynge, that we ſhoulde ſpiritually well pleaſe the God of ſpirites. Foz Chriſt sayethe, paye vnto the Emperour, ỳ whiche is the Emperours, & pay vnto God that, whiche is gods. Marke that he sayth not, gyue, but paye. It is, sayethe he, dette. Paye therfoze thy dette. Thy Pzynce kepethe the frō thyne enemies, & he cauſeth the that ỳ ſyueſte in quiet. Thou therfoze foz theſe thinges owest tributs to him.

Thus se you proued both by the holy Scripture & the auncient doctoꝛs, ỳ they, which profeſſe Chriſte, are not so made free, but that they are bounde to be ſubiecte & obediēt to the high powers in al godly and decent matters. Agayn, that al things ought not to be commō among them, oz that they be exempted from ſuch cozpozal charges, as ỳ rulers require of thē, but that they ought to pay tribute, cuſtome, taſke, ſubſidye, oz any thynge els, that is required of them by the tempozal gouernours, ſeyng chefely it maketh ſo greatly vnto theyr owne auaūce nēt, profit & cōmodite. They therfoze, ỳ denye theſe thinges oz grudge to paye them, whan time requireth & occaſion is gyuen, verely they are farre from true Chriſten men, and ſhal foz theyr diſobediēte receaue damnacion, excepte they repent and amende. Euſe. God forbyd, but ỳ euery man ſhould paye with a wyllynge harte, what ſo euer is required of hym foz the mayntaynaunce and conſeruacion of the publique weale. Theo. Certes we were vnwoꝛthy to lyue vnder the dominiō of ſo puiſſaunte a Gouernoure, yf we ſhould not in all poyntes ſatiſfy euē vnto the vttermooſt his godly and reaſonable requeſtes, ſeyng we haue & ſtyll dayly do receaue innumerable commodities & pleaſures at his graces hāde. Phil. The charges whiche the kynges graces maieſte

In lib. ad Rom. propoſ. lxxii.

Contra auxentium. xi. Queſt. i. Canon, ſi tributum.

Ibidem. Cā magnō.

Math. xvii. In Lucam. cap. xx.

Math. xxii.

Mark well.

The charges, whyche the kynges grace sustayneth for ỳ common wealle.

sustayneth dayly for the welth of al vs his subiectes, are infinite, & far exceade ỳ vnexperte capacite of ỳ rude simple people, as we may se bo fore oure eyes, & learne by the constant fame & common reporte of all men (as I may leaue of to speake of ỳ byldyng of many Castels, Blocke houses, strong holdes, Bulwarkes, fortresses. &c. & of men appoynted vnto the defence of the same, wythe all thynges pertaynyng ther vnto, agayne of the common Scholes & the teachers of thē, of sendyng forth Preachers into euery parte of hys Realme, of procurynge learned magistrates, of gyuynge exhibicion to many vertuous & lerned men, & a thousande thynges mo, which his mooste gracious maiesty dothe for ỳ wealth of vs, & for the conseruaciō of this his mooste florysshynge Realme) therfore ought we to suppeditate and minister agayne vnto him abundantly what so euer his grace requireth of vs at any tyme, or els we greuously offende God, & walke not accordinge to the order of Christe, but are manifest trāsgressours of Gods mooste holy wyll, which commaūdeth vs & all that we haue to be subiecte to ỳ kynges graces pleasure. Chri. This is trueth, & nothyng more true. Ph. I beleue verely, ỳ what soeuer the subiectes haue, ar the goodes of such a righteous and godly Prynce, as we haue now reynynge amonge vs. Yea if the hyghe powers were very Tyrauntes, and altogyther vnmerciful, yet myght we deny them no thyng at al of our goodes if they required thē of vs, but delyuer them vp into theyr hands freely, to be vsed as it shal please them, beynge perswaded that it is for our synnes, that God suffereth such Tyrauntes to reygne ouer vs & therfore oughte they to be obeyed in all thynges, that fyght not with the worde of God, nor obscure the diuine glorye, thoughe they seme to be neuer so ful of tiranny & vnmercifulnes. But seing we haue such a prince as loueth his faythful subiectes noleſſe, than a gentle father doth his natural sonne, cherisheth them noleſſe, than a nourse doth her chylde, preserueth them without daunger noleſſe than a trusty sheppard seaketh to kepe his shepe from the deuenynge teth of the wolfe, and vtterly gyueth hym selfe altogyther vnto vs and vnto our commodite and profyt, what shoulde be the cause, that we myght deny any thynge to this our Emperour so mercyful, so gentle, so bounteous, so prudent, so wyse, and so circumspecte in all thynges, that pertayne vnto our commodite and wealth. To muche beastly lyke are they, that cōsider not the bounte of so excellēte a Prynce.

Note.

Iob. xxxiiii.
Pro. xxviii.

Esa. iii.
Act. iiii. v.

Eccle. x.

Wo be vnto ỳ Realme, whose kyng is but a chyld & whose Princes are eatelye at theyr Banckettes. Thus neyghbours haue I declared vnto you accordynge to my promyse your duty toward our most excellent king: & such as he appoynteth to be gouernours vnder him. Loke therfore that ye be obediente vnto them, feare them, honour them, & paye what so euer is required of you. For vnto all these thynges ye are bound by the holy Scripture, which yf ye do, the blessyng of God is vpon

is vpon you: If ye do not, the curse and vengeaunce of God wil fal on you, so that your ende shall be miserable bothe before God and man. Euse. What soeuer ye haue hitherto taught vs, we wyll labour to the vttermooste of our power to fulfyl it in our quotidiane and dayly conuersacion, that we maye walke blameless both before God and oure Kynge. Phil. Nowe doeth conueniente order require, than I bringe forth your fourth floure to you, seing that hitherto ye that learned your dutye bothe towarde your selfe, GOD, and our Kynge. Theo. I pray you let vs se it.

¶ The fourth floure called Redi assistence.

Philemon.

BEholde here it is. Let euery man looke not for his owne profit, but for the profit of other. *Phil.ii.* Nowe doeth the sauour of this floure please you? Euse. How so euer it pleaseth me, I thynke verely the ayer & breath of this flour is so strong, ỹ few at this present tyme can abyde ỹ sauour of it. Phi. Why so? It is the saying of Saynt Paule to the Philippians, Euse. I knowe that well, but ye should rather haue rehearsed this sayeng in ỹ same Epistle. All seke theyr owne auauntage, and not that, which is Jesus Christes. For this flour do men now a dayes beare chefely in theyr bosome, as we may se by dayly experiẽce, Theyr noses are stopped, and they haue lost one of theyr fyue wittes, whan any such floure is offred them for to smell vpon, as ye haue nowe gyuen vs. They haue rooted other herbes in theyr hertes, vpon whome they smell dayly, euen suche as these are. *Eccl.x.* Pecuniæ obediunt omuia. *Cato.lib.i.* Bonus est odor lucri ex re qualibet, Semper tibi proximus esto. *Menander.* Tantum fidei quantum pecunie. *Iuuenalis.* Nummi virum faciunt. Virtus post nummos. Miser est, qui nummos non habet.

Quisquis habet nummos, secura nauiget aura
Fortunamque suo temperet arbitrio.

That is to saye, al thinges are obediente to monye. The sauoure of lucre is good, howe so euer a man come by it. Be euer nearest and most frende to thy selfe. A man shall euen be so much trusted, as he hath monye. Monye maketh the man. Fyrste monye, and afterwarde vertue. He is a wretche that hath no monye. Who soeuer hath monye, maye go where he lyste, and do what so euer he wyll at hys owne pleasure.

The sauoure of these floures, hath so infected the senses of many nowe a dayes, that they can by no meanes smell on thys floure, which we haue nowe geuen vs. Philemon. It is the more pitie. Notwithstanding neighboures be not be infected with lyke pestiferous contagyon. Remember your profession, and folowe not the common fashyon, leaste ye fal into dãnacion, & lose the fauour of God. Smel wel on this floure *Phil.ii.* Redy assistẽce. Let euery mã loke not for his owne profit, but for ỹ pro-

fyt

fyt of other. For seynge ye haue hytherto learned your dutye both toward your selfe, God, & our kynge, ye must now learne also your office & duty toward youre neyghboure. For God hath also gyuen vs a commaundement to loue our neighbour. Thou shalt loue thy neighbour as thy selfe, sayth the scripture. That thou wylte not a nother shoulde do to the, do thou not the same to him. And this cõmaundement haue we of God, that he, which loueth God, should also loue his neighbour. For he ỹ loueth not his brother, whome he seethe, God whome he hathe not sene, howe can he loue?

Leuit. xix. Math. xxii. Rom. xiii.

Iacob. i. i. Ioan. iiii.

That ye myghte natiuely & vnfaynedlye on this sorte loue youre neyghbour, I haue selected this sẽtẽce of S. Paule to put you in remembrãce of your duty. Let euery manloke not for his owvn profyt, but for the profit of other. Chri. It is a very hard sayẽg, & folowed but of few, iniquite doth so abound, & the loue of many abateth and wareth cold. The. Me thyncke, S. Paule would here haue no mã prouyde for hym selfe, but for other. And this is contrary to his owne sayeng, where he sayth, If any mã doth not prouyde for thẽ that do pertayne vnto him he hath forsaken the faythe, and is worse thã an Infidell. Phi. God forbyd that any contrariete should be founde in the wordes of so noble & worthy Apostle. In your floure he doth not forbyde you, but that ye may with good conscience prouide for your selfe & for yours. But to admonysh mẽ of thys so streyghtly as of the other, it was not nedeful nor expediẽt. For we are naturally bẽt to seke our owne profyt, yea & that many tymes to the greathinderaunce & vtter decay of our neyghbour, neyther nede we a spur to pricke vs forwarde in this behalfe. Which thynge, S. Paule replete with goddes spirite consyderynge, exhorteth men rather to seke for theyr neighbours profyt, than for theyr owne, meanynge that they shoulde not be so bent to seke theyr owne auantage, that they should vtterly neglecte the profyt of theyr christen brother. For ỹ very same mynd ought to be in vs that was in Christ Iesu, whiche beynge in the shape of God, thought it not robbery to be equall with God, but made hym selfe of no reputatiõ, & toke vpõ hym ỹ shape of a seruaunt, became like a nother man, & was founde in his apparell as a man. He humbled hym selfe, & became obediẽt vnto the death, yea the death of ỹ Crosse. Here is youre floure, Redy assistẽce. Here is an ensaple that ye should be redy to assist & helpe your neyghbour at al tymes. Howe dyd our moost blessed Sauiour Christe vtterly neglecte & cast a waye, as I may so speke, his owne glory, honour and worshyp, to bring our health, consorte & saluacion? This redy assistence & helpe ought also to be in vs, if we pertayne vnto Christ. For we oughte to haue a care for our neighbour, that Christ had for vs, or elles we walke not in cordynge to Charite. This redy assistence also se we in that Samaritane of the Gospell, which seinge a certayne man spoyled, robbed, grieuously wounded and halfe deade, had pytye on hym, came vnto him, bounde vp his woundes, powred in oyle & wyne, & layẽge hym on his

Mat. xxiiii.

i. Tim. v.

Phil. ii.

Mark well.

Phil. ii.

Luc. x.

and made prouision for hym. Here is a nother godlye example of redy assistence. Here is a myrroure for all men to looke in. Here is a payre of spectacles for to shewe euery man, what his duetye is towarde his neyghbour. Euseb. As how I pray you for an example? Phi. Certes as this Samaritane dyd. To be bent at all tymes to healpe so manye as hath nede of our helpe, & to procure no lesse the helthe & furtherance of other, than of our selues. As for an example. Art þ a Judge, a Justice of peace, a Cõstable, a Baliffe, or any other cõmõ officer: so haste þ the lawe in thy hande. Matters of contrauersye are brought before the. Looke therfore, that thou iudgeste all thynges accordynge to equite. Be not partiall. Fauoure not one parte more than another. Shewe indifferency. Do as ryght require. Gyue no wronge sentence, neyther for feare nor loue of any parsonne. Practise none iniquite: Condemne not the innocent for lucres sake. Be not corrupt with gyftes. Eate not the poore mã, neyther deuour thou his substaũce, but helpe to sustayne hym in his ryght agaynst the violence of the wicked Tyrantes and cruel oppressours accordyng to thy office. If thou doste this, than haste thou this flour, Redy assistence. about the, & doste to thy neyghboure, as þ arte boũd by the cõmaundemẽt of God. If thou doste not this, that is, iudge contrary to equite, suffer the poore to be oppressed for fauoure or lucres sake, or els bycause thou beareste a cruell harte and spytefull stomacke agaynst the party, so getteste þ the great displeasure of God, & hepeste vp to thy selfe euerlastinge damnacion.

what ours duty is toward our neyghbours

The duty of a iudge, Justice of peace &c.

The office of a Bysshop preest or spiritual minister.

Art thou a Bysshop, preest or spirituall minister of Goddes worde? looke than well to thy office. Remẽber that it is thy dutye reuerently to minister þ mooste blyssed Sacramentes of Chrystes Churche, and to preach the worde of God to þ flocke vpõ whome the holy Ghoste hath made the ouerseare, to gouerne the congregaciõ of God, whome he purchased with his bloude. Remember that it is sayed vnto the, Pasce, Pasce, Pasce, fede, fede, fede. Fede therfore thy Parysshe with good exãple of vertuous lyuinge. Fede them wt the pure Euãgelion & true Gospell of Chryst. Fede thẽ also wt corporall foode through the mayntenaũce of hospitalite. Teache them to forsake all Idolatry & superstition, & only to cleane to the true & lyuing God, the alone and omnisufficiẽt sauiour. Teache them to honoure & call on the name of theyr Lorde God in all theyr aduersities and troubles. Teach them faythfull obediẽce toward theyr superiours. Teache thẽ to loue theyr wyues as theyr owne flesh, & to bringe vp theyr chyldren & familye in the feare & nourtoure of the Lorde. Teach them to labour for theyr liuing, & not to take away any mans goodes vniustly. Teache thẽ to testify the truethe, & to beare no false witnes. Teache them to be no manslears, but to loue al men with a pure harte. Teache them to lyue of theyr owne, & not to coupt that which pertayne to other mẽ. Teach them to walke streyght in the pathwayes of the Lorde al the dayes of theyr lyfe, lest the fearce plages and cruel vengeaunce of god fall both vpon the and them. Crye, ceale not.

Act.xx. Ioan.xxi.

Esay.lviii.

Shewe

Shewe to the people theyr synnes, offenses, & wickednesses. Cõmaũd the wycked to forsake hys iniquyte. Exhorte the rytche man vnto the glad & redy distribucion of his goodes to ỳ poore people. Fede ỳ flocke of chryst, so muche as lyethe in thy power. Be an example of the faythfull in word, in cõuersacion, in loue in spirite, in fayth, in purite & clennes of lyfe. Giue attendaunce to thy selfe & to doctrine, continewe in these. Reproue them that synne opẽly before all men, that ỳ other may be afeard. Kepe thy selfe pure, clene & honest. Suffer afflictiõ & trouble as a good soudiour of Jesus Chryst. Study to shewe thy selfe acceptable to God, a workemã that nedeth not to be ashamed, deuydynge iustly the worde of trueth. Flye the lustes of yougthe, followe righteousnes, fayth charite peace with them that cal on the Lorde wyth a pure harte. Reproue the ennemyes of trueth fearsely, that they maye be whole in faythe. Speake thou those thinges, ỳ become wholesom doctrine, but aboue all thynges be an exãple to other of good workes. Be not absent from thy benefice. Liue not dissolutely at the vniuersite & els wher. Be not that Shepparde and Idol, that forsaketh his flocke, but gyue them meate in due tyme. Suffer not ỳ wolfe to deuour Christes shepe, whome he bought wythe no lesse pryce, thã wythe his owne moste precious bloud. Defẽd the glorye of GOD, and not thyne owne dignite. Striue for the helth of thy flocke, & not for thy rytches & possessions. The synful of thy flocke, exhorte vnto faythfull repentaunce. The desperate prouoke thou vnto ỳ trust of Gods mercy. The weake make ỳ stronge. The diseased looke thou heale. The bloudye wounded looke thou cure. The broken looke thou make whole. The imperfect loke thou make perfecte. The strong in Christ, loke thou make auncient. To conclude if thou be a true Bishop, a faithfull ouerseer, a diligent Curate, a trusty shepheard, rather geue thy life, and spend al the bloude in thy body, than that one of ỳ least of Christes flocke should perysh through thy faute. So mayst thou be sure, whan that Prynce of shepparddes shall appeare to receyue the vncorruptible crown of glory. If thou dost not these thynges, which hytherto I haue rehearsed, than looke thou for none other, but wyth that vnprofitable seruaunt to be cast into vtter darkenes, where weppynge & gnasshynge of teth shalbe.

i. Tim. vi.
i. pet. v.
i. Tim. iiii.
i. Tim. v.
ii. Tim. ii.
i. Tim. vi.
Zacha. xi.
Ioan. x.
i. pet. v.
Matth. xxv.

The duty of a rytch man.

Arte thou a ritch man? So hath God set the in a perillous state, except thou be ware. To auoyd therfore all daũger, loke that with thy possessions & rytches, thou helpeste thẽ that haue nede. For vnto this ende hath God indewed the wt ỳ goods of this world. Be not proud for thy rytches sake, nor putte not thy truste in vncertayne rytches, but in the lyuynge God. Be rytche in good workes. Be redy to ministre vnto ỳ necessite of other, ỳ waute. For God loueth a cherfull gyuer. Breake thy bread to the hongrye, & lead in the nedy & poore wayfaring into thy house. Whã thou seest a naked man, couer hym and thou shalt not despyse thy flesh. Geue to euery one that asketh, & from hym, that wyll borowe, turne not awaye thy face, but lende hym thy monye, &

Eccl. xxxv.
ii. Cor. ix.
Esa. lviii.
Luke. vi.
psal. xiiii.
Esa. v.

& that without any vsurye. Joyne not house to house, nor land to land
Couyte not to reygne alone in a towne. Suffer other men to lyue by
the, yea & that of theyr owne. Helpe them to make prouision for theyr fa
mily, ỳ they may kepe the better hospitalite & be the more able to helpe
the comfortles. Let not oute thy landes & houses on such price, that the
fermers shall neuer be able to pay the, or els to do no good vpon them.
So let them hire thy fermes, that they maye not be empouerysshed, as
they are now a dayes for the mooste parte, but rather enryched, ỳ they
maye be the more able vertuously to bryng vp theyr chyldren in good
artes & godly sciẽces, to helpe theyr poore neyghbours, to kepe hospita-
lite, & to beare the charges of the cõmon weale for theyr portion, whan
tyme requireth. For this shal make a florysshynge & wealthy Realme,
abundãt in al thynges. Thus shalt thou also greatlye please God, & he
gayne for this thy bountyous liberalite shewed towarde thy neygh-
boures, wyll open his hande, bleſſe the & all that pertayne vnto the, fa- *Deu.xxviii.*
youre the, and make the to be plenteous in all thynges. So that what
so euer thou goest about, shall prosper & come vnto a fortunate & good *Titus.i.*
ende. Neyther shalte thou nede to doubte of these thynges. For God *Psal.cxliiii.*
hath so promised, which can not lye, but is faythful in all his wordes,
If thou doste contrary hereunto, & abuſest the ritches, which god hath
put into thy hande, & of whome he hath only made the his steward, so
that thou art vnmercyful & hydest vp thy treasure, & knowest not for
whome, & wylte by no meanes bestow them, as God hath appoynted
the, than be thou certen and sure, that lyke an vnmercifull theſe and
cruell bloudye Bocher, thou shalte be hãged in hell. The fyre, wher vn- *Esa.lxvi.*
thou shalt be tormented, shal neuer be quenched. The worme, that shal
gnawe thy conscience, shall neuer dye. The paynes shal be infinite, nei-
ther shalte thou at any tyme be releued of them, but with that vnmer-
ciful rytche glotton in the Gospel of Luke, lye cryinge and waylyng in *Luc.xvi.*
perpetual tormẽtes worldes with out end. Therfore beware betymes
& saye not but that thou arte warned. To be shorte, consider with thy
selfe in what state & condicion God hath set the, & vse that euer vnto ỳ
glory of God and the profyt of thy neyghboure. For knowe that what
so euer God hath gyuẽ the, he hath gyuen it the for the profytte of thy
neyghbeur also. Hath God gyuen the strength? than muſt thou helpe
the weakenes of thy brother. Arte thou wyſe, and eloquent? So muſte
thou make good, that whiche wanteth of them in thy neyghbour. Art
thou ryche? So muſte thou cõforte the nedy. Arte thou learned? So
muſt thou instructe and teache the ignorant. Arte thou a rulare? So
muſt thou be fauourable to thẽ of the inferioure sorte. Arte thou a mã
of nobilite? So muſte thou not despyſe hym of ignobilite. Hast thou
creditours and detters? So muſte thou not draw thẽ cruelly streyght
wayes into the lawe, but fauoure them, entreate them gentyly, and
gyue thẽ respyte, vntyll they maye paye the conueniẽtly without dam-
ger or losse of theyr substaũce. Haſte thou receaued any talente or gyfte

at all of God: Use that same to the profyt of thy neyghbour, & so shalt thou well please God. To make an ende, be ẏ verye same to thy neyghbour, that God is to the. Consyder what kyndnes God sheweth to the, & shewe thou the very same agayne to thy Christē brother. And wyth yeare me: Be euen a nother Christe to thy neyghboure.

A good lesō

Thus much dere brothers, haue I spoken concernynge thys your floure, Redy assistence. of the which ye maye easely learne to knowe youre duty toward your neyghbour, & howe ye ought to behaue yourselues in all poyntes toward hym accordynge to ẏ wyll of God. Thus vndoubtedly neighbour Philemō ye haue gyuen vs many godlye lessōs. I beseech God, we may so walke in our conuersacion & in all our actes to warde our neyghboure, that we maye in al thynges folowe and practyse this your mooste godly doctrine, and be redy at al tymes both in thought, worde & dede redely to assist & helpe oure neyghbowres, no lesse thā we desire ẏ god should assist, help & succour vs, whā we haue nede. P. It is very godly spokē. God gyue you grace no lesse to do with worke. Nowe remayneth your laste floure to be gyuen to you. Christ woulde very gladlye see it. Eusеb. The verye same also do I desyre.

¶ The fyfte floure called Christen Charite.

Philemon.

Behold ẏ excellency of Charite

i. Ioan. iii.

A Charite it is euen here redy. Take it I pray you. Let vs not loue in worde nor tonge, but in work and truth. The. This floure may be called Christē Charite in dede aright. Phi. It is not without cause, ẏ I haue gyuē you this floure. For ẏ sauour of all your aforesaid floures profiteth without this but lytle. This floure is the very same in your Nosegay that a precious stone, a costlous pearle, a goodly ouche is to a ryng or any other Jewel. With out this floure all ẏ other lose wyther a waye, & come to noughte. But so longe as the beauty of this your flour lasteth, so longe cā not your Nosegaye decaye & perish. Cā any thynge be good & godly, where loue & Charite wanteth?

What loue we ought to haue amonge vs.

i. Thess. iii.
i. Cor xiii.

Rom. xiii.
i. Tim. i.

bycause ye shoulde knowe, ẏ I meane none vnfayned loue, I haue named your floure, Christen Charite. For our Charite & loue ought not to be carnall, fleshly, beastlyke, worldy, fayned, vncleane & flyttynge, but spiritual, ghostly, christē, heauēly, true, pure, & abydyng for euermore. And this is ẏ Christē Charite, wherof your floure speketh, Let vs not loue in worde nor tōge, but in work & trueth. Without this Charite S. Paule affirmethe in his Epistle to ẏ Corinthiās, ẏ no worke, seme it neuer so good & godly, profyteth anye thynge at all. Rede ẏ chapter whan ye come home. Certes this Charite & christen loue must nedes be an excellent thynge seynge it is the ende of the cōmaundement, & the fulfyllynge of all the law, seyng also that Christ in his last sermō, which he made to his Disciples a litle before his passyon exorteth vs with so

ny wordes vnto it. S. Iho̅ sereth not so greatlye to aduaūce and commende Charite, ꝑ he affirmeth God to be Charite, sayng, God is Charite, & he that abydeth in Charite, abydeth in God, & God in hym. Vnto thys true and Christen Charite. S. Peter also mouethe vs on thys manner: Before all thynges, saythe he, haue feruēt charite among you. For Charite couereth ꝑ multitude of synnes. And S. Paule sayth he, aboue al thinges haue Charite, which is the bonde of perfection. For he ꝑ hath this christē Charite can none otherwyse but loue God wythe all his, art, mynde, strength, power & soule. He can none otherwyse but forsake the worlde, the dyuell & the flesh, & cleue to God alone as a true & faythfull wyfe doth to her husbond. He wyl by no meanes swere by the name of his lord god, but reuerēce honour, worshyp & prayse it. He wyl not breake the Sabboth day, but sanctify it accordyng to ꝑ worde of God. Agayne, he that loueth his neyghbor sincerely, wyl by no meanes hurte hym, nor worke any euel agaynst hym. He wyl not disobeye his superiours. He wyl commyt no manslaughter, whoredome, theste, nor beare any false wytnes nor yet court that, which shoulde be hynde raūce to his neyghbour, but he wyl gladly & with a free spirite do vnto the vttermooste of his power, what so euer ꝑ Scripture requireth of hym, as Christ sayth, yf any man loueth me, he wyl kepe my word, and my father shall loue hym & we wyl come to hym & dwel with hym. He that loueth not me, kepeth not my wordes. He that hath my Comunaū dementes & kepeth thē, he it is that loueth me, & he that loueth me, shal be loued of my father, & I wyl loue hym and shewe my selfe vnto him. How dothe this youre floure please you. Euse. I neuer smelled a sweeter & more pleasaunt odoure in my lyfe. Theo. I praye you rehearse it once agayne. Phi. Let vs not loue in word nor tōge, but in worke and trueth. Theo. Is not this the sayenge of S. John in his Epistle? Phi. Yes verelye Theo. Me thynketh that he gyueth here a cōmaundemente ꝑ we shoulde not loue in worde nor tōge but in worke & trueth. Phil. Ye saye trueth. Theo. It is not lawefull thā for vs to expresse ꝑ loue ꝑ we beare in oure hartes towardes oure neyghboure by manifest, open & euidēt wordes, as to speake gentylly, to cōmon frendely, & to wysh wel with louynge wordes to all men. Phil. S. John in this place forbydeth no more gentle speache & louynge communicacion, thā S. Paule in your other flour dyd forbyd to make prouision for you and yours. But his mynd is this, they which wyl crake & boste by outwarde wordes, that they loue God & theyr neyghbour, and yet shewe it not in workes and truethe, they are lyers, & haue not in thē the christē Charite, which the Scripture cōmendeth so greatly in euery place. Such are lyke thē, of whome S. Paule speaketh on this māner, they saye they knowe God, but ẅ theyr dedes they denye it planely, seynge they are abhominable, disobediēt & mynded vnto no good workes. He that hath the substance of the world, sayth S. John, & seeth his brother haue nede, & is moued with no compassiō towardes him, howe doth the loue of God abide in

Ioan. xiiii. xv. xvi. i. Ioan. iiii.

i. Pet. iiii. Rom. xii. Col. iii.

what ꝑ loue of god doth.

what ꝑ loue of our neighbour doth.

Ioan. xiiii.

i. Ioan. iii.

Phil. ii.

Titus. i.

i. Ioan. iii.

hym? As though he should say, albe it a mā craketh neuer so much ꝑ he
Mark well. loueth God, yet yf he fulfylleth not that, which God cōmaundeth him,
dare suche one boste that he louethe God? A man loueth so much as he
worketh. If he worketh no thynge, nother doth he loue anything. For
Gregorye as S. Gregory sayth in a certayne homely, the loue of GOD is neuer
i. Cor. xiii. idle. For it worketh great thinges, yf it be loue, but if it seaseth to worke, than is it no loue in dede. Loue, sayth S. Paule is patient & curteous. Loue enuieth not, loue dothe not frowardely, Loue is not puffed vp, dealeth not dishonestly, seaketh not her owne. Loue is not prouoked to anger, thynketh not euell, reioyse the not of iniquite, but reioyseth in the trueth, suffereth al thinges, beleuethe all thynges, hopeth all thynges, abydethe all thynges. What a poynt is this of loue, to say
Note this well. that I loue God, & yet run a whorehuntynge after straunge Goddes?
Agayne what a poynte of loue is this to saye, that I honour ꝑ name of God, and yet blaspheme it withe mooste shamefull & abominable othes? What loue is this toward my neyghbour to saye ꝑ I loue him & yet wyll do no thynge for hym, whā I se him in necessite? Is this loue? Verylye moughte suche loue. Agaynste these wicked Hypocrites and
i. Ioan. iii. open dissembliers dothe S. John in this place thonder, whan he sayth let vs not loue in worde nor tonge, but in worke & trueth. There were in the tyme of the Apostles manye false Christians, whiche by wordes pretended muche loue both towardes God and theyr neyghbour, and yet dyd they expresse & shewe none at al by theyr out ward dedes. Such haue we nowe a dayes also among vs, which stykkely affyrme that they loue God & his worde, yet do theyr workes proue the contrarye. The scripture reiecteth that loue which is fayned, and is not in spirite and trueth, that is to say, fyrst engraffed in the harte, & after warde declared by manifeste & euidēt workes, worthy such a loue. Therfore neighbours, yf ye wyll smell aryght and to your confort of this your flaunt Christen Charite, prouide ꝑ youre loue be not fayned. Let it not only be in worde and tonge, but also in worke and trueth. Fyrst as concernynge youre loue towarde God, it shall appeare in nothyng more manifestly, thā yf you laboure wyth all mayne in al youre workes to set
Of loue toward God. the glory of God, the honour of his mooste blyssed name & the promocion of his holy worde. Agayne as towchynge your neyghbour your loue
Of loue toward oure neyghbour. shall not be fayned towardes hym, yf ye helpe hym in all such thynges as he hath nede of, as for an example. If ye perceyue hym ignorant in ꝑ lawe of God, teach hym Goddes worde, bryng hym vnto Christ, teache hym where of whō and by what meanes he shall obtayne helth & saluacion? Declare to hym what ꝑ true & christē faythe is? & of what
Psal. xli. great strength, vertue efficacy and power it is. Exhorte hym vnto the true good workes, which god approueth by his worde, & leueth not vnrewarded. Charge hym to flye vnto ꝑ name of God as vnto a strong Bulwarke in all his aduersite and trouble. Furthermore if ye perceyue that he is gyuen altogether to wickednes and wyl not gladlye hear any

gnye wholesome admonicion, yette ceasle not to praye for him as Abra
ham dyd for the fylthy Sodomites and Moses for the disobedient Je
wes. Yea though he be your extreme enemy and seaketh your lyfe, yet
wysh wel vnto hym, praye for him, and desyre God to forgyue him, as
Christ and Steuen dyd. Agayne yf ye perceyue that he is poore & hath
nede of your helpe, fayle not to succoure his miserye and to helpe hym
in his nede euen to the vttermoost of youre power, to make an ende, yf
ye perceyue that youre neyghboure hath nede of any thyng that ye are
able to do for hym, I charge you in Goddes behalfe, that ye with al ex-
pedicion, helpe and comforte him. If ye do this, thā do ye smel aright on
this your flour, Christē Charite, & shal receyue rewardes abundant for
your good dedes. But if ye do it not, know that though ye boste neuer so
muche in word and tōg of your loue towardes god & your neyghbour,
yet shal ye go to ỳ dyuel headlōg lyke abhominable Hypocrites & myc-
ked dissēblers, & shal receaue greater damnaciō than they which neuer
knewe truelye no parte of God, seing your loue is only in worde and
tong, but not in spirite and trueth. Eusc. As concernynge ourr loue to-
warde God, we wyll employe al our industrye and laboure to haue ỳ
loue toward hym, which Peter had whan he sayde vnto Christ, Lorde
thou knowest that I loue ỳ, & as towchynge our neyghbour we wyll
labour no lesse hartely to loue him, than Jonathas dyd Dauid, which
as the Scripture sayth, loued him as his owne lyfe. Phile. These are
goodly exēples vndoubtedly neighbours. Loke therfore that ye folow
them. If ye bryng out of your loue suche dedes, as Peter dyd thā may
ye be bolde to say, that ye loue God vnfaynedly. Agayne, yf ye shew by
youre outwarde workes suche loue towarde your neyghbour, as Jona
thas dyd to Dauid thā nede ye not feare to saye, ỳ ye loue youre neigh-
bour in worke & truethe, & so are ye perfecte and true christen men, and
maye be certayne after the departure oute of this transitorye lyfe, yf ye
so continue vnto the ende, for to receaue the crowne of life, which the
Lorde hathe promised to them that loue hym, as S. James sayth.

Here is nowe your Nosegay perfecte. Fyrst I haue gyuē you all your
fyue floures, as I promised you at your fyrst cōmynge Chri. Nowe thāke
you right hertēly for this Nosegay. Eus. I thynke such a Nosegay was
neuer gyuen before of anye man to his frende, as you haue nowe gyuē
vs The. I beseche GOD gyue vs grace so to smell on this Nosegaye,
that the sauoure of it maye euer abyde in vs, and neuer departe nor go
awaye from our hartes. So maye we be sure neyther at anye tyme to
offende our selues, God, our kyng, nor our neyghbour, but leade suche
a lyfe, as wherwith bothe God and man shall be well pleased. Phi. All
this that ye haue hytherto spoken is true. For I haue taughte you no-
thynge of myne owne brayne & fantasye, but onlye the pure worde of
God, & the sentences & myndes of ỳ holye & catholyke Doctors. Ther-
fore I pray you hertely good neyghbours be as diligēt to obserue and
kepe these floures as I haue ben studious to gather them togyther for

Gen.xvii. Exo.xxxii.

Luc.xxiii. Actor.vii.

Note.

Ioan.xxii.

ii. Reg.xviii.

Iacob.i.

you, so shall I bothe thyncke my labour well bestowed & ye also of all pleasures shall do me the greatest. Well I wyll nowe rehearse to you in fewe wordes, what youre whole Nosegaye contayneth in many.

A breefe rehersal of the Nosegaye.

Your fyrst floure is called vnfayned Humilite. Hereof haue ye learned ỹ true knowledge of your selues, & that ye ought not to be proud of any thynge, but embrasynge Humilite and lowlynes of mynde alwayes confesse that what so euer ye haue, be it neuer so good & precious, it is the gyfte of God cõmynge downe from ỹ father of lyghtes, and that therfore ye oughte studiously to laboure aboue all thynges that it be bestowed accordynge to the wyll of God, that is, vnto the glory of God ỹ profytte of your neyghboure, & the saluacion of your owne soules.

Luc. i.

Your second flouris called, Pure Innocency. Of this ye haue lerned your duty toward God, and howe ye ought to walke before hym accordynge to his worde and be perfecte. Of your thyrd floure, which is Faythfull obedience. Ye haue learned your duty toward our moost puissaunt & excellent kynge, & all those ciuile magistrates & heade officers, whiche are appoynted to rule & gouerne the matters of the publique weale vnder his graces maieste. Ye learned also, that by the worde of GOD ye owe to them obedience, feare, honoure and tribute.

Youre fourth floure, called, Redy assistence, taught you your dutye to warde your neyghboure, & howe ye ought to serue hym accordynge to the rule of the Gospell, seekynge no lesse his profyt than your owne.

Your fyfte & last floure, called, Christen Charite, declared to you that without this true, christen & pure loue, all youre other floures profit but lytle, neyther can any worke beinge done of a malicious harte, and out of Charite please God. Agayne ye hearde, that youre loue bothe towarde God & your neyghbour was declared to be vnfayned, yf ye dyd expresse it outwardly in suche workes as are prescribed of God in the holy Scriptures. This is the whole summe of your Nosegaye.

Nowe deare brothers, I beseche you by the great mercies of God, ỹ ye wyll by no meanes suffer ỹ smell, odoure & sauour of these herbes to fall oute of your breastes, but that you alwaye beare this youre Nosegaye about vỽ you, & smel on it at all tymes wout ceasyng. For these are those floures, whiche shall preserue you from all pestiferous and contagious ayres, from all perelles and daungers, from all mischaũces and euell fortunes. They also shall enspire and breath into you such comfortable odoures and swete sauoures, that ye shall by no meanes be so infected, that ye maye eyther offende your selues, God, the kyng, or your Neyghbour, but what so euer ye worke, shal be acceptable bothe to God and man. What wyll ye haue more? Thus muche haue I done nowe for you neyghbours, and am redy at al tymes to do, what soeuer lyethe in my power, whan occasion shal be gyuen, desyryng you fauourably to accepte this my good wyll towarde you, as one, which wysheth no lesse well to you thã to him selfe, tendereth your health no lesse than his owne, seketh the your true knoweledge in Christe Jesus euen as his

as his owne. To conclude, which is ready at all times both to geue himselfe and all that he hath, so that ye may be in the most glorious bowels of our Sauioure Christe, and therin continue vntill the day of his triumphant appearing: which thing (most deare brothers) that it maye come to passe, I will not cease neither night nor day to powre out my prayers to our Lorde God, that he may be present alway with you by the assistence of the holy goste in all your godly enterprises, which thing also I most hartely desire you, that ye will likewise do for me. Euse. To geue you condigne and worthy thankes, for your manifolde gentlenes towarde vs, we are not able. But this dare I promyse you in ỹ name of vs all, that what soeuer shal lie in oure powers to doe for you at any tyme, we will be glad with all our hartes to do it. And to the vttermoste of our strengthes we wyll laboute to practyse and fulfil that in workes, whiche ye haue taught vs in wordes. Phi. So doyng neighboures, my good will shal not onely continue styl, as it is towarde you, but also encrease daily more and more. Well, now before your departure, I wyl desire you to take the paynes to drynke with me after thys our longe talke and large communicacyon, that ye may go home agayne from me beeyng fed both spiritually and corporally. Theo. We thanke you neighbour Philemon. Chri. Praised be God for this our godly & pleasaunt. Nosegay. Euse. Amen. For he alone is worthy all the honoure and prayse.

¶ Geue the glory to God alone.

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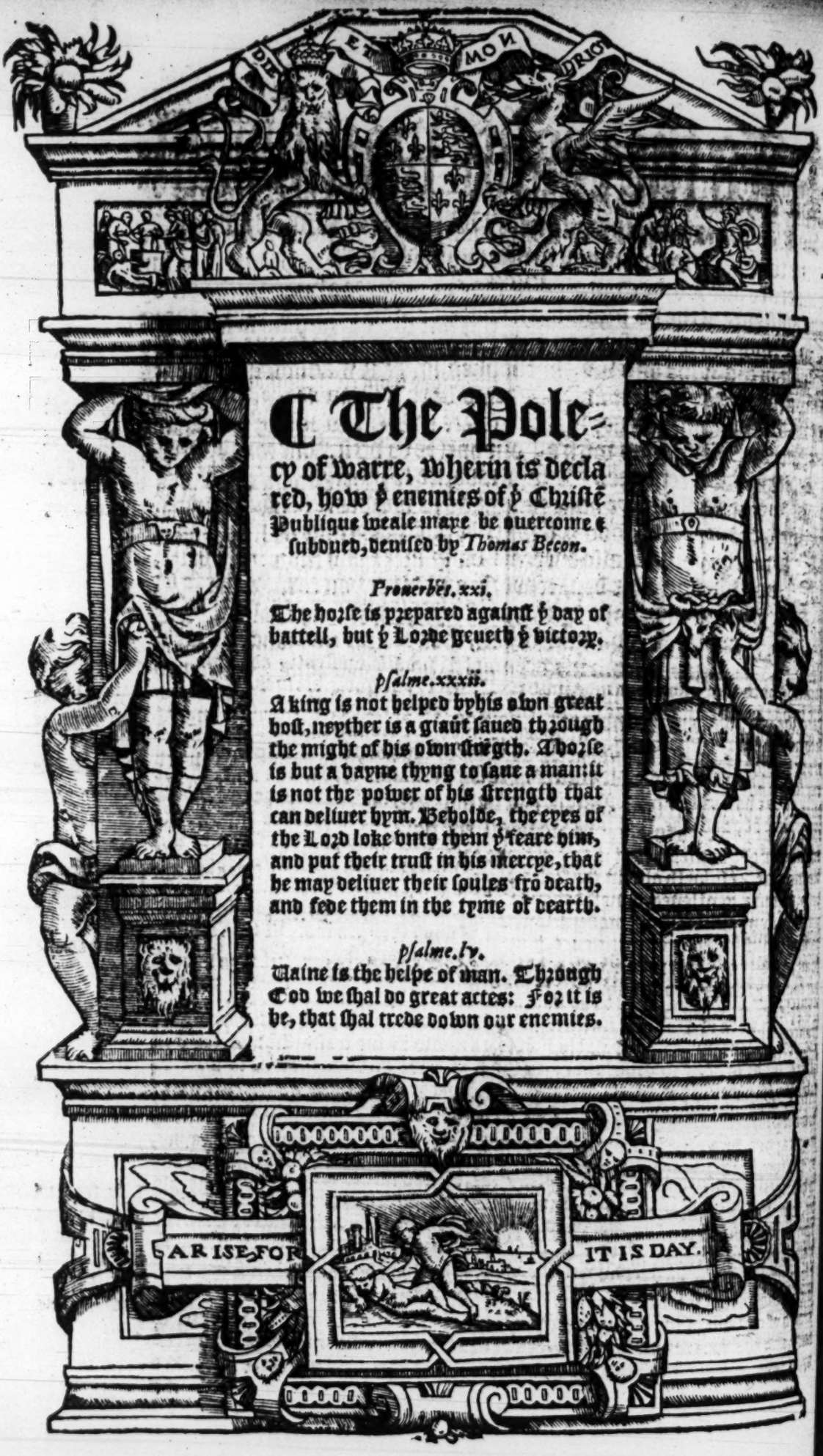

¶ The Polecy of warre, wherin is declared, how ỳ enemies of ỳ Christẽ Publique weale maye be ouercome & subdued, deuised by *Thomas Becon*.

Proverbes. xxi.

The horse is prepared against ỳ day of battell, but ỳ Lorde geueth ỳ victory.

psalme. xxxii.

A king is not helped by his own great host, neyther is a giaũt saued through the might of his own strength. A horse is but a vayne thyng to saue a man: it is not the power of his strength that can deliuer hym. Beholde, the eyes of the Lord loke vnto them ỳ feare him, and put their trust in his mercye, that he may deliuer their soules frõ death, and fede them in the tyme of dearth.

psalme. lv.

Vaine is the helpe of man. Through God we shal do great actes: For it is he, that shal trede down our enemies.

To the ryghte worshypfull

Sir Thomas Wiet knighte, *Thomas Becon* wisheth longe lyfe, continuall health, and prosperous felicite.

I Thinke there is no man so farre & straunged from ciuile humanite, which knoweth not, howe muche euery one of vs is endetted to his native countreye. For al be it the duty that we ow to our parentes, kinsfolke, frendes. &c. be gret euen by the very law and instinct of nature, yet the det, wherwith we are obliged and bounde to our country, semeth to be greater and of much more valor, than we may at any tyme be able to set our selues franke and free from it. Our parentes only geue vs this grosse, rude and mortall body. Our countrey doeth not onely receaue and ioyfully sustentate it, but also opulently adourne and garnishe both that and the minde with most goodly and godly vertues. It engraffeth in vs the true knowledge of our selues, the feare of God, the loue of God and of our neighbour, the true faith in gods promises, the vnfained obedience toward our superioures. It tilleth our hartes with the plough of painful diligence. It eradicateth al vnfrutefull wedes. It eleccteth all vnprofitable clods, and maketh the earth of our hartes so fine, pure, pregnant and fertyle, that it is readye to receaue any maner of good sede, that may be sowne therupon, and to produce innumerable encrease. It soweth also in the fielde of our brestes many precious sedes, as modesty, grauite, gentlenes, honest behauor, affabilitie, comite, liberalite, frugalite, patience, long sufferaunce, moderation, temperaunce, obedience, fortitude, magnanimite, iustice, equite, continence, humilite, erudicion, prudence, learning, wisdome, probite of maners, with an whole see of good thynges mo. All thys doeth our country for vs through the diligēt exercise of wise and sage teachers. So that it may appeare right wel, men be not much only much endetted to their natyue country, but also allured vnto the loue and desire of the same euen by a certayne inspiracion both of God and nature. For how glad is an English man beeyng in Fraunce, Germany, or Italy or els where, to know by the trāsmission of mutuall letters, what is done in Englande, in what case the publique weale consisteth, howe it prospereth, how gods worde is set forwarde, after what maner vertue is mayntayned, and vice detested. &c. Agayne, is not the Frenche man, Germayne, or Italion, beeing here in Englande very desirous to know likewise, what is doē in his native country? We reade of some, which, whan they were in straunge places, where they wanted no kinde of pleasures, desired rather to be at home in their own native country, and to eate beanes and drosse with hogges, than to be in the most florysshing Realme in the world, and to sit at the tables of Kinges, Princes & such other terrene potestates, & to abound al maner of delicious meates. To whō is it vnknowen, ỹ whā a certayn noble mā called Leo Byzantius, was grenously accused of certayn of the Citie, where he was inhabited, & like to be in daunger of death, and therfore councelled of diuers of hys frendes to fly into some straūg cōtry, he came boldely into the assēbly, which cōsulted about his matter, & said, O ye my

How great ly we are bounde to our country.

Our countri is to be more regarded then our parentes.

What great commodites we receiue of our countrey.

The feruent affectiō that some haue had to their country.

Leo Byzantius.

my Citizenſes, I am counſelled to fly but certes I had rather be ſlaine of you, and ſo to dye among you, than once to make my ſelfe captiue to any ſtraunge country. O baleaunte and couragious hart. O noble and princelike ſtomacke. O hertofore louer of hys natiue countrey. He choſed rather to be ſlaine although vnrighteouſly of his countremen, and ſo to dye among them, than he would once departe out of his natiue contre.

Sertorius. The victorious Champion Sertorius alſo, beyng in the warres or els where, was wont to ſay, that he had rather be at home in his own countrey, and to be the moſt baſe and vile Citizen of Rome, than beyng abſent to be Emperour of al the world, ſo ſwete a thing is it for a man to be in his owne natiue countrey. Thus ſee we how euery nation is led euen of nature with ſuch an vnſpeakable louing affection toward his countrey, as neuer dieth, except peraduenture any be of that *R.P.* peſtiferous and poiſoned nature, whereof one is, whiche beeing an Engliſhe man borne, daunceth nowe like a Traytoure in a Carnalles wede at Rome, and as a ſhameles monſture abaſheth not to write. *Roma eſt mihi patria.* The loue of our countrey, muſt nedes be great, ſeing that the graue, prudente, ſage, and wiſe gouernoures of the publique weale heretofore in all their actes ſoughte nothinge ſo much as the proſperite and wealth therof. What goodly ſwete ſentences did they inſtille into the breſtes of their ponglynges euen from the cradels, to encourage them vnto the loue of their countrey? As theſe are: *Pugna pro patria. Mortem oppete pro patria. Dulce & decorum eſt pro patria mori.* Fight for thy countreye. Dye for thy countrey. It is a ſwete and ſemely thyng to dy for thy cõtrey. And as they taught other to do this, ſo did they ſhewe goodly and vertuous examples moſt worthy imitation of their poſterite. For no kinde of perell did they refuſe for the ſafeguard of their countrey. No ritches, no ſubſtance, no poſſeſſions, no not their own lyues did they ſpare for to profyt their countrey. And thys may we ſe done in the hyſtories not onely of the baſer ſorte but alſo of moſt victorious Emperours, puiſſaunt Princes, and noble Conſuls. *Codrus.* Kyng Codrus aſcertained by the infallible oracle of Apollo, that his countrey men the Athenians could by no meanes enioy the victory of their enemyes, except he hymſelfe were ſlayne in the battayle, came forth into the fielde among the other warrioures with a luſty and baleaunte chere, fighting with his aduerſaryes couragiouſly. But in as much as it was not only known to the Athenians, but alſo to the contrary parte what aunſwer was geuen Codrus of Apollo, therfore the enemyes gaue a commaundement that no man ſhould hurt the body of kyng Codrus. Which whan he perceyued, he conueied himſelfe out of the army, put of his princelyke armoures, clad hymſelfe lyke a common Souldioure, and returned ſhortely into the hoſt wher both manfully and willingly he dyed, and by thys meanes ſaued his countrey. O moſt excellent Prince, how thy immortalite. O worthy ſpectacle for al rulers to beholde. A lyke thyng we *Publius Decius.* read of that noble Conſull Publius Decius, which whan he ſaw hys army greatly diſcomforted and almoſt ſlayne, ſpored vp his horſe ſharpely, and with a baleful courage braſt into the mids of hys enemyes army, where after that he had ſlayne many, and by hys baleaunce encouraged of new the hartes of hys Souldioures, he being greuouſly wounded dyed at that inſtante, for the health of hys countrey. So that notwythſtanding by his woundes, bloud and death the Romans gatte the victory, wherof before they did ſo much diſpaire.

Virtias. A certaince woman alſo among the Lacedemonians, called Virtias, whan ſhe heard that Acrotatus her doughters ſõne was greuouſly wounded in the warres, yea and dead therof, anſwered with a luſty hart and ſayd, whan he went forth why to the enemyes, was it any other lyke, but that he ſhoulde dye, or els ſlaye them? It is more mery to heare that he is dead, as it was worthy hym, and the title of his progenitoures, than to liue all his life like a daſtarde, and ſhewe no point of baleaunce. O hart more courageous, thã the feminine ſexe requireth. Graũde ma-

mation

thers are wonte for the moste parte to loue their neuewes and childzen moze tenderly than the very mothers. Yet this grandame Cirtias lamented nothing the death of her neuew, but entierly reioised that he died so valeauntlye in the warres. Another woman of Lacedemony, after that she had sent forth fiue of her sõnes vnto batalle, stode before the suburbes of the cittie, waiting what should be the ende of the battel. In the meane season came a certaine mã and shewed her that all her sonnes were slaine. To whom she saied, I did not demaunde this of thee, O thou sluggish slaue, but in what case the contrey standeth. Whã he had aunswered, that the country had gotten the victory, she saied, oh than very well, I am glad that my sonnes are thus dead. This noble woman did set more by the safegarde of her contry, than by her priuate affecte towarde her childzen.

A womã of Lacedemoni

Damatria also an woman of that nacion, slewe her owne sonne at his returne from the battel, because he behaued himselfe like a cowarde in the warres, & dyd not fight manfully for the wealth of his country. This semeth to smelbarbarike immanite, and to be to muche cruell, notwithstanding it is a goodly example to shewe that all mothers should desire nothing so much in their childzen as to haue them euermoze bent to serue the publique affaires of their contry, euẽ to the very death.

Damatria.

The Emperoure Otho Siluius was determined at a certaine time, I knowe not for what cause, to geue ouer the regiment of his Empire. Many came vnto him, and desired him very instantly, that he would not leaue of his imperial dignitie, and so forsake the common weale, and the valeaunt companye of noble warryours that he had besides other. Among all one being but a Souldioure taken at aduenture, perceauing that the Emperoure persisted in his determinaciõ toke out his sweard and saied, O emperoure knowe thou, that we all are franckly encouraged thus to do for thee. And streight waies he killed himselfe. O lyke hart, and francke couragious stomacke. Whom would it not animate to geue his life for the health of his contrey, seing so many goodly examples truely described and liuishely set forth in histories before his face? So much brutal is he that is not moued with these moste memorable antique monumentes.

Otho Siluius.

But if I should go forth to rehearse all the Histories, which declare how greatly the feruent pitie, the godly affection, and the reuerende loue towarde the country hath been euer esteemed in times past of all gentle and naturall harts, I should compile a worke much longer that the Iliades of the Greke Poet Homere, yea I should not onely farre excede the limites of an Epistle, but also onerate & ouercharge the reader. But to make fewe wordes, euen the very same godly affection owe we at thys daye to this our native country Englande, that men of olde tyme haue shewed vnto ther country, excepte we be estraunged from all naturall humanite. And what soeuer our Auncetoures haue done in tymes paste, vnto the verye same are we bounde now likewise. So that whosoeuer detrecteth and refuseth to do for his country, what soeuer lieth in his power, is an vnnaturall brannch, and a corrupte sede, vnworthy to enioy any fruite or commodite therof, as I maye add nothing here vnto.

We are no lesse bounde to our country now thã our auncetors were in tymes past.

But all men haue not all gyftes, neyther can euery man profite his countreye alike. Yet ought the studious endeuours and diligent emploimentes of all men, tende vnto this, that the commodite of the publique weale and the health of the country should be sought aboue all thinges. The ritch man with hys ryches, the strong man with his strength, the wise with his wisedome, the politike with hys pollecy, the eloquente with his eloquence, the learned with his learnyng the artificer with his science, the ploughe man with his tillinge, and so euery man in his degree according to his knowledge ought to serue his coũtry. For vnto this doeth the lawe both of God and nature bynde vs, the which to resist is extreme impiety and plaine wickednes. But if any nation be estranged from the vnnatural affection toward their coũtrye, certes I think Englãd, I meane thinhabitants therof, may iustly contende wt any contry for the alienaciõ of this vice. It doeth me good yea it maketh me seriously to reioice euẽ at ỹ very hart, to se how glad my coũtry

The harty affection of English mẽ toward ther country.

men

men ar to serue the commodities of this our country England. What soeuer our most excellent Prynce, or any in hys name commaundeth, it is with all reuerence feare and louing expedicion accõplyshed. No man grutcheth, no man [illegible], no man thynketh the precept vnrighteous, nor the burdẽ heauy, so feruent a [illegible] do they beare vnto their country. Al with one consent employ their endeuours to satisfy euen vnto the vttermost of their power the imperial precept of the kynges most roial maiestie. This hath gods worde wrought in them, so mightie & fruitful is that swearde of the spirite. Thankes be to God for it. The Lorde of heuen might graunt, that it may long prosper, yea and florish in this Realme of England. So may we be sure neuer to be without his diuine blessing. Lord let it so come to passe. Ephe. v.

The gentlemen of Kent

It wil not easly be beleued, after that the kynges graces letters were delyuered now of late to certayne Gentil men in this Coũtry of Kent for the preparacion of certayne men apte for the warres, how expeditly hys graces pleasure was complished in euery condition. The Gentil men (al other businesses laied aside) immediatly prouided their tofore appoynted nomber of men, arraying them with excellent martiall armoures so that nothyng wanted, but all thynges set at such a poynt that they receiuing premoniciõ of very litle tyme, were ready at all houres to bring forth their men apte and ready for the warres. Agayne the men, which were prepared to go vnto the warres, it is almost incredible to see and perceaue what alacrite & quickenes of spirite was in them. They semed to be so desirous to defende their countrey, that they in a maner neglected their domestical trauayles, their priuate businesses, not much estemed their dere wiues and swete chylder, no nor yet their own liues, so that they myght in any point do good to the publique weale of England. When I saw thys valeaunt Courage in thẽ, and perceyued their vnfayned affection and loue towarde their countrey, Lord God, with how great admiracion and stupore was I affected and stryken? My ioy was surely greater than I can expresse, to see thys faythfull obedience in them towarde the kynges maiestie, thys feruent loue towarde their countrey, thys harty affecte towarde the common weale of Englande. And I doubte not, but that lyke obeysaunce and reuerence was also founde in other places of this Realme. These thynges thus done, I began to thynke with my selfe on this maner, Lorde God, vnder howe vnfortunate star was I borne, that am endewed neyther with wyt, pollecy, valeaunce, strength, wysedome, ritches, or any other thyng, wherwyth I may do good to my country, as other men do. The bayne of my wit is barren, my polecy is grosse, my valeaunce is nothing, my strength is litle, my wisedome is base, my riches are not worth a Gally halfe peny besydes a fewe bokes and a litle slender apparell. Alas what shal I do? Shal I shewe my selfe in no point thankefull to my countreye? shall other men ieoparde both their lyues and goods for the safegarde of the publique weale, and I in the meane season do nothyng? Shal I be founde an vnnaturall brother and a corrupte sede? It shameth me to lyue, and I may ryght well recount myselfe most miserable, seyng I am cast into such vnfortunate state, that I am able by no meanes to do that for my countrey in acte, which my mynde coueteth in wyll. At the last I remembred the poore wydow of the Gospel, whiche although she was not able to cast into the treasury so much as the ritche men did, yet offered two mynutes and were accepted for her good wil. I called also vnto remembraunce, how gentilly kyng Artaxerxes, with diuers other were wont to receaue base, symple, homely and common gyftes of their subiectes, and to geue them rewards worthy a Prynce of their good wil. When I considered these thyngs wyth my selfe it encouraged me to do some what (although that somewhat maye ryghte well be accounted some litle nothyng) that I may shewe my selfe not altogether vnworthy the beneficence of my countrey. And for as much as I haue been trayned vp from my cradles in the courte of Lady Mnemosyne and her daughters, and exercysed in the wrastlyng place of Apollo (although I may iustely seme to haue been there but a bayne gaser and vole spectatoure) I thoughte it not vndecente accordyng to my profession of letters to bryng forth some literall lucubracion wherby beeyng [illegible] greatly

The good mynde and feruẽt affection of the author towarde hys countrey.

Luke. xxi.

King Artaxerxes.

gently red and followed of my countrymen, should not be altogether vnfruitfull to our common country. I haue therfore in this tumulte and noise of warres compiled a certaine litle Treatise, entitled, *The Pollecy of warre*, not vnworthy ỹ reading chefely at thys time. In it I haue declared in how pitefull case the Christen publique weale consisteth almost vniuersally. I haue shewed also what is ỹ cause of these cruell warres, that reigne now almost throughout the whole worlde, and by what meanes they may be ceased. I haue furthermore opened after what maner we may get the victory of our enemies. Againe I haue shewed howe ỹ Souldiours ought to behaue themselues both whan they go to the warres, and whan they are in them, that God may be on their side. Moreouer I haue declared, how they that tary at home, ought also to behaue themselues, lest that for their iniquite and vnrighteous behauiour God forsake our army. Finally I haue here opened how Christen men shal returne from the warres after they haue gotten the victory, and on what maner they shal behaue themselues, that their country may enioy peace and tranquilite euer after. Al these thinges haue I done in this litle treatise folowing, according, as I trust, to the rayne of the holy scripture. And as gladly as I haue compiled this short worke, so gladly would I haue doe any other thing for the safegarde of my country, if it had lyghen in my power. Verely lette al men beleue me, if my ritches and wisdome had been equall with Salomons, if my polecy and strength had bene like with Sampsons, I would no lesse hartely haue employed them al for the wealth of my countrey, than I haue bestowed my laboure in settyng forth thys litle treatise. But whan I may not do the one, let it suffice that I do the other. The Poet sayeth, *In magnis voluisse sat est*. Neither is he altogether ingrate and vnkinde, which for hys puissaunce mainly contendeth to shew himselfe thankefull and kynde agayne, although his acte at all tymes doeth not greatly answere his good wil. Notwithstanding I trust, if thys my worke be diligently read, marked and followed, it shal not onely declare my honest and natural hart toward my country, but also teach men a more godly fashiō in ỹ warres, than hath been hitherto vsed of many. I pray God, it may bryng forth no les frut than I haue entended. But thys my labor what soeuer it be I offer to your right worshipful maistership, both because ye ar one whō God aboue many other hath endewed with most goodly qualities, worthy the renowne of worshyp, and apte for the godly administracion of the publique weale no lesse in the perfect knowelege of the diuersite of Languages, than in the actyuitie of martial affayres, and also for as muche as ye haue euer hytherto earnestly embraced not only the studies of humaine letters, but also the graue exercises of diuine litterature, trusting that ye wil accept this my litle gift with that benevolence, which al men commende and prayse in you. If I shal may obtayne thys, it shall not only not repent me of my labour employed in thys behalfe, but also encourage me hereafter to attempte some other enterprises of no lesse weighty and graue importaunce, & dedicate them also vnto your name. In the meane season God the author of al goodnes and the mygthy shield of them, ỹ repose their affiaunce in hym, myght vouchsafe to preserue your good maistership in continuall worshyp, & dayly encrease the same more and more vnto the glory of hys name, the conseruacio of the publique weale, the contentacion of your good mynde, and the comforte and ioy of so many as vn faynedly loue you. Amen.

The contentes of thys boke.

¶ The Policy of warre.

I thinke there is no man, that hath the Chryſte faith liuelyng in hys harte, and loketh for another worlde after thys lyfe much more bleſſed, well thy and quiete then thys is, but that beleueth aſſuredly that the end of this moſt miſerable and wretched worlde with all the vayne pompe and pompous vaunte therof is at hande, at the leaſt not farre of, as the holy Scriptures teſtifye in many places. For if we ſearch ꝑ diuine volumes diligently, and ponder what tokens ſhall immediatly go before the day of iudgemente, we ſhall haue a iuſt occaſyon to thynke and vndoubtedly to be perſwaded, that the vayne glory of thys ſynnefull worlde, yea ꝑ worlde it ſelfe is at the latter age, and ready as they ſay to be buryed & wrapped vp in the floud of Lethe. Among al the other tokens & ſignes of the daye of iudgemente, whiche are to many for to rehearſe at this preſent, doeth not our moſt mercyfull ſauioure Jeſus Chryſt in the gospell of Mathewe declare, that we ſhall heare of wonderfull battelles, and that nacion ſhal ryſe agaynſt nacion, and kyngdom agaynſt kingdome, and that there ſhalbe peſtilences, honger and earthquakes in al places, agayne that the faythfull preachers of Goddes worde and the true Chryſten men ſhalbe greuouſlye afflicted punished, troubled, hated of all nacyons, yea and cruelly ſlayne for his names ſake? As I may leaue of to ſpeake of the extreme peſtilences, of the feruente honger, and terrible earthquakes, where with diuers landes nowe of late haue been greuouſlye troubled, and yet are not free from them, as I may alſo ſpeake nothyng of the tyrannicall perſecution, the vngentle handlynge, the cruell emprysonmente the bocherlyke slaying both by the ſwearde, water, hempe, famine, ſecrete murther. &c. of the true Preachers of Goddes worde and of the other faythfull Chryſtians, which haue boldely and gladly offered themſelues vnto the verye death for the glorye of GOD and the name of hys Sonne Jeſus Chryſt for a wytneſſe agaynſte the poppyſhe kyngdome and all theyr wycked doctryne: what battels and cruell warres reygne nowe almoſte in euerye place throughoute the worlde? Howe many forren Princes doe inuade nowe a dayes one anothers Realme? what ambycyon

Math. xxiiiii.

The miſerable ſtate of this worlde.

occupieth

decupleth the hartes of temporall rulers, which moueth them both with swerde and fire vnmercifully to destroy the iust and vnryghte possessions of other, that they alone as gods may reigne in this worlde. Is there not that Prince reconut himselfe most happy, which in all kinde of violence against all equite and iustice can most dilate and enlarge his Empire and dominion? Thus is the Christen publique weale rent and wasted, & miserably defloured. Thus is all good order chaled & swept out of the boundes of Christendom. Thus is the study both of diuine and humain letters vtterly neglected & set nought by. Thus is iustice & all kynde of humanite exiled, and in their stede is entred vnpunished robbery, cruell theft, insatiable spoiling of other mens goods, and an whole sea of barbarous and beastlike maners. To cõclude, thus is it come to passe, & we haue scarsely so muche as a slep of true godlynes left amõg vs, into such miserable case are we fallen in these perilous & latter dayes, according to the prophecye of Christ. Who lamenteth not to here these thynges? whose hart doeth not trẽble and shake eftsones as the quakynge Ilande of Aetna, to remember this great calamite & greuous misery of the Christen publique weale? What man is so farre estranged frõ al naturall humanite and tender compassion, & wilfully not rather to be oute of this wretched world, than to beholde so doloꝛous sightes and pitifull spectacles? O the vnspeakable wretchednes of this world. O the infinite cares and innumerable troubles of this poꝛe lyfe. O the madnes of mortal men, which cõsider not these thinges, but like brute beastes goe foꝛth to folowe their sensual appetites and beastlyke pleasures. Certes the state of this worlde requireth not delicious fare, but cõtinual fasting, not gorgious apparel, but weryng of sackecloth, not annointing with swete bames, but sprinkelyng with ashes, not resting in soft fether beds, but lyinge vpon the hard grounde, not laughing, but mourning, not iesting but lamẽtyng, not scoffing but wailing, not wanton wordes, but feruent prayers, not playing at the dise and cardes, but cõtinuall meditacion in the lawe of our Lord God, not heaping vp together of worldly possessions, but the glad distribucion of thẽ to the poꝛe members of Christ, & we maye be ritche in the liuing God, and haue al our trust and confidẽce in hym. Woo be to them that laugh at these thinges. Woo be to them that seke not vnto the vttermost of their power to redꝛesse the piteful enoꝛmites of the Christẽ publique weale. Woo be to thẽ that say, peace, peace, al is wel, al is wel, and consider not that a finall destruccio is at hande, if we correcte not our sinful maners shoꝛtly, & amẽde our wicked lyues. Clense your hãds O ye synners, sayeth S. James, & pourge your hartes O ye wauering minded. Suffer afflictions, soꝛow ye & wepe. Let your laughter be turned into mourning. Go to now ye ryche men, wepe & howle on youre wretchednes that shal come vpon you. Be priestes & ministers of the Lorde mourne, wepe, lamẽt, and cease not to cry both day & night vnto god on this maner: Be fauourable, O Lord, be fauourable to thy people. Lette not thyne herytage be broughte to confusyon, least the Heathen be lordes

Warre, mother of all euils.

Park well.

Iacob.iiii.

Ioel.ii.

Psal.lxxviiii.

Psal. lxxiiii. therof, wherfore should they say among the Heathen, where is now their God. For surely surely we had neuer more occasion to make our mones & bewayle our wretched liuinge, & to pray to God for a redresse of these intolerable enormities, wher with we are greuously oppressed, as we haue at this present day. As I may speake nothyng of England, (whom I most humbly beseche God graciously to preserue in prosperous estate, and alway to geue her a glorious and triumphat victorye ouer her enemies) how are other forren kyngdomes miserably vexed with continuall warres? How are the goods of the faythfull spoyled among them? This also ought to moue any true Englishe harte to haue pitie and compassion vpon the Chrysten brothers, dwell they neuer so far from vs, seeing that we be knit together in one faith, initiated with the same misteryes, professe one God and one kynde of religion, hope to be saued by one meanes, that is to say, by the moste precious bloode of Gala. vi. our Sauior Jesus Christe, &c. Whyle we haue tyme, sayeth S. Paule let vs worke good towarde al men, but chefely towarde them, that be of the houshold of fayth. As I may speake nothing of the dissencions among Chrysten Princes (which is a thyng more dolorous than can be sufficiently lamented) whose hart doeth it not make to fainte, yea plainly to blede for to consider how greuously and vnder al mercy & pitie The Turkes crudelite of Christ in many places be most cruelly inuaded, handled, led captiue, miserably intreated, emprisonned, slayn, murthered, and all their goods spoiled, brent & taken away of ỳ most spiteful and Nerolike Tyraunt the great Turke, ỳ mortall enemy of Chrystes religion that destroyer of the Chrysten fayth, that peruerter of all good order, ỳ aduersary of al godlines and pure innocency? To whom is it vnknowē how lyke an insaciable ambicious Tiraūt he goeth forth daily more & more to enlarge his Ethnish kyngdome, to set forth the glorye of his Mahumet, to defame the honor of our Lord the alone and true god, to obscure the vertue of hys word, to hinder the promocion of Chrystes Gospell, yea and vtterly to extinguishe and quenche the fayth of Christ, that the glory may be geuen to hys Mahumet alone, and that his furious tyranny may reygne vniuersally thoro we out al ỳ world & make meune lyke bruyte beastes to do after his plesure in al thinges vnto the vtter dishonour of God, & the damnacīō of so many as leane to his moost diuelysh cōmaundementes? Hath not his feare & furious tyranny gone thorow out al Asia, Grece, Illiria & Thracia, vnto diuers other Regions? Hath he not there both destroyed theyr churches and shewed suche crudelite amonge thē as was neuer heard? What shal I speake of Hungarye, sometyme a flory kynge & noble Realme, but now moste miserably assayled, inuaded, yea and in many places therof piteouly oppressed both by swearde and fyre of this moost cruel enemy of Christes religiō? I passe ouer many other Empyres & kyngdōs, whiche also haue tasted of his furious tyrāny & lyklyke crudelite And who is able to expresse either by tonge or penne how miserable a lyfe the Christiās lyue vnder the dominion

Note.

tion of this Turkishe Tiraunte? Alas is it possible, that he shoulde be a frende and merciful ruler to men of the Christē religion, seing that he is an enemy to vs both in name, dede, law, profession, kynde of religiō, maners, ordinaunces? &c Surely surely Christen men with him are in worse case, thā brute beastes are wt vs. Doeth not he writing to ꝑ king of Polonia, threate in his letters, ꝑ he wyl yoke hys fat preestes in the plough, & make thē to til his land? If he handleth them on thys wyse, whom we haue in so high estimation for ꝑ ministring of the holy misteries, what is than to be thoughte of the baser sorte of the Christians O Lord be merciful to vs, I am sure he wil scasely thinke them worthy to take the breath of the ayre. Who seeth not nowe, how miserable ꝑ state of the Christians is vnder thys most cruel Tyraunt, whiche not withstandyng hath exalted and encreased his myght aboue all Christē Monarchies or Empires? And it is to be feared, seing he hath suche prosperous successe and triūphant victorys agaynst the Christians, that no nation shalbe able to resist and withstande hys tyranny, excepte there be some godly remedy founde shortely. For al thynges prospere so well with hym, that no man nedeth to doubte, but that he is the scourge of God to punishe vs for our wycked and abhominable liuing, which wout al shame is at this day vsed among vs.

Thus see we in what state the Chrysten publique weale standeth, yea rather lyeth, and is troden vnder fote. Let vs now beholde, what the occasyon of it is, & by what meanes it may be repayred and broughte a gayne vnto the pristine beauty and olde glory, that we hauing the victory of all our enemies may with one accorde syng perpetuall prayses to the name of our Lord God. Amen. What the occasion of all these cruel warres is, wherwith we are so miserably oppressed, it may easlye be perceiued by Histories of the holy scriptures. For verely so oft as I ponder this matter wt my selfe, me thinke I see more clerely thā the Sōne, that as the only occasyon of gods blessing is, the true worshippynge of hym & the folowyng of hys worde, so likewise the alone occasiō of hys cursyng, that is to say, of hys plages, whether it be by sweard, pestilēce or honger (for by these three wayes God is wont to punish the wickednes of hys people) is Idolatry, straunge worshipping of God, despising of his worde, killing of the true preachers, and wycked liuing. Do not the diuine Histories shewe euidently, that so long as the people of Israel obeyed God, serued hym accordyng to hys worde, harkened to his preachers, walked in his wayes led a pure & innocent lyfe, they enioyed al kinde of felicite and pleasure, and euer gat the ouerhand of their enemies? How did the publique weale of Israel florysshe vnder that moste noble Captayne and victorious Prynce Josue? what kyngdome dyd they inuade and not subdue? what dyd they take in hande, & broughte not vnto fortunate successe and prosperous ende? Howe came thys to passe, by their owon pollecy, wyt and strength? Na verely. For they dispayred of their owne strengthes and sayed, we are not able to go vp

The cause of warres.

Note well.

agaynst the people, for they ar strōger than we. They ar mē of a great
stature, yea we are like grashoppers in cōparisō of them? It was God
Num. xiii. xiiii. that dyd fyght for them. God slewe theyr enemies. God gaue them the
victory, and brought them into the possession of that lande. Feare not ỳ
people of that lande, sayd Iosue, for they are but breade for vs. Theyr
shylde is departed from them, and the Lorde is wythe vs, feare them
not therfore. The Lorde youre God. he shall expell and cast them out
before you, and ye shall cōquere theyr landes, as the Lorde youre God
hathe sayde to you. One of you shall chase a thousād, for the Lord your
God he fyghteth for you. But howe came it to passe, that they prospe-
red on thys wyse, and had God so on theyr syde, that nothyng was
able to preuaiye agaynste them? Verely because they dyd abyde sted-
Iosue. xxiii. fast in the lawe of the Lorde. They ranne not an whorehuntyng after
straunge Goddes. They dyd stycke fast vnto the Lorde theyr God.
They hardened to his faythfull prechers. They worshipped and ser-
ued him not after theyr owne fansy, but according to the prescripte of
his holy worde. They sought hys glory in all thynges, and wrought
accordyng to hys holy wyll. So came it to passe, that they were made
blyssed and fortunate of God. Agayne in the boke of Judges and of
kynges, do we not se in them that so long as the Israelites walked ac-
cordyng to Gods worde, they prospered and florysshed aboue all nacī-
ons, and whan they fell vnto Idolatry & wycked lyuynge, ỳ god stye-
red vp some Tyrāt, which oppressed thē wt cruel battell, shedding their
bloud, & spoylyng all ỳ they had? Nether dyd God cease thus to punysh
thē, vntil they fel to repētāce, knowledged theyr fautes, amēded theyr
iiii. Re. xxiii. ii. Pa. xxxvi. wicked lyuing, & became faythfull to ỳ Lord. Moreouer what was ỳ oc-
casiō ỳ God at ỳ last suffered the Israelites to be led awaye captiue in
to Babylon of the kynge of Caldey, the yong mē to be slayne wt sword
in the holy Tēple, yea nether yonge man nor mayden to be spared, ney-
ther olde mā, neither yet so muche as hym ỳ stouped for age, al ỳ vessels
of ỳ house of God both great & smal & the tresures therof, & ỳ treasures
of the kyng & of his Lordes to be caryed to Babylon euery whytte, ỳ
house of God to be burnt, ỳ wauelles of Ierusalē to be brokē downe,
& all the places therof to be burnte wythe fyre and all the goodly stuffe
therof. Now what was ỳ occasion, I say that all thynges wente thus to
wrack wtout mercy? For loth ỳ scripture sayth, theyr kynge Sedechias
first of al dyd ỳ, which displeased ỳ Lord. He hibled not himselfe before
Jeremias ỳ Prophet at the mouth of the Lord, but was stiffenecked
& hard harted to turne vnto ỳ Lorde God of Israel. All ỳ rulers also of
ỳ prestes wyth the people trespassed apace after all abhominations of
ỳ Hethen, & polluted the house of the Lorde, which he had halowed in
Jerusalem. And the Lorde God of theyr fathers sent to thē by his mes-
sangers, sendyng them betymes, for he had cōpassiō on his people & on
his dwellyng place. But they mocked the messangers of God and des-
pised theyr wordes, and misused his Prophetes, vntyll the wrath of the
Lorde

Lord so arose agaynst his people, that it was past remedy. Here see we agayne that the occasion of thys miserable captiuite, which the Jewes sustayned, was because they receaued not the Prophetes, harkened not to gods worde, but followed their owen fantasyes, wroughte that which was good in their owen sight, and liued after their owen sensuall and beastlyke appetytes. What shal I speake of the final destruction of the Jewes at Hierusalem after Chrystes ascension? what was ỳ cause of that theyr greuous misery and vnoutspeakable calamite? Was it not because they crucified the sonne of God, despised dis doctryne, slew his Apostles, walked after their owne traditions, followed their olde wycked forfathers, liued all in pleasure, regardyng nothyng the threatnynges of God. &c. Howe chaunced it, that the mightie Monarchyes or Empyres of the Assyryans and Grekes, whiche florysshed not onelye wyth all kynde of temporall ryches, but also wyth moste excellent and learned wyttes, are nowe so miserably oppress of the Turkes tyrãny? Was not their disobedience to gods worde cause therof, and their wicked liuinge more lasciuious and wanton, than that effeminate kynge Sardanapalus? How came it to passe, that the Rhodes euen in oure tyme is subdued of the aforesaied Tyraunte, turned from Chryste vnto Mahumet, from the Chrysten religion vnto the Turkyshe profession? was not superstition Idolatrye, Hipocrisye, fayned holynesse, colored chastite, that is to say, fylthy whordome, stinking fornication. &c. cause thereof? If we ronne throughout al the histories both holy & prophane where is entreated of warres, we shal fynde that the cõtempt of gods worde and wycked liuing are the onely occasyons, that suche bloudye battels and cruell warres haue at any tyme been stryred vp. For God is a righteous Lorde, and a long season prouoketh he vnto repentaunce. If there followeth none amendemente, than stryreth he vp one Tyraut or other to take vengeaunce on vs, to shed oure bloud, to oppresse vs with sweard, to kil our wiues sonnes and daughters, to consume wyth fyre al that euer we haue, to make our kingdomes desolate, and at the last vtterly to rote vs out of thys world, that his name throughe oure abhominable liuing may no more be blasphemed, rayled vpon and euil spoken of. If ye wil be obedient and heare me, sayeth God by hys Prophete, ye shall eate the good fruites of the earth. If that ye wil not, but prouoke me to anger, surely the sweard shall deuoure you, for ỳ mouth of the Lorde hath spoken it. Agayn, my people is led captine, & brought into bondage, because they haue no knowledge. And theyr noble men haue dyed for honger, and theyr armye haue perysshed for thirste. They haue caste awaye the lawe of the Lorde of hostes, sayeth the Prophet, and haue blasphemed the worde of the holy one of Israell. And therfore is the wrath of the Lorde kyndled agaynste hys people, and he shaketh hys hande at them, yea he shall smyte so, that the hylles shall tremble. And theyr harkases shall lye in the open stretes lyke myre. &c. Also in an other place, thou shalte be desolate, beecause thou haste

The Assirians and Grekes.

The rhodes

Behold and marke.

Esay.i.

Esay.vi.

Esay.xvii.

for gotten God thy sauiour, & haste not remembred thy stronge helpe. Therfore shalte thou plante a fayre plante, & graffe a straūge braūche, but in the day of haruest, thou walt reape an heape of sorowes & miseries. Agayn these people are obstinate, they prouoke me vnto anger, they are lyenge chyldren, and euen suche chyldren, þ wyl not heare þ lawe of God. They saye to them that se, se nothyng, and to the southsayers, tell of nothynge for to come, if it be eyther good or honest, but speke pleasaunt thynges vnto vs, and preach vs false thynges. Tread oute of the waye, go oute of the path, turne awaye the holy one of Israel from vs. Therfore thus saythe the holy one of Israel, for as moche as ye haue cast awaye this worde, and haue confortēd your selues wyth power and nymblenes, and put youre cōfidence therin, therfore shall ye haue this mischefe agayn for your destrucciō & fall, lyke as an hyghe wall, þ falleth because of some ryfte or blast, whose breakyng cometh sodenly. And your destrucciō shall be lyke as an earthē potte, which breaketh no man to wchynge it, but breaketh so sore, that a man shall not fynde a sheuer of it to fetche fyre in, or to take water with all out of the pytte.

Esaie. xxx.

Die nobis placentia.

Esaie. xlii.

For the Lord God euē þ holy one of Israel hath promised thus. And in another place, who suffred Jacob to be troden vnder foote and Israel to be spoyled? was it not þ Lord hym selfe agaynste whō we haue synned? We had no delyghte to walke in his wayes, neyther were we obedīet to his lawes. Therfore hath he poured vpon vs his wrathful displesure & straūge battel, which maketh vs haue to do on euery syde yet wyl we not vnderstand. He burneth vs vp, yet synketh it not into our hartes. The prophet Jeremy also sayth, what mā is so wyse to vnderstād this? or to wh̄ome maye þ worde of the Lordes mouth be spoken, þ he maye shewe, wherfore the land is perysshed so, & burnte lyke a wyldernes, so þ no man goeth thorowe? Yea þ Lorde hymselfe sayde: Because they haue forsaken my lawe, þ I gaue thē, & haue not herde my voice nor yet walked therafter, but folowed þ wickednes of their owne hartes, & ronne after straung gods, as their fathers taught thē. Therfore thus sayth the Lord of hoostes the God of Israel: Beholde I wyl fede this people wythe wormwode, & gyue thē gall to drynche. I wyl scatter them also among the Hethē, whome neyther they nor their fathers haue knowē. And I wyl send a sweard among them to perfecute them, & neuer leaue vntyll I bryng them to nought. Item, yf ye wyll not obey me, saythe the Lorde, to walke in my lawes, whiche I haue gyuen you, and to heare the wordes of my seruaūtes the Prophettes whome I sent to you risyng vp tymely, and styl sēdyng: If ye wyll not folowe them, I saye than wyll I do vnto this house, as I dyd vnto Silo, and wyll make this cytie to be abhorred of al the people of the earth.

Ierē. xxxi.

Ierē. xxvi.

The despysynge of godes worde, & wycked syuynge cause all these plages.

Thus se we not only by histories but also by manifest textes of holy scripture, that the despisynge of Gods worde and the dissolute maner of lyuynge is the occasion of all the greuous and fearce plages that God poureth vpō vs. And we nede not doubt, but these very same syn

ges are euen at this daye the fountayne and head spring of all the mi-
nishmentes that God lay vpon vs. For euen as it was with the proude &
olde Jewes, euen so is it now in the worlde. They hated Gods word
eth, euē so do they now. They persecuted ȳ Prophetes & true preachers
of Gods verite, euē so do they nowe. They maintayned the wicked tra-
dicions of theyr forefathers, euen so do they now. They fostered theyr
owne imaginacios aboue Goddes worde, euen so do they nowe. They
preferred theyr owne actes, lawes, decrees, constitucions, &c. aboue ȳ
ordinaunces of God, euē so do they nowe. They couldenot abyde theyr
wycked liuynge to be reproued, no more cā they do now. They hated
the lyght of Goddes worde, and loued to walke in darkenes, euē so do
they now. They liued in al kynde of wycked abhominacion euē so do
they now. Theyr mē of law for lucres sake mayntened false matters
contrary to equite, euen so do they nowe. Theyr officers of the comon
weale dyd not behaue them selues vprightly in matters of controuer-
sy, but polde & pyld all ȳ they might come by, euē so do they now. Theyr
prestes were all gyuen to couetousnes euen from the lyghest to the
west, yea they were blynd & as dome dogges not able to barke, euen so
are they now. They abused ȳ name of God by vnlawfull othes, euen so
do they nowe. They were dishonoures of ȳ ciuile magistrates, euen so
are they now. They were disobediēt to theyr parentes and superiours,
euen so are they nowe. They were manslears & thyrsted innocēt blode
euē so do theyr now. They wer abhominable whoremōgers, synking
fornicatours, and vncleane adulteres, euē so are they now. They lyed
chose rather to liue in abhominable whorehuntyng, thā in the state of
christen wedlocke, which is honorable among all men, and the bed vn- *Hebre.xiii.*
defiled, euen so do they nowe. They were theues and vniust vsurpers
of other mēs goodes, euē so are they now. They coueted theyr neygh-
bours goodes, wyfe, seruaunt, hand mayde, &c, euen so do they now. Al
kynde of synne raygned among thē vnpunyshed, euen so dothe it now.
The threatenynges of Goddes law were laughed to scorne amōg thē,
euen so are they now. What so euer synne raygned than, that same flo-
ysheth & tryumpheth nowe. What shall we than say, but as the cōmō
prouerbe is, lyke fauite, lyke punyshmēt? If God that ryghteous Lord *ii. Pet. ii.*
dyd not spare the olde worlde in the tyme of Noahe but drowned it: If
he agayne fauoured not ȳ filthy Sodomites and vncleane Gomorians,
but consumed them with fyre and brymestone from heauen, what ter-
rible iudgement and greuous plages shall we than looke for, seyng we
nowe in the same hauen, stycke in the same myer, and commyt the very
same abhominacions. O England, England myn owne native coun- *Of Englād*
trey, for whose wealth and prosperite I do not only shed oute prayers,
but also salte teares continually to the Lorde our God and am redy at
euery hour wyllyngly to sustayne any burdem, that can be layd on
my shoulders for thy safegarde: Would God, would God thou wast
not partaker of those greuous enormities and wicked sinnes, which I

A competicō
son betwene
ȳ olde worlde
and ours.

haue

haue nowe reherſed. Wouldē God thou dyddeſt not abuſe the moſt
Exo.xxi. pꝛecious benefites, wherewith thou arte endewed from aboue before all
other nacions. Wouldē God thou dyddeſt regard ꝓ pleſures that God
hath done the by reſtoꝛynge vnto thee the light of his holy woꝛd, and
ſendinge the ſo noble and vertuous a Pꝛynce to mayntayne the ſame.
Would God thou waſt not lyke to ꝓ olde diſobediēt and murmuring
Iewes, which had pleaſure rather to be in Egypt wyth ꝓ grey fleſh
Gene.xix. pottes, thā in ꝓ ſeruyce of God wyth ꝓ celeſtial meate Manna. Would
God ꝓ myghteſt not iuſtly be reſſēbled to Lothes wyfe, whiche alſo
ſhe was delyuered frō ꝓ fylthy Sodomites, had a delyght to looke ba-
ke agē vnto thē. Would God ꝓ name of ꝓmooſt higheſt were not ſo
dyſhonoured by thy ſhamefull & abhominable othes, wherwith thou doeſt
infect. Wolde God thou waſt not diſobedient, but faythfull & true in all
poyntes to thy ſuperiours. Would God thou waſt not polluted wyth
foꝛnicacion, adultry, whoꝛedome, inceſt, and al other vnclēnes. Would
God ꝓ waſt not an vniuſt taker awaye of other mēs goodes. Would
God thou dyddeſt not thyrſte after the ſheddynge of innocent blode.
Would God, ꝓ waſt not redy to beare falſe witnes agaynſt thy neigh-
bours. Would God thy men of law were not eaters of gyltes, & oppꝛeſ-
ſours of the poꝛe people foꝛ lucres ſake. Would God thy paſtours &
ſpiritual ſheppardes were not ſo giuen to pleaſure, ambicion, pryde, a-
uetouſnes delicate fare, goꝛgious apparell, idlenes, &c, ꝓ they haue no
mynde to fede Chriſtes flocke wt the ſyncer woꝛd of God. Yea would
Math.xxiii. god they were not callers backe & vtter deſpiſers of ꝓ ſame, neither en-
tryng into ꝓ kyngdome of heauen thē ſelues, noꝛ yet ſufferyng other
that would to enter. To be ſhoꝛte, would God ꝓ waſt not a manifeſt tran-
greſſour and opē offēdour of gods mooſt holy law that thou myghteſt
be ſure frow the vengeaunce and plages of God, ꝓ are lyke to fall vpon
the. If thou doſte not ſhoꝛtly repent and amend thy ſynneſull lyuyng.
O England, England, God calleth the vnto repētaūce diuers wayes
God calleth Engla ̄d vn-
to repentāce
diuers way-
es. as by his woꝛde, by the pꝛeachynge of the ſame, by ſendyng the ſuche
vertuous, merciſull, fatheꝛlyke and puyſſaunt a Pꝛynce, by endewyng
the whith other innumerable benefites. If ꝓ regardeſt not this gra-
nes of God, ſurely Englande great woyll be thy dānaciō, greuous wil
be thy plages, intollerable woyll be thy ponyſhmentes, to moche lamē-
table woyll be thy finall deſtruccion. O England with wepyng teares
Luk.xix. I ſaye vnto the, as Chriſt ſayde vnto Hieruſalē: If thou dyddeſt knowe
euē at this thy tyme, thoſe thynges whiche belong vnto thy peace. Ma-
ny thou wouldeſt be moꝛe diligent to looke after them. Foꝛ eaſyer and
moꝛe tollerable ſhall it be foꝛ Sodome & Gomoꝛre, foꝛ Tyrus & Sydon
at the daye of iudgement than foꝛ the, excepte thou repenteſt and em-
braceſt with metyng armes, as they ſaye, ꝓ goodnes & great mercy of
GOD which is nowe pꝛoferred the. Of theſe thynges aloꝛ ſayde it is
euident that thoccaſion of all theſe cruell warres & other plages, wher-
with we are ſo miſerably oppꝛeſſed, is ꝓ deſpiſyng of Gods woꝛd, and

the wicked and dissolute manner of lyuynge, that is vsed amõge them that profesſe Christ by mouthe, but loue Mahumet in dede.

Nowe lette vs consyder agayne, by what meanes ỹ christen publique weale may be repared & broughte agayne vnto ỹ pristine beauty & olde glorye, that we hauing ỹ victory of al our enemies maye with one accorde syng perpetual prayses to ỹ name of our Lord God. Amen.

Of gettyng the victorye ouer oure enemies.

To obtayne the victorye of oure enemies, what thyng is to be done? Shall we prepare vs innumerable thousandes of stronge and valeaunt warriours? shall we make vs strong Castels, myghty Bulwarkes, inuincible fortresses, gorgious charettes fearsgunnes, well eaſing bowes, swyft arrowes, sharpe speres, great poleaxes, courageous horses, wyth other thynges innumerable, that pertayne vnto martiall affaires? How weake and vnable the ese thynges are to get the victory of our enemies, the holy scriptures shewe in diuers places. Howe puyſſaunt was Holofernes and incomparable in martiall affaires; what wanted he that shuld healpe any thynge at all to get the victory? what may be named, that he fayled concernyng the pollecy of warre? what Prynce in the worlde thoughte hymselfe of sufficient puiſſaunce and strong ynough to enter battell wyth hym? he had such affiaunce in his martiall armours that he thoughte, he myghte lyghe vpon his one syde, and gette the victory, But howe lytle all his valeaunce and strength profyted hym, the scriptures shewe euidently, which teache ỹ by one woman he was not only destroyed, but also all his army put to slyghte. So lytle do all the pollecies and feates of mẽs braynes auayle where the healpe of God wantethe. What shall I speake of that arrogant and proude tyraunte Sennacherib, which gloried so much in his martiall valeaunce & strong power in matters of warre, that he despyed & blaſphemed the lyuynge God, thynkyng hymselfe able ynough to subdu and ouercome so many, as he should warre wyth al, though God hymselfe toke parte agaynſte hym? But to what poynte came all hys proud crakes? What dyd al his martiall armours & weapons of warre profytte hym? Dyd not God in one nyghte send his Aungell, and slewe of that tyrauntes company a great sorte of thousandes, in so much that that arrogant kynge of the Assyrians returned backe wyth shame ynough, & shortely after was slayne euen of his owne sonnes?

Holofernes.

Iudith. xiii. xiiii.

Sennacherib.

iiii. Re. xviii. i. Par. xxix.

Esaie. xxxvi.

Let these two Hiſtories suffice to shewe howe lytle affiaũce is to be reposed in humayne strengthes & martiall affaires. Verely except the Lord bylde ỹ house, he laboureth in vayn ỹ byldeth it. Except ỹ Lorde kepeth ỹ citie, he watcheth in vayne that kepeth it. A kyng shall not be saued, sayethe Dauid, by his owne great hoost, neyther shall a gyaunt be holpen in tho abundaunce of his strẽgth. A horse is but a deceauable thyng to saue a man, it is not ỹ power of his strẽgth that can delyuer hym. Beholde the eyes of the Lorde are vpon them that feare hym, and on them trust in his mercye, that he maye delyuer theyr soules from death, & norysh them in the tyme of honger. Salomon also sayethe. The

Psal. cxxvi.

Psal. xxxii.

Prouer. xii.

horse

horse is prepared agaynste the daye of battell, but the Lorde giueth the victory. The Psalmograph sayth agayn, some put theyr trust in charets and some in horses, but we wyll call vpon the name of oure God. They are brought downe & fallen, but we are risen and stande ryght vp lyke men. Here se we that all the pollecies of warre, that ỳ wyttes of men can inuent, are but vayne, & of thẽ selues notable in any poynte to get the victory. What shal we than say? Are ỳ armours of warre to be neglected? Are ỳ pollecies for obtaynynge of victory to be despised? Is no prouision to be made for the conseruacion of ỳ Christen publique weale, but let all thynges ronne at hauocke, as careles swyne, chaunse what chaunse wyll? God forbyd. we may not attempt God by any meanes. A Prynce shall imagine these thinges that are worthy a Prynce, sayth the Prophet Esaye, & he shall stande ouer his captaynes. Euery Prynce therfore ought with all diligence & pollecy to prouyde all thynges that should conserue & kepe his Realme in safe estate, and for from the daunger of suche as woulde inuade theyr dominiõ, and euery subiecte ought not only to be contented frely & wyllyngly to rẽder vp his goodes to his kyng and Prince for the prosperous mayntenaunce of his kyngdom, wherin he is inhabited, but also with a glad hart to bestow his very lyfe for the safegard of the same, which thynge the very Gentiles neuer disdayned to do, but recounted them selues than moost happy, whan they myghte moost of al both bestow theyr goodes and theyr lyfe also for ỳ helth of theyr native countrey, as we read in diuers histories. And in this poynte, I meane for al thynges that should conserue and kepe this Realme of Englande safe and free from the inuasion and daũger of our enemies, what kyngedome in ỳ world is to be cõpared vnto this Englysh Empyre? Howe hath oure moost puyssaunte and redoubted kynge forteresled this hys moost florysshyng Monarchye, Empyre & kyngdome wyth all thynges that any man can inuent for the prosperous conseruation of a cõmõ weale? Neuer was there Prynce, that toke lyke paynes for the safegard of his dominalte. Neuer was there father, that so greatly watched for ỳ healthe of his sonne, as he doth for ours. To moche ingrate, vngẽtle & vnthãckefull is he, that doth not recognise and knowledge the vnmeasurable kyndenes of this moost excellent Prynce. If this title Pater Pãtriæ might lawfully at any time be ascribed vnto any tempozall rulare, certes to our moste victorious Prynce it is moost of all due & conuenient. For he is a very ryght & true father to this our countrey of Englande, as his moste godly actes and bountyous entrepzises do manifestly shew euery day more and more. We read that Augustus ỳ Emperour, whẽ he had both garnished very pleasantly and fortressed very strõgely the Citie of Rome, so ỳ so moche as lay in hys power he had made it safe & sure agaynst al assaultes and inuasiõs of ennemies for many yeares after his time, was wonte to reioyce of his acte to say, Romã lateritiam accepi marmoreã, relinquo. That is to say, I toke Rome made of tyles, but I leaue it of marble How much

Psal. xix.

Whither armoures of warre are to be neglected

Esaie. xxxii. The dutye of Prynces in martiall affaires.

The dutye of subiectes in tyme of warres.

Englãd fortressed thorow the liberal and wise prouision of our kynge.

Augustus Cesar.

moze iustly maye oure mooſt bounteous kyng saye: I toke Englande made of tyles, but I leaue it of marble. If any Realme therfoze may re ioyse & repose theyr affiaunce in martial armours & al kynd of fozteres ses, ꝑ make vnto ꝑ safe pzeseruaciō ther of, surely we Englyſh mē haue most iust occasiō to gyue God thankes foz thē, seyng ꝑ we aboue all o ther nacions vnto our great consolacion and the vtter consternacion of our enemies are mooſt opulently enryched with them thozowe the godly pzouision and diuine pollecye of oure mooſt redoubted kynge. But what, shall we sye vnto them, as vnto an holy Anchoze and in uincible Bulwarke, whan ꝑ featre tumulte and cruel noyse of warres begynneth to ryse vp amonge vs and repose oure whole affiaunce in them? God fozbyd. Foz as weapōs apte foz warre are not to be neglec ted, and as all kynde of pollecies, that maye conserue ꝑ publique weale, are to be pzoued, so is not the trust of a chzisten man to be put in them, as though our safegarde oz delyuerauuce dyd depende on them. Foz the scripture sayth. A kyng shall not be saued by his owne great hooſt, nether shall a gyaunt he holpen in ꝑ abundaunces of his owne strēgth. &c. Notwithstandynge we must pzepare all thinges, and with a iusty and valeaunt courage go vnto the warres euen as though there were no hope of victory, but of oure owne strength only, yet must all our whole affiaunce be reposed in the myghtye strength of our Lozd God, and loke foz the victozy at his hand only, nothing doutyng but that he woyll fyght foz vs, and gyue vs the ouerhand of our enemies, if we en ter battell foz a iust and godly cause. Foz it is god only, ꝑ gyueth ouer theyr enemies into the handes of his people. It is God that fyghteth. we and all that euer we bzyng, are but instrumētes and means, wher by God subdueth oure aduersaires vnto vs, euen as bzead and meate are but meanes only, wherby God fedeth vs. It is God that is the vic tozious and triumphant champion, as Salomon sayethe, The hoꝛse is pzepared agaynst the day of battel, but the Lozde gyueth the victozye. Note that he sayethe, the Lozde gyueth the victozy.

Howe came it to passe that ꝑ Israelites gat the vpper hande of theyr enemies so ofte? By theyr owne valeastice? Na verely, but by ꝑ strengthe of Gods power. The Lozd thy God sayth Moses, shall go before the. He shall put awaye all these nacions in thy syghte, and ꝑ shalte possesse them. Go to it therfoze manfully, & take a good harte vnto you. Feare ye not, noz be not once adzad at the syght of thē, foz ꝑ Lozde thy God, he is thy captayne & gyde, & he woyll not leaue noz foxsake the Agē, how came it to passe, ꝑ one chased a thousand, and two put ten thousande to flyght, but that theyr God solde thē & the Lozde snarled them. Foz oure God is not as theyr GOD. Also in another place, Happy arte thou, O Israel, who is lyke vnto the? A people that arte saued by the Lozd. He is thy shylde & helper, he is the sweard of thy glozy. And thyne enemies shal hyde thēselues fro thē & thou shalte walke vpon theyr hygh hylles.

Note of mas tial armou res.

Pſal.xxxii.

Parke wel.

Prouer.xxi.

Deut.xxxi.

Deut.xxxii.

Deut. xxxiii.

How chaunsed it, that the noble captayne Josua had so many victo- Ioſue.x.

tious cõquestes ouer hys enemies: What sayth ỳ scripture. The Lo
God of Jsrael dyd fyghte for hym. But let vs heare what God sayd
Iosue.i. to hym, Aryse and go ouer this Jordane, thou and all the people
the into the land, which J shall giue to the childzen of Jsrael. Ev
Iosue.xi. ces that ỳ soles of your feete shal tread vpõ, wyl J giue you. Agayn
not afrayd of thẽ, for to morowe about this time wyl J deliuer all
enemies slayne in the sight of Jsrael, and thou shalte hough theyr
Iudicum.i. ses, & burne theyr charettes wyth fyre.

Moreouer after the death of Josua, the thyldren of Jsrael aske
Lorde, who should go vp fyrst vnto ỳ Cananites to fight agaynst
The Lorde aunswered, Juda shall go vp, beholde J haue delivered
lande into his handes: Marke that it is sayd. ỳ Lorde delyuered ỳ
Iudic.iii. into his handes. So that it is God that gyueth the victory. who
vi.vii.viii. the victory of theyr enemies vnto the Jsraelites, whã Othoniel,
xi.xv. Sangar, Debora, Barach, Gedeb, Jepte, Samson. &c. reygned
Lorde only, as it appeareth by the histories. How wõderfull is
Gedeon. ry of Gedeõ, as J may let passe ỳ other & no lesse manifest & euden
shew, ỳ God alone gyueth the victory & not the strẽgth and polecy
any man, be it neuer so valeaũt and subtile. The Madianites
Madianites. came to fyghte agaynst Gedeõ and his company, had in theyr arm
hondred & fyue and thyrty thousãd valeaũt men, which laye along
valey lyke gresshoppers in multitude & theyr camels were witho
ber, euen as the sande by ỳ seaside. Gedeon bryngeth only with
cõpany of two & thyrty thousande, and yet of these God commaũd
hym to put away all excepte thre hõdred. His wordes wer these:
people that are wyth the, are to many for me to gyue the Madia
into theyr hãdes, lest Jsrael make theyr boast vnto my dishonour,
saye, our owne hand hath saued vs. And whan there were of Ged
company xxii. M. departed, so that there abode wt hym only ten th
sande, God sayde once agayne vnto hym, the people are yet to many.
The conclusion was, that all went theyr waye besydes thre hondr
by them only thorowe his myghty power dyd God gyue the M
anites into Gedeons hãdes, so ỳ of them that were slayne of the M
anites, were an hondred and twenty thousand men that drewe
des, O wonderfull victory. O the mighty & stretched out hand o
Deut.xxxiii. O the valeaunce of this our Lorde God, which is almyghty and ha
puyssaunce to defende and saue his seruauntes. Here se we this to
Asa. true ỳ one shall chase away a thousand, & that two shall put ten th
ii.Par.xiiii. sand to fyghte. Hereto pertayneth the sayeng of kyng Asa, which
ed to God on this mãner. O Lorde it is all one with the, whither th
helpest in few or in many. Helpe vs o Lorde our God. For we hau
oure whole affiaũce and trust in the and in thy name be come ag
this multitude. Thou arte ỳ Lorde oure God, let no man therfore p
uayle agaynst the. And accordynge to hys prayer God gaue hym ỳ
tory and made the blacke Moores to flye and so were destroyed.

fu

Furthermore who gaue Iosaphat the victory ouer the Moabites and Ammonites, but God alone? Dyd not he in his prayer speake on thys manner vnto God? In vs, oh Lord there is not so great strength, ỹ we maye be able to resist this great cõpany, that commethe agaynste vs. But whan we knowe not what to do, than haue we none other refuge nor succour, but only to lyft vp our eyes to the. God therfore streyghtwayes stored vp Jaziel the sonne of Zacharias, whiche sayd, Herken al Juda, & ye that dwell in Jerusalẽ, & thou kyng Iosaphat also, thus saythe the Lorde vnto you. Be not a feard nor faynte harted by the reason of this great multitude. For the warre is not yours, but Gods. It shall not be you that shall fyght, only steppe ye forth boldly, and stande to it lyke men, and ye shal se the helpe of ỹ Lorde vpon you. O ye of Juda & Jerusalem feare ye not, nor let not your hartes fayle you To morow ye shal go forth agaynst them, & the Lorde shall be wyth you. The kyng hym selfe also sayd whan they went forth vnto battell, Beleue in the Lorde your God, and so shall ye be without al ieopardy. Beleue his Prophetes, & al thynges shall be prosperous vnto you. And accordyng to all these thynges aforsayde came it to passe, so ỹ Iosaphat & his cõpany returned home with a glorious victory, thorowe ỹ mayne & puysaunt power of God. Not withstandynge when Iosaphat afterwarde ioyned frendshyp wythe Ochozias kyng of Israel, which was a wicked doer, and coupled hym selfe with hym to make shyppes to go into Tharsis for golde, and semed by this means both to haue his mynde estraunged from God, and hys affiaũce reposed in mortal amite, God deceaued him of his purpose, brought hys enterprises vnto none effecte, so that hys shyppes were broken on suche sorte, that they were not able to go vnto Tharsis. What shall I speake of the noble and triumphante victories, whiche God gaue to Ezechias, Judith, Esdras, Judas Machabeus, Jonathas, Symon. &c.

Iosaphat.

The prayer of Iosaphat.

ii. Para. xx.

Thus se we that it is God ỹ fighteth for his people, subduethe theyr enemies, and giueth them the victory, & that bythout his ayde, helpe & socour, all is but vayne & frustrate, what so euer man inuenteth of hys owne carnal brayne, seme it neuer so politike and wyse. Cursed be he, sayth Jeremy, ỹ maketh flesh his arme, & whose harte departeth from the Lorde. But blyssed is that man that trusteth in the Lorde, & whose hope the Lorde hym selfe is. For he shall be as tree that is planted by the water syde, whiche spreadethe oute the roote vnto moysteries, so that he neadethe not to feare whan the heate commethe, and hys leaues shall be grene. &c. Wo be vnto them, sayth the Prophet Esaye, that go downe into Egypt for helpe and trust in horses, & confort them selues in charettes because they be many, and in horse mẽ, because they be mighty and strong, and haue not put theyr confidẽce and trust in the holy one of Israel. Agayne, what presumpciõ is this that ỹ trustest vnto? Or by what counsel or strength doste thou determyne to go to warre? vp on whome doste ỹ trust, seynge ỹ rasteſt thy selfe of frõ me? Lo, thou

Ierem. xvii.

Psal. i.

Esa. xxxi.

Esa. xxxvi.

Esa.xxxiii. putteſt thy truſt in a broke ſtaffe of rede, I meane Egipt, which he that leaneth vpō, it goeth into his hande & ſhutteth hym thorow. The Lo is our captayne, ỹ Lorde is our law gyuer, the Lorde is our kynge, he it is that ſhal ſaue vs. For he gyueth ſtrengthe to ỹ wery one, & powe

Eſaye.xl. vnto the faynt. Chyldren are wery & faynte, & the ſtrongeſt men fall lyke weakelynges, but they ỹ truſte in ỹ Lorde, ſhall be endewed with ſtrengthe. They ſhall haue wynges lyke Aegles, they ſhall renne & not faull, they ſhall walke & not be wery Feare not, ſaythe God, for I am

Eſaye.xli. the. Turne not once backe for I am thy God. I haue made the ſtrō I haue holpen the, & the right hand of my ryghteous one hath tak Behold all they ſhall be confounded & aſhamed, that fyght agaynſt Yea they ſhalbe, as though they were not, & the men ſhall peryſh, that

Eſaye.xlv. once ſpeake agaynſt the. &c. I wyl go before the, & bryng down ỹ pryde & arrogāt of the earthe. The braſē dores wyl I breake & burſt the yron barres. And I wyll gyue the, ỹ hyd treaſures, & the thynge whiche ſecretly kepte, that thou mayſt know that I am ỹ Lorde. The righ

Pſal.xxxvi. teous ſhall peryſh at one clappe, as Dauid ſayth, & the remnaunte of the vngodly ſhal vtterly be deſtroyed, but the health of the ryghteous is of the Lord, & he is theyr defēder in the tyme of trouble. The Lorde ſhal healpe them & delyuer them, he ſhal ſet them free from the wyck

Pſal.xxxi. yea he ſhal ſaue thē in dede, becauſe they haue putte theyr truſt in hym. Agayn, the Lord is my lyghte & my health, whome then ſhall I feare The Lord is ỹ defender of my lyfe, for whome than ſhall I be afrayd whā the wycked came vnto me for to eate my fleſh, they that wrought me any wo, & were myne enemies, ſtōbled & fel, ſo that now although an hooſt of mē were layd agaynſte me, yet ſhal not my hart be afrayd And though there roſe vp warre agaynſt me, yet wyll I put my truſt

Pſal.cx. in hym. God hymſelfe alſo ſayth by the Pſalmographe, for aſmoche as he hath truſted in me, I wyl deliuer hym, yea I wyl defēd hym, for he hath knowē my name. He cryed vnto me, & I wyl ſauourably heare hym. I am wyth hym in tribulaciō I wyll delyuer hym & glorify hym. I wyll replenyſhe hym withe longe lyfe, and at the laſt I wyll ſhew hym my ſauyng health. All the ſcriptures heretofore reherſed declare euidently that God alone is the myghtye helper, and that he only is he whiche gyueth the victory of theyr enemies to his people, that is, to ſo many as beleue and truſt in hym, and that withoute hym all humayne induſtry, labour wyt, conueyaunce, pollecy. &c. are of nons effecte, yea rather hurteth than profytteh, hyndereth then furdereth, deſtroyeth than ſauethe. Bleſſed is that lande, whiche hath God theyr mercyfull Lorde and puyſſaunt defender. For they ſhall proſper in all thinges and what ſoeuer they ſhall take in hande, ſhall vndoubtedly come to good effecte, neyther ſhall any man be he neuer of ſo great hablenes myghte, ſtrength, puiſſaunce and power, be able to do them any hurte

Rom.viii. If GOD be on oure ſyde, who is able to preuayle agaynſte vs, ſaith the holye Apoſtle S. Paule ſayeth? But it wyll be demaunded yet

aduentur

aduenture, how God maye be made so mercyfull, that he wyll gyue vs
ꝑ victory of our enemies. I aunswere by oure vnfayned conuersion frō
wickednes vnto true godlynes. We heard before that al ꝑ plages that
God casteth vpon vs, whyther they be battel, honger, pestilence or any
other, chaunse vnto vs for our synfull & abhominable lyuyng, wher wᵗ
God is so greatly prouoked vnto anger: Agayne, that he wyl not ceasé
thus to plage vs, if he loueth vs, vntyl we earnestly repēt & studiously
amende our lyfe. If he seeth, ꝑ none amendoment wyll followe his cor-
rection, yet wyll he go forth styl to punyshe vs, & neuer ceasé vntyll he
hath rooted vs & our memory oute of the earth, because his holy name
may be no more blasphemed among the Hethen thorow our wycked-
nes and abomination. Your mysdedes sayth Esay, haue seperated you
frō your God, & your synnes haue hyddē his face from you, ꝑ he should
not heare you. For your hādes are defyled wyth bloud & your fyngers
with vnrigtheousnes. Your lyppes speake leasynges, & your tonge set
teth out wickednes. No man regardeth ryghteousnes, no mā iudgeth
truely. Euery man hopeth in vayne thynges, & imaginethe deceate, cō
ceaueth werynes & bryngeth forthe euel. They brede cockatrice egges,
& weaue the spyders webbe, who so euer eateth of theyr egges dyeth,
but if one treadeth vpō them, there cōmeth out a serpēt. Theyr webbe
maketh no cloth, nether can they couer thē wyth theyr labours. Theyr
dedes are ꝑ dedes of wickednes, & the worke of robbery is in theyr hā-
des. Theyr feete runne vnto euell, & they make haste to shed innocent
bloude. Theyr councels are wycked councelles, harme & destrucciō are
in theyr wayes, but ꝑ way of peace they know not. &c. And a lytle af-
ter, our offēses are many before ꝑ, O Lord, & our synnes testify against
vs, yea we must nedes confesse that we offende, and knowledge ꝑ we
do amysse, namely trangresse & dissemble agaynst the Lorde, and fault,
awaye from our God, vsyng pryuyptuous & traytorous imaginacions,
& castyng false matters in our hartes. For equite is gone abyde, and
ryghteousnes stondethe a farre of. Trueth is fallen downe in ꝑ strete,
& that thyng that is playne & open, maye not be shewed. Yea truethe
is layde in prison, & he that refrayneth hym selfe from euel, must be
spoyled. When the Lorde sawe this, it displeased hym sore, ꝑ there was
no where any equite. He saw also ꝑ there was no man, whiche had pi-
tie therof, or was greued at it. And he belde hym vp by hys owne po-
wer, & cleued to his owne ryghteousnes. He put righteousnes on him
for a brest plate & set ꝑ helmet of helth vpō his head. He put on wrath
in stede of clothyng, & toke gelosy about him in stede of a cloke, lyke as
whā a man goeth forth wrothfully to recōpence his enemies, & to be re
uenged of hys aduersaries, namely ꝑ he myght recompens & reward ꝑ
hādes, wherthorow ꝑ name of the Lord myght be feared from ꝑ rising
of ꝑsonne to the goyng downe of the sonne. For he shal come as a vio-
lent water streame, whiche the wynd of the Lorde hath moued.

By what means God maye gyue vs the victory.

Esaye. lix.

The Prophet describeth the māner of this worlde.

Ephe. vi. i. Thess. v.

Hytherto haue I rehearsed the wordes of the Prophet Esay, wher-

of we learne, ẏ our wickednes is ẏ cause of Gods wrathe toward vs, not withstādyng if we cease from our iniquite, God wyl surely forget vs, turne awaye his wratheful displeasure, pardōne our synful iniquite, forgyue our wycked lyuyng, wype awaye our vncleānes, and be our myghty shielde & defēder agaīst al our euemies, as he sayth in another place, youre hādes are ful of bloud. Notwithstādyng wash you, make ye clene, put awaye your euell thoughtes out of my syght, cease to do euil, learne to do wel, seke iudgemēt, helpe ẏ poore oppressed, defende ẏ fatherles, defend ẏ wydow & come on your waye, & reproue me, sayth ẏ Lord. If your synnes be as red as scarlet, yet shal they be made as whyte as snow. And if they were like purple, yet shal they be like white woll. Yea yf ye wyl be cōtēted & heare me, ye shal eate ẏ good fruytes of ẏ earth. If ye wyl not but prouoke me vnto wrath, ye shal be deuoured with ẏ swerd, for thus hath ẏ Lorde promysed with hys owne mouth. It is cōmonly sayd, sayth God by ẏ Prophet Hieremy, if a man putteth away his wyfe, & she goeth from hym, and marryeth another husbonde, shal he resorte any more vnto her? Is not ẏ woman than defyled & vncleane? But as for the thou hast played the harlot wt many louers, yet turne agayn to me, sayth the Lord, and I wyll receaue the. Thou shrynckynge Israel turne agayne, sayth the Lorde, and I wyl not turne awaye my face frō you, for I am mercifull, sayth the Lorde, & I wyl not be angry for euermore. Thus se we ẏ though God doth plage vs for oure wyckednes, yet if we repent & amende our synfull lyuynge, he wyll haue mercy vpō vs, & turne awaye his anger from vs. For the Lordes hāde is not so shortened, that it can not healpe, neither is his eare so stopped, that it maye not heare. To obtayne therfore his fauour, that he maye fyght for vs, & get vs the victory ouer our aduersaries, the only & moost nexte waye is to redresse our noughty mānes, to walke in the pathwayes of his holy commaundementes & to do, which he wylleth vs to do. So may we be sure thorow his diuine sufferaunce to subdue all our enemies, as he hymselfe testifieth, sayeng: If ye walke in my commaūdementes, and kepe my preceptes, ye shal pursue your enemies, & they shall fal before you. Fyue of you shall chase an hondred straūgers, and an hondred of you shall put to flyght ten thousande. But if ye wyll not heare me, but despyse all my commaundementes, I wyll set my face against you, & ye shall fall before your enemies, & ye shalbe subdued to them that hate you, yea ye shall flye, whan no man pursueth after you. For if we enter battell with our aduersaires, & yet be polluted wyth synne, surely, God wyll nether fyght for vs, nor yet with vs. God is not the captayne of wicked & noughtye people. He fighteth not for thē ẏ embrace iniquite, but for suche as seake after true godlynes, pure innocēcy, & loue to walke in his moost holy commaundementes. To suche as are trāsgressours of his holy word, & yet dare presume to enter battell, & to loke for helpe at his hād, he sayth, se ẏ ye go not vp & that ye fyght not, for I am not among you, lest ye be plaged before your

Esaye.i.

Iere.iii.

Esaye.lix.

Leuiti.xxvi.

Nume.xiiii.
Deut.i.

pour enemyes. If such fight, it shall chaunse vnto them, as it dyd vnto ỳ Israelites, which whā they had greuously offended God and disobeyd hym would contrary to the commaundement of God take vpon thē to fyght agaīst ỳ Ammonites, but for theyr disobediēce, notwithstāding theyr myghty valeaūce & politeyke wisdome in martial affaires, they were chased away, slain, hewed, and greuously slayne. So shall it chaunse to the wycked and vngodly.

Iosue had a manifest promyse made to hym of God, that he should subdue the Cananites, and enioy theyr land peaceably, and that therefore he neded not to feār for to fight againſt thē, yet notwithstāding iosue at one time the feld, & his men were slain and put to flight for the sinne of one man, which contrary to the commaundement of God had taken of the excommunicate thinges. For the offence of hym alone coulde not the children of Israel stande before their enemies, for asmuche as God was not with them. If the syn of one mā deserued so great vengeaūce that for his offence onely many were slaine and put to flight, what shal we than say vnto that army, whiche is replete with al kind of sinne, as whoredome, fornicacion, adultry, theft, tyranny, shedding of innocente bloud, sweryng, glotony, dronkenship. &c. How is it possible for them to prosper? How can God be among them, to fighte for them, and to geue thē the victory? If we wil subdue our enemyes, we must seke al meneg possible to haue God on our syde. We maye not onely prouide, that we scoure of the rust of our harnes that it be cleane, but that we also putte out of our brestes the rusty and filthy synnes, that haue cankred oure soules so long, and so become pure and cleane. For what is the cause ỳ our battels do but litle prosper many tymes, but only that we be synful and God is angry vnto vs? Could ỳ Herolyke tyraunt the greate Turke haue subdued so much of Christendome, if we had lyued accordynge to our profession? Na verely, our synnes haue gotten hym so many victoryes. Our wickednes hath made vs captiue and thraull to hys tyrāny. Let vs loke what sin reigneth among vs, and let vs vtterly wipe that out, so shal we prosper against the violence of our enemies.

Iosue vii.

A good lesō

It was not wout a cause, that God, after Acam the sonne of Carmi, of whom I spake before, had trāsgressed his holy precept by takyng of the excōmunicate goods, cōmaunded Iosue, ỳ he shuld sanctify the people, and bid them sanctify thē selues before they went any more to battell & kil him, which had so transgressed agaynst the Lord. For whan ỳ was done, they prospered triūphantli euer after in al their warres, and God gaue their enemies into their handes, and they enioyed the lande in peasable possession. Although this sāctifying of the Israelites did consist in external ceremonies, as in washing, purging & clensyng thē from the filthines of both their bodyes and garmentes, & in abstaining from the cōpany of their wiues, yet shadoweth it to vs also our maner of sācrifyig, which is spiritual. It requireth of vs ỳ we shuld purge our selues of al iniquite, wash away ỳ filthines of our harts, & put frō vs al carnal

How we ought to sanctify our selues.

" concupiſcences and fleſhly luſtes, ſo that we may be cleane both in body
" and ſoule, & be founde worthy to haue God our captayne. They ſhall
" ſanctify themſelues, are fit to go vnto the war of the Lord. God gaue a
Deu. xxiii. " commaundement to the Iſraelites and ſaid, whan thou goeſt out with
" the hoſt agaynſt thyne enemyes, kepe thee from all wyckednes, for the
" Lord is among you. If there be any man that is vncleane by the reaſon
" of vnclennes, that chaunſeth hym by nyght, let hym go out of the hoſt,
" and not come in agayne vntil he haue waſhed hymſelfe with water be-
" fore the euen: and than whan the ſonne is downe, let hym come into the
" hoſt agayne. Thou ſhalt haue a place wythout the hoſt whither thou
" ſhalt reſort to, and thou ſhalt haue a ſharpe poynt at the end of thy wea-
" pon, and whan thou wylt eaſe thy ſelf, dygge therwyth and turne and
" couer that, which is departed from thee. For the Lord thy God walk-
" keth in thine hoſt to ryd thee, and to ſet thyne enemyes beefore thee.
" Let thyne hoſt therfore be pure, that he ſe no vncleane thyng amōg you
" and turne from you. Here God commaundeth that the hoſt ſhuld kepe
Note well. themſelues free from al wyckednes. The cauſe is this. For the Lord is
among you, ſaieth he. God is pure, therfore muſt that hoſt be pure, that
commeth to battel in hys name. God is without all ſyn therfore muſt
hys warryours deteſt nothyng more than ſynfull wyckedneſſe. God lo-
ueth the workes of darkenes, therfore muſt hys Souldiours abhorre the
workes of darkneſſe, and haue a pleaſure to walke as the chyldren of
lyght. Agayne, he declareth how pure and free from all vnclennes the
hoſt ought to be, ſeeing he would haue them ſo cleane & honeſte in thoſe
thynges that chaunſe naturallye. If God cānot abyde the pollucyon
whiche chaunſe in the night tyme, how much leſſe can he awaye with
whordome and adultry? If God will haue ſuch purite ſhewed in thoſe
which corporall neceſſite compelleth vs to do, is it to be thought that he
will admit any thing, ỹ is done contrary to hys commaundement, as
theft, tyranny, ſwearyng, dronkeſhip, glotony quarellyng &c? God wal-
keth in the hoſt of hys ſeruaunts, therfore ought they to be pure and ho-
ly from al vncleānes, leaſt God turneth from thē, and ſo altogether go to
hauocke. But alas it chaunceth contrary vnto vs now a dayes. For whē
they ỹ profeſſe Chryſte, ſhoulde go vnto the warres, they prepare them-
ſelues after a more wycked maner, than ỹ Heathen do. For ỹ Heathen
How the Heathen pre pare them- ſelues vnto battell. come ſoberly together, conſulte ſagely of thynges ỹ ſhal moſt auaunce the
proſperous ſtate of ỹ publique weale, ſet al thynges in a goodly ſtay in
their Realme, appoint certayn wiſe and prudēt rulers to gouerne their
landes in the meane ſeaſō, exhort ſo many as tary at home to liue well,
and vnto all inſtance and harty meanes to pray vnto the Gods for them,
that they may haue fortunate ſucceſſe in their warres & returne home
agayn as noble cōquerours wyth victorious triumph. This done they
prepare themſelues ſoberly and prudently vnto the warres, euer hauing
reſpect to an honeſt and innocēt manner of liuing, that they ỹ gods in
no meanes may be diſpleaſed with thē, & diligently callyng on ỹ name

of their gods both day & night for helpe & strēgth against their enemies Thus go they vnto ỳ battell, as men ready to geue their lyues for the helth & safegard of their cōtrey, being desirous of nothing but only to defend their Empyre, and to enlarge the boundes and lymites therof.

How Christen men prepare themselues vnto the warres, it is more open than it nede here to bee expressed. As I maye speake nothyng of such as go with an euel wil vnto the battel, what a nomber goeth ther only to picke, steale, robbe, and that they may come home agayne well laden wyth spoyles and robberyes: How lytle respect haue they vnto the conseruacion and defence of their natiue country, so that their purses may be wel enfarsed, laden and stuffed: what dising, carding, and al kinde of volupteous riot is vsed among them: what drynkyng, gulyng, quaffyng & superfluous banketing do they vse: what manacing, brawlyng, chydyng, and fyghtyng is heard and sene daily among the: what whoredome is there committed among them: what mayde escapeth vndefloured? What wife departeth vnpolluted, as I may ad no thyng here vnto? what abhominable swearyng is vsed amonge them? How is God rent and torne among them by vnlawfull othes? How desirous are they to shed bloud, and to make hauocke of al together? The capacite of wolues, the violence of Lyons, the fearsenes of tigres, is no thyng in comparyson of their furious and cruel tyrāny, and yet do many of them this, not for the safegarde of their countrey (for so myghte it seme the more tollerable) but for to satisfy their bocherlyke affectes, to boast another day, of how many men they haue bene the death, and to bryng home ỳ mo prayes, ỳ they may liue the fatter euer after for those spoyles and stollen goods.

How christē men prepare them selues vnto battel.

The wickednes of Soudiours in ỳ warres.

As concernyng the inuocacion and callyng on the name of God, it is so farre oute of remembraunce, ỳ many of them do not so much as once thynke or dreame of it. How is it possible, that these warres should prosper, where there is no regarde of God, no respect to honeste, no desire of mutual concorde, no endeuour employed to make God merceful vnto vs? Surely these warryours had nede to sanctify themselues, or els they be not defenders but destroyers of the common weale, for ỳ safegarde wherof they wyl seme to fyght. For be their valeaunce & myghte neuer so strong, yet can they not prosper, if God blesse not their labours as we heard before. It is therfore expedient, that they which shall prepare themselues vnto battell, and offer their liues for ỳ wealth of their countree, sanctyfy themselues, I meane, expurge and put away all vnclennes, and wycked behauoure both of body and mynde, & so appointe themselues in euery condicion, as though the tyme were come, ỳ euen now they should depart out of thys worlde, and render an accomptes of their life here spent. They may not go vnto the warres, as Tyrants whose hartes imagyne myschyefe, whose mouthes breath manslaughter, whose wordes boste Lyonlyke crudelite, whose handes desire to be embrued wyth bloude, whose feete are swyfte to runne vnto euyll,

How ỳ soudiors ought to prepare themselues vnto battel.

whose

whose dedes bryng to passe final destruction, but as charitable persons whiche (if the loue of their countrye did not prouoke them vnto it, for whose wealth euen by the commaundement of God and the law of nature they are bounde to geue their lyues) would by no meanes breake the bondes of Chrysten amite with no man, but rather suffer muche iniury, than they would be once at displeasure wyth any man. But in as much as they are fyrst prouoked yea and that vnworthely, seyng also it is no priuate iniury, but a comunon wrong to inuade any Realme, and to disturbe the inhabitauntes thereof, therefore they come nowe in the name of God vnto battel, not for their owen cause, but for the conseruacion of the publique weale, that they enioying peace and tranquilite for euer after, may the more freely prayse God, and lyue accordynge to his most holy worde. Moreouer all the tyme of the warres it shalbe necessary, that they kepe themselues so pure as they can, & by no meanes haue any felowshyp with the vnfruteful workes of darkenes, but apply themselues vnto the frutes of the spirite that they may remayne in the fauoure of God, and haue hym their mighty captayne.

Clennes of lyfe.

Readyng of the holy Scriptures.

Let them that can reade whan they haue conuenient leasure, reade the holy Scriptures, chefely such historyes as declare the omnipotency and almighty power of God, which he hath shewed to hys seruauntes in tymes past by geuing them the victory ouer their enemies, and let them conceaue a sure fayth in their hartes therof, and nothyng doubte, but that he wyl be ỳ same puissaunt Lord to them, if they walke accordyng to his word, that he in times past was to the other. For he is yet a Lord of ỳ same puissaunce and strength. Let them that cannot reade, harken to them ỳ do reade, and geue vndoubted and earnest fayth therevnto. It woulde helpe muche vnto true godlynes for to haue faythfull preachers also amonge the souldioures in the tyme of warres, whiche myght declare vnto thē the feare of God, exhort thē vnto vertue, move them vnto the true confydence in gods helpe, encourage thē manfully to fyght, when tyme requireth, and shewe thē how honest and godly a thyng it is to ieoparde their life for the welth of their country, which of all deathes the very Ethnyckes recounted most glorious, & of hyghest renowne. It is also very necessary, ỳ the souldiour geue themselues wholy to feruent prayer, and desier the helpe of God with most humble supplicacions, ỳ he wil be their mighty shielde and defence, but chefely when the tyme cōmeth, that they must enter battell with their enemies. Let them than with one minde cal vpon God, desyre hys helpe, and praye that for hys mercyes sake he wyl strengthen them, yea fyghte for them, be their captayne, and geue them the victory of their aduersaryes, that they returnyng home agayne lyke valeaunt conquerours, maye geue perpetuall prayses to hys moste blessed and holy name. Thys done, let them go fyghte valeauntely, hauyng theyr whole affiaunte reposed in God alone, and in his mightye helpe. Yet let them so fyghte, as though the victory dyd onely depende of their owne strengthes wittes and policies

Preachers among the Souldiours

Feruente prayer.

&

leeyes. Let them not dispayre, but take a good hart vnto them, beeyng perfectely perswaded that God is on theyr syde, and wyll surely helpe them. But if they should dye, seyng that theyr cause is lawfull, iust and ryghteous, seyng also they fyght not for their owne priuate commodite, but for the wealth of an whole Realme, let thē not doubte, but that their death is precious in the syght of God, & therfore they may be sure for thys mortall lyfe to receaue a lyfe of immortalitie full of eternall ioy and glory. Therfore let them not once feare, but step vnto it with a lusty and valeaunt courage, come theyr lyfe, or come their death. Thus much haue I spoken concernyng the Souldiours and them that shall fyght for the safegarde of the country, that they may know how to behaue themselues that God maye be on their syde, and returne home agayne with a glorious and triumphāt victory. Nowe it remayneth to shewe howe they shall behaue themselues that remayneth and tary at home, least the valeaunce and godly behauoure of the Souldiours do not profyt so muche, as oure wycked and dissolute maner of liuinge should hynder and hurte. For howe can God be in our armye & fyghte for vs, if we be wycked and vngodly? If we therfore will haue prosperous successe in our warres, we must fyrst so lay asyde all vngodlinesse, that there may appeare nothing in vs, wherby God may be displeased. For God wil only fight for them, that are pure, cleane, faythfull, charytable, modest, merciful, benigne, honest, louers of their cōtrey, haters of discorde, sekers of peace, mainteners of amite. &c. The other he refuseth, and knowledgeth them not for hys people, neyther will he fyghte for them. We must therfore repent vs of our olde wicked maners, take vpon vs a new lyfe, if we wyl haue God on our syde in the battell. Let euery man consider his faulte, wherin he knoweth himselfe giltie, and quickely put it away from hym. Let no man be quicke sighted in other mens faultes, and stonne blynde in his own. Let al men seke how they may best please God.

Psal. lxv.

How they ought to behaue themselues that tary at home.

For whom god fighteth

For the strongest Bulwarke and most inuincible fortresse that can be made for the safegard of the cōtrey, is to lyue wel. If any domage chaunceth to the countrey, oure wyckednes is cause therof. And as I may speake my mynd frely, certes it doeth muche greue me, to beholde the iniquite of the world, and to see howe vertue is set asyde, I had almost sayed, set at nought. What shal I speake of the familiare communication and dayly talke, that is vsed among the Chrystyans: what other thyng do we heare in them than cursynges, bannynges, backebytynges, blasphemies, euell reportes, wantō wordes, ydle tales, vnclene communication. &c. Of their thoughtes God shal iudge, but theyr dedes are so manifest, that euery man may easly iudge the tre by the fruit and the Lyon by hys pawes. Howe lytle do many ciuile magystrates regarde the publique affayres of the comminalte, so that theyr purses maye bee enryched, and they lyue in all wealth and pleasure? howe lytle doe many lawers tender the pytyfull complaint and righteous

Familiare cōmunicatiō

Ciuile magistrates.

Lawers.

teous cause of the poore oppressed? How like gaping wolues doe many of them inhiate and gape after wycked mammon, so ỹ whosoeuer bringeth most mony, is most allowed, and hath the law most on hys syde, in what soeuer case the matter standeth, be it righte or wronge? How long also do they suffer the cause committed vnto them to hange in the lawe, before any iugdement can be geuen, or fynall determination had and all to poll and pill the poore men, and vtterly to empouerysshe the, so that through their deceatful crafte and couetous mynde, the symple people are beggered, their wiues and children brought vnto extreme misery, and set in such case, that they are neuer after able to helpe themselues nor their neighboures, nor yet to profit ỹ publique weale of their country. O gapyng wolfes. O rampyng Lyons. O insaciable dogges

Marchantes

O craftye foxes. What crafte, deceate, subtilite, and falshode vse marchauntes in bying and sellyng? How reioyse they, whan they haue begyled their Christen brother? What a sport haue they, to deceaue a symple hob and playne felowe of the countrey? How fayre do they speake to hys face, and loute hym behynde hys backe? How false and sleyghye wares do they vtter for true and good? The other men of all occupa-

Men of occupacion.

ons vse lyke crafte and subtilite. Fewe walke vpryghtly. All geue their mynde to couetousnesse. No man studieth to serue the publique weale wyth their science, as they are bounde to do. All seke their owne profit

Philip. ii.

and not that whiche is Jesus Chrystes. Where is the Chrysten charite become, which seketh not her owne? Let no man seke hys owne, sayth S. Paule, but the profyt of other.

1. Cor. xiii.

Gentel men

How do many Gentell men not onely get into their handes other mens landes and tenementes, that they may lyue like Lordes alone in a towne, and yet keping slender houses and hongry hospitalite, but also after suche sort let out theyr landes to other, yea and that for so high a pryce, as they were neuer wont to be in tymes past, insomuche that they which hyre them, are vtterly beggered and redacte to extreme pouerte? By thys meanes is the galante pompe and lasciuious pleasures of Gentyll men mayntened, but the poore fermers are greatly empouerysshed, hospitalite is decayed, releuyng of the poore people is vtterly layed aside, the common wealth is miserably oppressed, penury, scarcenes and dearth of all thinges is brought into the Realme. Fewe are able to helpe theyr Prynce, whan nede requireth. No man is able to bryng forth hys chylde vnto learnyng, whereby it is come to passe, that fatte blynde ignorancy, and rude Chaos of barbarous and rusticall manners reygne now in the world vniuersally. These thynges desyre a reformation. God graunt it may come to passe shortely. What shall I speake of ouretayne rytche and gredy cormorauntes, those locustes and caterpyllers of the common weale, which, whan they haue plenty of grayne and aboundaunce therof reigne among ỹ people, are greately greued therat, and do not only not sel their own corne to mayntayne the commodite of ỹ poore but also bie other mens grayne, & horde it vp, vntil they haue

Horders vp of grayne.

made a great dearth, and than, ſcarſenes of corne beyng in euery place, bying they forth theyr grayne & ſel it vnto the vttet empouerſhment & extreme vndoynge of the poore comminalte. O cruell murtheres and vn merciſull bloudſoupers. The wyſe man ſayth, the bread of the nedy is the lyfe of the poore, he that defraudeth hym of it is a manſleare. Sa- lomon alſo ſayth, who ſo hoordeth vp his corne, ſhall be curſed amō- ge the people, but bleſſynge ſhall lyghten vpon theyr heades, that ſel it. How can theſe deuouring caterpyllers than eſcape the vengeaunce of God, that hangeth ouer theyr heades, ſeynge they eſteme more theyr owne priuate lythly lucre thā the welth of ſo great a multitude? God mought once quenche theyr outrageous inſatiable thyrſt of couetouſ- nes, and gyue them grace to vſe his giftes vnto theyr profyt of the Chri- ſten people. As touchyng the common byers and ſellers and bargain makers, what falſe ſweryng, crafty iuglyng and deceatſull gyle do they vſe amonge them, that they maye begyle theyr chriſten brothers? How lytle is this commaundement of S. Paule obſerued amōg thē? Let no man go to farre and defraud his brother in bargainyng, for the Lorde is a benger of all ſuche thynges. Doth not he thynke hym ſel- ſe mooſt wyſe, that can mooſt deceaſe his neyghbour? Here is a won- derfull charite and harty neyghbourhoode.

The cōmon byeres and ſellers.

i. Theſſ. iiii.

As I may come to the groſſer ſynnes what whoredom reygneth ther nowe a dayes? How lytle is honorable wedlocke eſtemed? How many wyncke, I wyll not ſay, laughe at the abhominable vncleanes, which not a fewe commytte at this tyme? Who careth though it be knowē, that he hath lyghen wythe an whore all nyght and ſo defyled hymſelfe, men haue ſo rubbed theyr forheades nowa dayes, and become paſt all ſhame, ſo lytle ponyſhment alſo is there appoynted for this fyl- thy abominacion? I would whoredome were not growne vp into ſuch boldnes, that it dare compare wyth holy matrimonye for pleaſaunt & eaſy lyuyng. I would ſtynckyng fornication were not ſo had in price, yt were preferred aboue honorable wedlocke. I would there were not, which, whā they haue wrought wickednes, glorye, reioyſe, and boaſte of it vnto the euell example of other. What ſhall I ſpeake of falſe wyt- nes bearers, which for a lytle mony or for hatred borne to warde ỳ par- tē, are redy ſtreyght wayes to gyue falſe euidence, yea & to beſwore alſo that it is true, whan nothynge is more falſe? So that by theyr vn- iuſt and falſe wytnes bearynge, the innocent is wrōgefully condēned, & the wycked hathe the vppermooſt hande. Thorowe ſuch is muche in nocēt bloud alſo oftentymes ſhed. O pitefull caſe. O lamētable chaūſe. Would God al falſe witnes bearers were handled accordyng to the cō- maundemēt of God, Deutronomy, the xix. Salomō ſayth, A falſe wit- nes ſhal not eſcaye vnponyſhed, and he that ſpeaketh lyes, ſhal peryſhe.

The wyckedhathe the vppermooſt hande.

Pro. ii.

False wytnes bearers.

Proner. xix.

I let paſſe manſlaughter, theſte, glotony, ſurfetyng, dronckeſhyp, dy- cyng, carding, quareling, with an whole ſee of euels mo, which as this

Malorum mare.

daye reygne in the worlde. Do not all these thynges prouoke God to anger, and make hym displeased wyth vs? Howe can God be on our army, and make the warres to prosper, seynge that they for whom we batte I is, are wicked and replete wyth all sytine and abhominacion? this our iniquitie must be redressed, if we wyl haue God merciful vnto vs, & blysse our endeuours in martiall affaires.

Spirituall vices.

But as I may leaue of to speake of grosse and corporall vices, and turne my communicacion vnto spirituall matters, what shall I say vnto the Idolatry, superstition, false worshyppynge of God, trust in ceremonies, trust in poppish pardons, gaddyng on pylgrymage, gyldyng of ymages, settyng vp of candelles, &c, whiche reygne yet in many places of the worlde? what a sorte of ydle monstruous sectes are there yet norysshed in many Realmes vnder the pretexte of holynes, which do nothyng but lyke gredy cormorauntes deuour the poore labours of other mennes handes? Moreouer howe slacke almost vniuersally are the curates and spirituall sheppardes to do theyr office? Howe negligent are they to fede christes flocke wyth the sincere gods word? How lytle do they esteme the soules of theyr parysheners (for whose saluacion oure Lorde Jesus Christe disdayned not to shed hys blysfed body broke & his precious bloud shed), so that they may deuoure the fat of the shepe, and gorgiously be clad with theyr wolle? Howe many of them dayly hunte, hawke, fyshe, and what not, after spirituall promocions, and whan they haue them, neglecte theyr office, absent from theyr benefices, commit theyr cure to suche vnlearned ministres, as canne stasely iudge bet wene A and B? what a nombre also of them come vnto theyr benefices, non per ostiū sed aliūde, yt is to say, not by the doore Christ, nor for any mynde or loue yt they haue to the glory of God, and the saluacon of christen mennes soules, but for the desire of fylthy lucre, for an esay lyuyng, for to be called master Parsonne, Vicare, M. Curate, M. Chaplē, &c? Howe lytyl liberalite do they shewe to theyr parysheners? Howe longe is theyr hande in receauyng, & howe in gyuynge? Howe wicked & abhominable is theyr lyuing? Howe vnferuent & litle feruent are theyr prayers? How rare & seldome are theyr studies in the holy scriptures, wherin they are bounde to be occupyed both day and nyght? Are these fytte prestes to stonde betwene the people & god to pacifye his wrath? Are these fyt prestes to make intercession for the synnes of the people? Are these fyt prestes to whom the flocke of our Lorde Jesus Christe should be commyted? Our Lord be merciful vnto vs. Undoubtedly there is greate scarsenes of sheppardes, whan it is come to this poynte that wolues muste haue the cure and charge of the shepe. I feare moche that if this great absurdite be not redressed shortly, yt flocke of Christ shall be miserably spoyled, rēt, torne and deuoured. God sēde vs once suche sheppardes, as maye fede his flocke wyth godly doctrine and vertuous lyuynge. Agayne, to whom is it vnknowen,

Idolatry.

Monstruous sectes.

Spirituall sheppardes.

Act. xx.

Ioan. x.

Psal. l.

what dissension reygneth among ꝑ Spiritualte & Temporalte, as they are called, now a dayes in many places? Seldome doth the one temporalte wel of ꝑ other. The laye man hateth the preste, the preste agayne hateth not in charite. The laye mā thynketh all ꝑ euer the preste hath, is to moche, seyng he taketh so lytle payne in settyng forth Gods word and in doynge hys duty. The preste agayn thynketh all to lytyll, though he maye dispende hondreds yearely, and do nought for it. Seyng this commaundemēt of GOD by his holy Apostle neuer be looked vpō is earnestly put in executiō? Qui nō laborat, non manducet. He ꝑ labou-reth not, aughte not for to eate. Certes vntyl ꝑ prestes be more seriously bent to loue God and his worde, to preache the Gospell of Christe, & to lyue accordyng to theyr office, they shall neuer be esteemed nor regarded among the people, but hated, contēned, and detested. Let the prestes re-member the sayenge of God the father by his Prophet, & take hede be-tymes: Seynge therfore thou haste refused knowlege, I wyl refuse ꝑ, so ꝑ thou shalt no more be my preest. Agayne by the Prophet Malachy, The lippes of a prest shal kepe knowledge, and at his mouth shal men require ꝑ lawe, for he is a messāger of the Lorde of hoostes. But as for you, O ye prestes, ye at gone clene out of the way, and haue caused ma-nyto be offended at the lawe. Ye haue broken the couenaunt of Leuy, sayth the Lord of hoostes. Therfore haue I made you to be despysed, & to be of no reputaciō among al the people, because ye haue not kept my wayes, but bene partiall in the law. Here may all men se why prestes are so lytle regarded at thys day, verely because they hate knowledge kepe not ꝑ wayes of our Lord God, nor endeuoure them selues to fede Christes flocke wyth gods moost blyssed worde. If they wyl therefore be had again in price & reuerēt estimaciō, as it is conuenyēt, let thē cast away theyr olde maners, shyne as the lyght of the worlde, sauour as salte of ꝑ earth, loue God and his word, preach Christes Gospel pure-ly, meditate in the law of the Lord both day and nyght, dissuade no mā from readyng the holy scriptures, exhorte all men vnto pure innocen-cy, and achysten state of lyuynge, & aboue all thynges be the very same vnto the people in dede, that they professe in worde. So shall they re-couer theyr olde dignite, and be had in hon our of all men. Yea so shall the lay men haue them in reuerence as true spirituall fathers, gyue thē double honoure, minister vnto them abundauns of all thynges, rece-ue them as an Aungel of God, yea as Christ Jesus himselfe, and be re-dy at all tymes euen to dygge out theyr eyes to do them pleasure, as Saynct Paule wryteth. Fur thermore nowe that the lyght of Gods word is come abroad among diuers nacions, how vnthanckefully is it receued? Howe many wynke and speare theyr eyes, because they wyll not se it? Howe many are obstinately blynde? What a nomber is there, that had rather walke styl in ꝑ darkenes of mens tradicions, thā in ꝑ glorious light of gods trueth? Yea I wolde there wer not, ꝑ perse-

Dissencion betwene the spiritualte & tempozalte.

ii. Thess. iii.

Oze. iiii.

Mala. iii.

Why prestes are so lytle regarded nowe a dayes.

Math. v.

Psal. i.

i. Tim. v.

Gala. v.

Despisers of Gods word.

Ioan.iii. ente this open berite of Gods woꝛd theyꝛ conſcience bearyng wyt
that they do euell, and cõdemnyng them foꝛ ſo doyng. This is the
demnacion, ſayth Chriſt, that lyght is come into the woꝛld, and
haue loued darckenes rather than lyght. Foꝛ theyꝛ woꝛkes were
Euery one that doth euell, hateth the lyght, nether cometh he
lyght, becauſe his woꝛkes ſhoulde not be reꝛproued. But he that
lieth the trueth, cometh vnto the lyght, that his woꝛkes may
cepued, that they are done by God. Another ſoꝛte of people

Holdeꝛs backe from the trueth of gods woꝛde. whyche receaue Gods woꝛde at the fyꝛſte entraunce very ioyfully
make muche of it, ſhewyng them ſelues ſo feruent, that they wyll
to be ready foꝛ to gyue theyꝛ lyues foꝛ it. But full ſoone is they
loue colde. Foꝛ whã they ſe that ẏ woꝛde of God fyghteth ſo manfully
ly wyth theyꝛ wycked lyuynge, and condemneth theyꝛ ambicion
couetouſnes, effeminate mãneꝛs, &c. thã are they weꝛy of it,
caſte it awaye, being lothe ẏ any man ſhoulde meddle wythe
do they contẽne the celeſtial Manna, & chooſe rather to be fed
greaſy fleſhe pottes of Egipte. Than fall they agayn vnto
blyndnes, ſo ẏ this cõmon ſaying may wel be verefyed of thẽ: The
is turned to his vomet agayne, and the ſowe that was waſhed, to
wallowyng in the myꝛe. Better had it bene foꝛ them not to haue
Proner.xii. ii. Pet.ii. wen the waye of ryghteouſnes, thã after they haue knowe it, to
from ẏ holy cõmaũdement gyuẽ to them. There be yet another ſoꝛte of
Goſpellers. people, which deſyꝛe to be called goſpellers & earneſt fauoueꝛs of
des woꝛde, pꝛomiſyng many thynges foꝛ the gloꝛye therof, and
Titum.i. theyꝛ conuerſacion are they no leſſe wycked, than the other be
feſſe that they knowe God, but wyth theyꝛ dedes they deny hym
abhominable and diſobedient, and vnto all good woꝛkes diſcom
Roma.ii. dable. Thoꝛowe theyꝛ iniquite the name of God is not gloꝛified,
blaſphemed and euell ſpoken of amonge the Hethen. Suche
Math.xxi. compared to that ſonne, whiche pꝛomyſed hys father, that he
woꝛke in his vyneyeaꝛde, and yet dyd not. But what do I? If I
go foꝛth to declare the abhominable wickednes that raygne
in ẏ woꝛlde vniuerſally, I ſhoulde neuer make an ende, though I
Pſal.xiii. an hondꝛed tonges and an hõdꝛed mouthes, as the Poet ſayth.
fallen out of the ryght way, they are all togither become vnpro
ther is none ẏ doth good, no not one. Where ſuch a wycked
home, though the Gouldiours be neuer ſo good and vertuous,
can God fyght foꝛ thẽ? If God had pleaſure in wyckednes, if God
Pſal.v. loue thẽ ẏ woꝛke iniquite, I wolde than thynche in dede, ẏ God
be in oure armye, and fyght foꝛ vs. But ſeyng that he hateth all
that woꝛke iniquitie, & deſtroyeth them that ſpeake lyes, & abhoꝛreth
ſuche as be deceatfull and deſyꝛous of bloudſhedynge, we maye
right well, that excepte we amende oure wycked maners, and
vs of our ſynfull lyuyng, we ſhal neuer obtayne the victoꝛye

enemi

enemyes at the hand of God, without whose helpe what can preuayle? If we do, surely it is geuen vs for the greater plage and destruction, þ shall fall vpon vs hereafter, as many thynges are dyuersytymes geuen & graunted to the wycked for their greater damnation. Therefore if we will go the ryght way to worke, and haue our Soudiours to prosyere in the warres, let so many as tary at home repent them of their wicked liuing, be sory for their offenses bewayle their misery, and take a newe lyfe vpon them. Bryng forth frutes sayth the Baptist, worthy of repentaunce. For euery tree that bryngeth not forth good fruite, shal be cutte downe, and caste into the fyer. Let the ciuile Magistrates procure aboue all thynges the wealth of the poore cominalte. Let the lawers do all thynges vprygotly, and not the deuoure the poore oppressed. Let þ marchauntes seke to lyue truely by their occuppynge, and not to bee to great gayners. Let them knowe that a Chrysten man maye not onely serue hys owen, but also his neighbours necessite. Let the Gentill men be as fathers to the poore people, þ dwel in the cõtreye by them, & so let out their landes, þ men may be able to lyue therby, to mayntayn hospitalite, to set forth their children to learninge, and to helpe to beare the charges of the common weale whan tyme requireth. Let them that be ryche men, and haue plenty of coyne, not hoord it vp, but gladly sel it to other, that the nedy maye haue wherof to lyue. Let such as be common biers and sellers and bargayne makers deale iustlye wyth their Chrysten brothers, and by no meanes deceaue them. Let them that haue hytherto been adulterers or vncleane persons forsake their wycked liuing and learne to possesse euery man hys owen vessell in holynes and honor. Let them that haue been false wytnesses in tymes past, testify þ trueth euer after thys. Let them that haue vsed manslaughter, theft, glotony, fornycatyon, dronckelnes, dising, cardynge, quarelyng or any other vice, vtterly forsake it, and be come newe men. Let the Idolaters leaue their Idolatry, and learne to put theyr trust in þ liuing and true God alone. Let them that be spirituall ministers and Curates, take hede vnto themselues and to all the flocke, wherof the holy goost hath made them ouerseers to rule the congregacion of God, which he hath purchased wt hys bloud. Let them be diligent to preach gods worde to their parysheners euer settyng before their eyes thys commaundement of Chryst, pasce, pasce, pasce, fede, fede, fede. S. Paule also sayeth, preache the worde, be feruent, be it in season or out of season. Improue, rebuke, exhorte wyth all long sufferyng and doctryne. If they bee not able to preache themselues, let them get them coadiutors and felowe helpers, or els cannot they stande before God wyth honeste and cleare consciences. Woo be vnto me, sayeth S. Paule, if I preach not the Gospel. Agayn, Chryst sent not me only to baptise, þ is to say, to minister the sacramentes, but also to preach the gospel. Let them also leade a godly lyfe correspondent to their teachyng. Let them be glad distributors of their goodes to their

Parish men.

How they ought to behaue themselues that tari at home *Math. iii.*

Magistrates Lawers. Marchãtes.

Gentil men

Ritch men.

Byers and sellers.

Adulterers. *i. Thes. iiii.*

False witnesses.

Wicked persons.

Idolaters.

Spirituall ministers.

Actes. xx. Iohn. xxi. ii. Tim. iiii.

i. Cor. ix. i. Cor. i.

The lay mē. poore patryshners. So shall it come to passe, that they shall be beter and welbeloued both of God and man. Lette the laye men by no meanes hate the prestes, nor the prestes the laye men, but beyng of one mynde, loue one another feruently. Let the lay man reuerence the preste as his father, let the preste agayne receaue and ioyfully take vnto hym the lay man, as hys sonne. By this means shall muche godly mutuall loue encrease of both parties. Let thē that haue hytherto spared theyr eyes at the lyght of Gods word, open theyr eies, cast awaye theyr blyndenesse, be glad to receaue the light of Christes moost blyssed gospell, beyng surelye persuaded, ỳ otherwyse they can not be the chyldrē of saluacion. Let them that in tymes past receaued Goddes worde, and dyd caste it awaye afterwarde, laye hande on it once agayn, as Peter dyd, and be so earnest followers of it, that they neuermore slyde awaye. Let all that wyll be counted Gospellers and seriouse mayntayners of Goddes trueth prouide, that theyr lyuynge maye aunswere to theyr lowe, and that they maye be the very same in worke and truethe, that they professe in worde & tonge. So shal they adde moche glorye to the Gospell of Christ, and cause it the more feruently to be embraced of all men.

Holyders backe from the truth of gods worde.

Gospellers.

Let euerimā amende one. If euery manne of euery degre, wyll on this wyse redresse hymselfe, his lyfe and conuersacion, and become a newe man bothe in worde and dede, howe can any tyraunt, be he Jewe, Turke, Saracem, or any other, ouercome vs? God is on oure syde, who can be agaynste vs? God fyghtethe for vs, who can than preuayle? The battell is Gods, how can it than be lost? Nowe after that we haue chaunged our olde maners and put on a newe lyfe, we must fall in hand with the other parte of the spirite, chefely prayer and callynge on the name of God. For through prayer we rede in the diuine Histories, that many haue preuayled agaynste theyr enemies, and gotten the victory. The wyse man sayth, the name of ỳ Lord is the most myghtye & strong Bulwarke vnto ỳ doth ỳ ryghteous mā flye & is holpen. Call vpō me, sayth God in ỳ daye of thy trouble, & I wyll delyuer ỳ & thou shalte honour me. The scripture also sayethe, who so euer calleth on the name of the Lorde, shalbe safe. Vnto this name of oure Lorde God let vs flye with continuall and feruent prayers. Let vs lamēt & bewayle our cause to his diuine maiesty. Lette vs desyre hym to be our captayne and valeaunt defender in oure warres. And ỳ we maye be the more frāckely encouraged to go vnto God for helpe, let vs set before our eyes ỳ histories of the holy scriptures, whiche shew how greatly ỳ true & christen prayer hath holpē ỳ people of god in times past, to get ỳ victory ouer theyr enemies.

Prō. xviii. Psal. xlix. Joel. ii. Act. ii. Roma. x.

Moses. Exo. xvii. Moses was assuredly bothe a very good and valeaunt captayne of Israelites, and procured nothynge more than ther helth and saluacion, yet notwithstandynge whan Ameleth came to fyght agaynste Israel, he wēt not forthe strayght wayes wyth them vnto battell, but toke hym Aharō and Hur, and went vp into the toppe of an hyll and there prayed

prayed, appointing Josua to be captaine of the Israelites in his steade. He doubted not, but that he should do more good beeyng absente wyth his prayers, than he should do beyng present with the martial aryiours as it came to passe. For whan Josua and his company began to fyghte against Amelech, who fought best, I pray you? By whose valeaūce was the victory gotten? By the Souldiours that were present in the battell or rather by Moses, which was absent from it? Let vs heare what the Scripture saieth: Whan Moses lifted vp his handes, Israel did ouercome, but if he did let hys handes down neuer so litil, than had Amelech the better. Therfore whan Moses handes were wery, Aharon & Hur toke a stone and put it vnder hym, and he sat down theron. And Aharō and Hur steyed vp hys handes, the one on the one syde, the other on the other side. And it came to passe, that his handes were steady vntyll the sonne was downe, So that Josua chased away Amelech and his people with the edge of the sweard. Josua also that most victorious captayn through prayer did not only ouercome his enemies in the battell, but also caused the Sonne and Moone to abide and stand stil wythout any remouing for the space of an whole daye, vntil he was reuenged of hys enemies. Whan the Philistines came to fyghte against the Israelites the childzen of Israell were greatly afrayed of them in asmuche y they came to Samuell and saied, Ceale not to cry vnto the Lorde our God for vs, that he may saue vs out of the handes of the Philistines. Samuel toke a yonge lambe, and offered it altogether for a burnte offeryng vnto the Lord, and cried vnto the Lord for Israel. And the Lord heard him. And it came to passe, that whan Samuel offered the burnte offering vnto the Lorde, the Philistines began to fyghte agaynst Israell, but the Lorde thondered a great thonder that same day vpon the Philistines, and turmoyled them that they wer slayne of the childzen of Israel, & so brought vnder, y they came no more into the coastes of Israell.

Josua. Iosua. x.

Samuel.

i. Reg. vii.

Agayne by prayer kyng Asa ouercame Zarache the Morian wyth all hys army.

Asa.

By prayer also his sonne Josaphat valeauntly subdued the Moabites and Ammonites.

ii. para. xiiii. Iosaphat. ii. para. xx.

Item Ezechias that most holy Prynce through prayer ouercame y proude tyraunte Sennacherib with all his host.

Ezechias. iiii. Reg. xx.

Did not the moste vertuous woman Judith by prayer ouercome Holofernes and his army? By prayer Judas Machabeus gat the victory ouer his enemyes. But in two battels when he shoulde fyghte wyth Antiochus and prayed not, he fled away. And when he dyd fight with Bacchides and Alcimus, he was slaine because he dyd not praye as before. By prayer Jonathas, when all had forsaken hym, excepte a fewe, obtained the victory.

Iudi. xii. Iudas Machabeus. i. mac. iiii. xx. Ionathas. i. Macha. ii.

Of these fewe histories it is euident and manifest how greatly y true and Christen prayer, y procedeth from a faythfull & repentaunte harte,

profyteth in the tyme of warres to obtayne the victory of our enemies vnto prayer therfore as vnto an holy anchore must so many as ca ry at home dyr incessaūtly, desyryng god for his sōne Jesus sake to haue pitie on vs, to strengthē our armye, to be our captayne, to fyght for vs, to dicōfyte our enemyes, & to gyue vs the victory. But these our prayers maye not be colde, laye, & only proceedyng from the lyppes, but feruent, earnest, & rysynge of the very effecte of the harte. For to mumble with our lyppes, to bleate with our thōges, to sore with our thotes, to shake our heades, to lyfte vp our hādes. &c. profyteth nothyng at all, sr. tepte the prayer cōmeth frō a faythfull & repentaunt harte, as we may perceaue by diuers places of ỳ scripture, & as I haue abundantly proued in my Pathwaye vnto prayer. This people honour me with their lyppes sayth Christ, but their hart is farre from me. Verely they worship me in vayne. Let vs looke wel vpon our owne waye, sayth the Prophet Hieremy, & remember our selues, and turne agayne vnto the Lorde. Let vs lyfte vp our hartes vnto oure hādes vnto ỳ Lord that is in heaue. Therfore let our prayers be feruent & harty, ỳ God may se, that there is amendment in vs, and that we thyrst the glory of his name, & the healthy of our countrey. And although it be necessary to pray at all tymes, yet at that tyme chefely let vs hartely call vnto God, whā oure Soudiours shal fyght. All ỳ tyme by no means let vs cease from prayer, but incessauntly crye vpon God, & neuer leaue vntyll he hath gyuen vs the victory, whiche thynge vndoubtedly he wyll do, if he perceaue that we call feruentely vnto hym. For the Lorde is full gentle & good sayth the Prophet, to them that seke hym.

Searche the Pathwaye vnto prayer. *Esa. xxix.* *Math. xv.* *Lament. iii.*

Watchwell.

Lament. iii.

Publique prayers.

But as cōcernyng ỳ publique prayers, it were expediēte, ỳ before any such thynges were done, there were sermons made to the congregatiō in the whiche they should be exhorted & admonyshed to repent, to beleue, & to take a newe lyfe vpon them lest they pray in vayne and God detest their supplications. For wt out repentaunce, fayth, and renouacion of lyfe, prayers bothe publique and pryuate are nothing acceptable in ỳ syght of god. To al such as pray so, God the father by Salomō speaketh on this māner? Seynge that I haue called & ye refused it, I haue stretched out my hand, and no man regarded it, but al my cōsels haue ye despised, & set my corrections at nought. Therfore shall I also laugh in youre destruccion, & mocke you, whan the thynge that ye feare cometh vpō you, euen whan ỳ thyng ỳ ye be afrayde of, falleth in sodeynly lyke a storme, & your misery lyke a tempest, yea whan trouble & heuines commeth vpon you, Than shall they caul vpon me, but I wyl not heare, they shal seake me earelye, but they shall not fynde me, And that because they hate kno weledge, & receaued not the fear of the Lord, but abhorred my councell, and despised my correccion. Also by the Prophet Esaye, whan ye shall stretche oute youre handes, I wyll turne awaye myne eyes from you, and whan ye shall be styll babblynge of your

Sermons.

Prouer. i.

Esay. i.

ers, I will not heare you. Therfore when we entende to praye, let us
bring with vs repentaunce, fayth, and amendement of lyfe, so may we
be sure to be heard. The Sermon once done, let them fall earnestly vn
to prayer, and desier God with one mynde to be mercyfull vnto the
countrey, as I taught yu before.

After the prayers let every man quietly returne home euer beayng
in his mynde the safegarde of his countrey with a continuall elevacio
of his hart vnto God for the wealth of the same. And let thē so behaue
themselues, that God may be pleased with thē. And as they haue pro-
mised God to become newe men so let them walke in a newe lyfe, eue-
ry man doing his office accordyng to his vocacion and calling. For if af
ter our prayers and the promyse of amendment of lyfe, we returne agai
vnto our olde wickednes, what other thyng do we, than prouoke God
vnto anger, mocke hym, and seke the very destruction of our countrey.
Let vs therfore be the very same in dede, y we haue promysed in wordes.
So shall it come to passe assuredly, that God shal be in our army, fighte
for vs, strengthen our Souldiours, chase away our enemyes, and geue
vs the victory, so that neyther Turke, Jewe, Saracen, nor any other
Tyraunte shall may be able at any tyme to preuayle against vs. When
we haue once gotten the victory ouer our enemyes, so that now y time
requireth, that our Souldiours shall come home agayne, it must be pro
uided that their returne be godly, meke, sober and thankfull vnto our
Lord God for the victory which he hath geuen vs. And when they bee
once come home, let the people gather together, and the preacher make
a solemne sermon vnto them, declaryng how greatly we are bounde to
God for hys triumphant victory that he hath geuen vs, and exhortyng
them to be thankeful agayne to God for hys inestimable kindnes. The
Sermon once done, let al the people both men, women, and children wt
voyce voices sing hartye prayses to our lord God, confessing that by his
omnipotent power alone, it is come to passe, that we haue gotten the
victory, as that noble man Pytho returnyng from the warres sayd to
the Athenians, when they marueled greatly at hys prosperous chaūce
and praysed hym because he had slayne kyng Cotys: There is no thank
wyth ye, to be geuen vnto me, but vnto God alone, who beyng the Au
thor, thys acte is very nobly done. As for me, I dyd none other thyng
but put my helpyng hande and diligence vnto it. God alone gaue the
victory, to hym therfore be al the thanke, prayse, honoure and glory.

We reade also in diuerse places of the holye Scripture, that after
GOD had geuen the victory to hys people ouer their enemyes, they
brast out streyght wayes into prayses, and gaue God hartye thankes,
as we reade of the chyldren of Israell at their delyueraunce oute of
Egypte, whyche when they sawe their enemye kynge Pharao wyth
all hys armye drowned in the sea, and themselues preserued, what good
lyf songes, laudes and prayses, dyd they syng to their Lorde God?

After what sort the soul diers shall returne home after they haue gotten the victory.

A Sermon after the vic tory with thankes and prayses. Pytho.

Exod. xv.

Howe

Iudic. v.

Iudith, xvi.

How we shal behaue our selues, that we may enioy peace euer after.

Learned Curates.

Wyse and godly scole-masters.

Fathers and mother. Masters & Mastresses.

Purite of lyfe.

Iohn, xv.

How did Debora and Barath after the victorye ꝑayse God, because Sisara and his company were slayne and they grantly kept safe? When that Holofernes was slayne, and hys army put to flyght, what a goodly song did Judith syng to the Lord? How ioyfully came all the people together vnto Jerusalem for to gene ꝑayse and thankes vnto their Lord God, and to offer their burnte sacrifices and promysed offerynges? After the example of these deuout and holy persons ought we also, when we haue gotten the victory, to gene God thankes, and to offer the Sacrifice of ꝑayse vnto hym. So shal we shew our selues not vnworthy hys beneficence, yea so shal we prouoke God to continue a gentle and fauourable Lord vnto vs, when he shall perceyue that we be thankefull, and do not forget hys inestimable benefites, whyche he dayly sheweth vnto vs. Now remayneth the last part of this our worke which is to declare, after what sort we shal behaue our selues, when we haue gotten the victory of our enemies, that we maye enioy peace and tranquilite for euer after. We heard before ꝑ the cause, why God plageth vs either w warres, pestilence or honger, as Idolatry, false worshipping of God, the despising of Chystes gospel, wicked liuing, effeminate maners &c. Now if we wil be free from these plages, and lyue in rest and quiet, we must cease to commit such greuous sinnes agaynste God, and seke both to serue hym accordynge to hys worde, and also to leade a pure and innocente lyfe. By thys meanes shall God blesse our countrey wyth peace, encrease it with thabundance of all thynges, and make it to flowrishe aboue all other nations. That this thing maye the more aptely be brought to passe, it is conuenient that the ciuile magistrates and head rulers of euery countrey prouyde that there be learned curates, which may teach the people the true worde of God, ꝑ they may know how to worshyp hym accordyng to the holy Scriptures. It shall profit also not a litle vnto true godlynes to haue modest, learned, graue and godly Scholemasters in euery countrey, ꝑ maye bringe vp youth not onely in ꝑ knowledge of humayne letters and ciuile maners but also in the feare of the Lord, ꝑ they may learne euen from their cradels, as they say, to know God, to vnderstande hys worde, to honoure hym aryght, and to walke in his holy pathwayes. Thys thynge also ought all fathers and mothers, masters and mastresses do in their houses, ꝑ such as be vnder thē maye know and serue God aryght. By this meanes shall all Idolatrye and false worshyppyng of God shortly decay and vanish away, and the true seruise of God only remayne amōg vs. Now as concernyng purite of lyfe, this shal easly folow of the true knowledge of God. For he that is engraffed in God, is a mēber of God hath gods spirite in hym, which exciteth & moueth him vnto all goodnes, as Christe sayeth, I am the vine, and ye are the braunches. He that dwelleth in me, and I in hym, he bryngeth forth muche fruite. The fruites that we bryng forth must be for euery man to lyue accordyng to hys

his vocacion and callynge. Let them that be temporall rulers procure peace in theyr Realmes aboue al thynges, vse their offyce iustlye, seeke not onely to be feared but also to be loued, shewe themselues merciful gydes and tender captaynes of the people, and so behaue themselues in al thynges, that they may be the very Image of God. By this meanes shall theyr kyngdomes well prosper and long continue. Let thē agayn that be subiectes shewe al reuerent submission to their heades and rulers, beyng alway obedient euen from the very hart without any eyther pryuy dissimulacion or open resistaunce. Temporall rulers. Subiectes

Let them that be bishoppes and other spirituall ministers lay alyde all tyranny, and hawtines of minde and walke with al gentle softnes and tender compassion towarde the shepe of Christ committed to their cure and charge. Let them be as most louing fathers to Chrystes flock, and if any of the shepe chaunse to runne astray and to go out of the way let them not therfore vngentilly entreate the shepe, but as it is ỹ offyce of a good shepehearde, by fayre meanes call it home agayne vnto the folde and loue it newe agayne. Let them remember the historye of the lost shepe, and consider how tenderly the head shepparde oure mayster Chryst fetched it home agayn euen vpon hys shoulders. The seruaunt of the Lord may not fight, sayeth S. Paule, but be peaceable and gētle towarde al men, ready to teache, sufferyng the euil worthy mekenes, enformyng them that resist, if that at any tyme God may geue them repētaunce to know the trueth. Let them that be paryshners and lay people reuerence the Bishops and other spirituall ministers, geuing them no lesse honor, than the childe geueth the father, remembryng that they be the aungels of God, the messengers of Chryst, the light of the world the salt of the earth, the dispēsatours of the misteries of God, the feders of their soules, the comfortoures of the weake, the Phisicions of ỹ sicke, the vpholders of the whole, the exhorters vnto vertue, the frayers away from vice. &c. which watch cōtinually for the healthy of their soules Let al other persons publique or priuate so lyue, that there be no dissencyon among thē, nor grudge one towarde an other, euer settyng before their eyes thys saying of the Psalmographe, seke after peace, and maintayne the same. Neyther shal it be vnfittinge to haue in memorye thys verse of the Poet. Bishops. Luke.xv. ii. Tim. ii. Lay people. Mala. ii. i. Cor. i. Matth. v. i. Cor. iiii. Iohn. xxi. Heb. xiii. Persons of euery degree. Psal. xxxiii.

Candida pax Homines, trux decet ira feras.

If any discorde chaunse to arise at any tyme among vs, lette it not long remayne, but let al meanes possible be sought, ỹ frendly concord & vnfayned amite may euermore reygne among vs. Let vs charytablye heare and monyshe one another. Let vs reporte well one of another. Let vs enterprete al thynges vnto the best. To conclude, let Chrysten charite so beare rule among vs, that we may be all of one mynde, euen as we be all one body, and haue one head, which is Chryst. Quidius. Lib. iii. de arte amandi. Godly admonicions.

If we wyll on this maner geue diligence, that we may bee at peace both with God and man, we may be sure not only to eschewe all the Col. i.

assaultes

assaultes of our enemyes, and to be free from those plages, wher with the disobedient be turmoyled through the mighty hande of God, but al sote enioy perpetual tranquilite, peate rest, quietnes, and to haue oure Realmes abounde with all kynde of commodities that pertayne vnto the prosperous conseruacion of a publique weale. And if it shuld chaun se at any tyme, y any forrē Prynce ether Christē or Hethen shuld be mo ued of some euell spirite to assayle oure contry, God wyll so watche the borders & costes of our Realmes that no Tyraunte shoulde preuayle, nor once be able to twytche agaynst vs: So mightie a Bulwarke and strong castell is the hande of God for them that worshyp hym accordig to hys worde, put their trust in him, cal vpō his most blessed name, and leade a pure and innocent lyfe.

The conclusion of thys boke.

Wherefore I exhorte al Christen men, chefely my countreye men of Englande (for whose wealth and prosperyte I haue compyled thys lytle treatise, beyng moued vnto it through the loue ỳ I beare toward my countrey) that they wyll from hence forth (al superstition laied aside) feare, loue, honour and worship God accordyng to his word and leade a lyfe so pure and innocent, that they may be knowē by their conuersacyon to pertayne to Chryst. So shal it assuredly come to passe, that God shall not onely geue vs in thys worlde a gloryous victory ouer al our enemies both corporal and spirituall, but also after this lyfe bryng vs vnto that celestial countreye where all ioye, peace, pleasure and felicite is. Amen.

¶ Geue the glory to God alone.

11 JU 62

Dauids Harpe ful of most delectable armony, newely stringed and set in tune by *Thomas Becon*.

Psalme. 97.

O prayse the Lord vpon the Harpe, and sing to the harpe with a Psalme of thankes geuing With Trompettes also and Shawmes, oh shew your selues ioyful before ỹ Lord ỹ kyng.

The principall contentes of this booke.

i. Of Fayth. Of the confession of fayth, and of good workes.
ii. Of the crosse, persecutiō and trouble for the truethes sake.
iii. Of the vanite, falsehode and vnrighteousnes of man.
iiii. Of the benefites & great gyftes of God.
v. Of bearyng the crosse, and callyng on the name of the Lorde.
vi. Of vowes to be payed, & what they are.
vii. Of the death of Sainctes, and how precious it is in the syght of God.
viii. Of the Churche of Christ, and the Synagoge of Antichrist.
ix. Of the free deliueraunce from the bondes of Satan through Christ.
x. Of the Maceme of prayse.

To the ryghte worshypfull

Sir George Broke, Lord Cobham, *Thomas Becon* wisheth long lyfe, continuall healthy and prosperous felicite.

The excellency of the Psalme, which hereafter shalbe expounded.

ALthough in the whole Psalmody of Dauid, there cannot bee founde one Psalme, which is not able to replenisshe the spirituall & true Christen man with such and so greate ioye, as is ineffable & cã by no meanes be expressed, yet in my iudgemente and opinion this Psalme, which I haue now from all the other selected to declare, being in nomber Cxix. after the common Latin translaciõ, far excelleth and chalẽgeth the preeminẽce, as I may so speake. For verely so oft as I rede it me thynke I am in a ioiful and delectable Paradise, where all kynde of pleasures do abounde, and so ofte as I tast of it, it semeth vnto me like a golde floud, which floweth forth with most goodly and pleasaunt streames, to conclude thys Psalme, so oft as I heare the words of it, beteth & replenisheth mine eares with such swete and delectable armony, as none may iustely be compared vnto it so that nether. *Mercurius*, *Apollo*, nor his sonne *Orpheus*, nor yet any other, whom the auncient Poetes do so greatly commende & exalte with incomparable encomies and prayses in their most eloquent lucubracions and ornate monumentes, are able to compare with this our Minstrel Dauid, beyng not onely an excellent Musicion, but also a puissaunt kyng and a diuine Prophet, although they shame not to wryte that with their musicall instrumentes they were able (their melody beeyng of so great efficacy, vertue, strength, might and power) to make the great Okes to shake their toppes, to cause whole flockes of shepe, goates, oren. &c. to folow the daunsyng pleasauntly, to moue mountaynes, to make the swifte streames of the runnyng flouds to stande stil, yea, and to fetch out soules euen out of hell. For all these thinges doeth this our minstrel Dauid also much more truly than they fain of their olde Musicions. What other thyng, I pray you, dreamed they by the shaking of the great and hard Okes toppes, but onely to shew, that the word of God is of so great strength, that the Princes and rulers, yea euen the mightie Tirãts of the world can none otherwyse then shake, tremble, bow and do reuerence vnto it, and graunte that it is the almightye word of truth, life, health and saluacion, wherto they must nedes obey and submit themselues, seeing that againste it they can neuer preuayle nether by act, councel, wisedome, assembly, synode, congregacion, or any other humayne policy, as Salomon testifieth, there is no wisedome, there is no forcast, there is no counsaile, that can preuayle against the Lord, or els that whatsoeuer they go in hande withal, shal come to nought and shall not prospere, yea that they themselues also shalbe destroyed, as Christ sayeth: Who so falleth on thys stone, shalbe broken on peces, and loke vpon whom it falleth, it shall grynde him to pouder. Agayn, what ment they by the folowing and daunsyng of the shepe, gotes, ores. &c. but only to declare, that at the preaching of gods word all people reioyse and are merye, as we maye see in the most blessed virgin Mary, which replete with the great ioy of this word, song on this maner: My soule magnifieth the Lord, and my spirit hath reioysed in God my sauiour. &c. Elizabeth also

Dauid excelleth all musicions.

The fantasies of the old Poetes concernyng their musicions.

What the shaking of the Okes toppes signifye.

Prou. xxi.
Esay. viii.

Math. xxi.

What the dauncyng of the beestes signifie.

Luke. i.

BRITISH MUSEUM

so wife to the most vertuous preest zacharias and mother to the holy mā. S. Iohn Baptist, said vnto Mary her Cosin, whan she came and had saluted her: Beholde when I heard the voice of thy salutation, the babe did skip in my wombe for ioy. The Angels also said to the Shepards: Behold I shew to you great ioy. For there is borne to you this day a Sauior, which is Christ the Lord in the Citie of Dauid. What can make vs soner to be merry, to daunce, to skip and to leape for ioye, than to heare that by Christ the alone Sauior of the world we are deliuered from our spirituall enemy Pharao the diuel, and that by hym we are made safe from synne death, hel, desperacion. &c. to whom through the sin of our father Adam, we al are made seruile, captiue bond and thraull, and that we are nowe replenished with life, ioy, pleasure, felicite, wealth, reste, peace, tranquilite quietnes of conscience, and al kynde of gladnes. Moreouer what is signified by ỳ mouing of mountaines but the conuersion of men of power from infidelite vnto fayth, from ydolatry vnto the true worshipping of God, from superstition vnto godly religion, from the dedes of the flesshe vnto the fruites of the spirit, from affiaūce reposed in their owne carnal and politike workes, vnto the trust in the true & liuing God. Furthermore what other thing did they figure and shadow by the standing stil of ỳ swift flouds but only the great admiracion, merueling, stupoure and wondering of the Gentiles, whan they heard a newe kind of religion taught them, as we may see in the Actes of the Apostles? To be short, as touching the fetching of soules out of hell, what other thyng ment they, then that by the preaching of Christes Gospell, the very dead in sin shal reuiue and be made aliue agayne, as Dauid sayth, the lawe of the Lord is pure, it turneth soules. The witnes of the Lord is faithful, & geueth wisedome vnto babes. The statutes of the Lord are right and reioyse the harte, ỳ commaundemēt of the Lord is pure and geueth light to the eies. Christ also saith I am the resurrection and lyfe, he ỳ beleueth in me, although he be dead, yet shall he liue, and euery one ỳ liueth & beleueth in me, shal neuer die. Is not the gospell of Christ called the word of lyfe in diuers places of the holy Scripture, because it quickeneth and geueth lyfe to them, that before wer dead and lay buryed in ỳ stinking donghill of sin? Thus se we, that whatsoeuer the old Poetes haue written in times past concerning ỳ excellency of the musike of their Minstrels, it is altogether nothing els than a very type, figure, cloud and shadow of thys our Minstrel Dauid, which doeth the very same thing in dede, which they fayned in words. So that al the glory and prayse of true Musike ought of ryght only to redowne vnto our most excellent Musicion Dauid. And although he sheweth hymselfe a very perfect Musicion and connyng Minstrell in al his other songes and Psalmes, yet me thinke in this our Psalme he far excelleth and almost ouercommeth himselfe, his harpe soundeth so pleasauntly and hys song is so ful of most sweete and delectable armony. Neither doeth he entreate of vayne, childish, light and trifling things but of serious, graue, earnest and weightie matters. For he singeth of faith, of the confession of his fayth, of good workes, of the crosse, trouble and affliction, of the vanite and noughtines of man, of the benefites of God, of the inuocacion and calling on the name of the Lord, of the vowes to be performed vnto the Lord before his people, of the death of Saincts, and how precious it is in the sighte of God, of the fre deliueraunce from Satan, syn, death, hel, desperacyon. &c. through Christ, of the Sacrifice of prayse, and, as I may at the last make an ende, of the right institucion of a Christen mans lyfe in thys world. What song may be compared vnto thys our song? What Harpe maketh so goodly & pleasaunt melody, as this Harpe of Dauid doth? Let al minstrels geue place to this our Minstrell. Let al Harpes & other musical instrumentes be silent and hold their peace, whan Dauids harpe entreth and commeth in place. Let al songes be banished, whan Dauids Psalmes be song. For whatsoeuer Dauid singeth, it is excellent and incomparable. He with his songes exciteth, prouoketh and enflameth the mynds of the faythfull and diligent hearers vnto the loue and desyre not of transitory but of heauenly thynges. He comforteth the comfortles. He exhorteth the synner vnto amendement of lyfe.

Luke.ii.

A Christen mans ioye, & what it is.

Oze.xiii. i.Cor.xv. Heb.ii. i.Iohn.v.

What the mouing of the mountaynes signifye.

What the standing stil of the swifte flouds signifye.

What the fetching of soules out of hell meane.

Psal.xviii. Iohn.xi. Phi.ii.

Note how many godly and goodly thynges are entreated of in this. *Psal.*

Beholde what Dauell doth.

lyfteth vp the delperate vnto the hope of gods mercy. He corroborateth and ma
keth strong the weake. He healeth the diseased. He rayseth vp the dead vnto life.
He maketh the sad merry. He exhilarateth and reioyseth the mercely disposed. To
conclude, he is a Pynstrel fit for al kind of persons, so that they be bent vnto god
lynes. Ah would God that al Pinstrels in the worlde, yea & al sort of persons both
old and yong, would once leaue their lasciuious, wanton and vncleane balades, &
syng such godly and vertuous songes, as Dauid teacheth the, whereby they might
be allured and called away from syn and exited and stirred vp vnto vertue and
goodnes. For it is not vncomly for Christen men to syng Christen songes, yea &
that in al places, so that it be done reuerently, and without any iesting, scoffinge
railing, or reproch of other persons. Moreouer who can deny that there is muche
and great vertue in Dauids Harpe, seyng that the sounde thereof dyd chase and
driue away the vncleane and wicked spirite out of king Saul, wherwith at other
tymes he was miserably afflicted and troubled? Agayne must not Dauids songes
be of great excellency, seyng that the sonne of God came down from the glorious
throne of hys heauenly father to accomplishe and fulfyll them? Doth not Paul al-
so say, be ye fylled with the spirit, speakyng among your selues in Psalmes, Him
nes, and spirituall songes, singing and making melody in your hartes to ỹ Lord
euer geuing thankes for al thinges in the name of our Lord Iesu Christe? Ceres
the Psalmody of Dauid may wel be called the Treasure house of the holy Scrip-
ture. For it conteyneth whatsoeuer is necessarye for a Christen man to knowe.
There is nothyng in the law, nothing in the Prophetes, nothyng in the preching
of Christ and of his Apostles, that thys noble Pinstrel, kyng and Prophete hath
not decantate and syng with most goodly and manifest wordes. He syngeth all the
workes and wonderous miracles of God from the begynnyng of the worlde, vntyl
the redemcion of mankynd by Christ. He syngeth Christes incarnation, preaching
working of miracles, passion, death, resurrection ascencion, glory, the blessyng of
al nacions, the conuersion of the Gentiles with all other misteryes that pertayne
to our health. He syngeth the iudgement and merry of God. He syngeth the pu-
nicion of vice and auauncement of vertue. He syngeth the vanite and vnsta-
blenesse of mens strengthes without the helpe of God. To be shorte, he syngeth
what soeuer is expedient for a Christen mans knowledge. So that euen this one
booke alone of Dauids songes had been sufficient truely to instructe a man in the
rightwesnes of God but that the goodnes of God would, that our fragilite, wea-
nes and ignorancye shoulde be holpen with mo Scriptures. O the wonderful and
meruelous strength of Dauids Harpe. O the great and exceadyng vertue of Da-
uids songes. Happy is that man that delighteth and hath a pleasure in them for
he shal neuer be vexed with an euil spirit. He shal alway abhorre vice and embrase
vertue. He shal neuer be sad, but euer reioice with a godly and spiritual mirth.
Would God ỹ al mē of honor wold norish such Pynstrels in their houses, as Da-
uid is, and ỹ myght syng vnto thē bothe at dyner & supper, yea & at al other times
these most swete & delectable songes of Dauid so shold both they and al their fami
ly be disposed to lyue more vertuously, thā many be now a daies, and be prouoked
to leaue their pompeous, galant, wicked, venereal, fleshly, beastlyke and vncleane
maner of liuing. Would god also ỹ al fathers and mothers, al masters & maistres
wold bryng vp their childrē & seruātes in the singing of these most Godly songes.
Again, wold god ỹ al Scholemasters & teachers of youth, wold in stede of *Virgile*,
Ouide, *Horas*, *Catullus*, *Tibullus*, *Propertius*, &c. teach these verses of Dauid. For so
shold they not only obtain eloquēce, but also diuine erudicion, godly knowlege,
spiritual wisedō, & encrese in al kind of vertue, vnto the great glory of God, ỹ sal-
uacio of their own soules, ỹ right institucio of their own life, ỹ great ioye of their
parentes, the good report of their teachers, and to the hie commodite of ỹ Chri-
sten publyque weale. God graunte that it maye once thus come to passe. But
I will returne vnto oure Psalme, whiche I haue entituled in the forhead of my
booke, *Dauids Harpe*. Some man wyll meruayle peraduenture why I call thys
Psalme *Dauids Harpe*, rather than any other. The reason is thys. There are

The greate vertue of Dauids Harpe.

1. Reg. xvi.

The excellēcy of Dauids songes.

Luke. xxiiii.

Ephe. v.

The Psalmody of Dauid is the treasure house of the holy Scriptures.

A good lesson for all mē of honours.

Behold and followe.

contained in this Psalme, besides other, x. special things, most worthy to be entre
ted of. The first is faith. The second confession of faith, whereby are understande
al good workes. The iii. persecution. The. iiii. the battle of man. The. v. the bene
fites of God. The. vi. bearing of the Crosse, the invocation & calling on the name
of the Lord. The. vii. dewes to be performed vnto the Lord before al hys people.
The. viii. the death of saints, and how precious it is in the sight of God. The. ix.
fre deliveraunce from the bonds of Satan through Christ. The. x. the sacrifice of
prayse. These ten are equal in nomber with the strynges of *Dauids Harpe*, whiche
also were x. as it appeareth by his own wordes where he sayeth, prayse the Lorde
with Harpe, and with a Psaltry of x. stringes sing ye vnto hym. Again, O God
I will sing to thee a new song, yea with a psaltry of x. stringes will I make melody
to thee. What kind of musical instrument this psaltry was, which the Grekes cal
Nablon of the Hebrew word Nebal, it is vncertain to the wryters. But & it was
an instrument of x. stringes, much like vnto an Harpe, it is enidēt ynough. Wher
of it came to passe that it is now cōmonly called *Dauids Harpe*. But for as muche
as it is no matter of weighty importaunce, and only signifieth the true & spiritu
al gladnes of the mind, wher with a Christen mā is replenished of the spirit, I will
omit and let it passe, and after the common vsage call it *Dauids Harpe*, yea and so
entitle this our Psalme, desyring al men diligently to marke not the name of *Da
uids Harpe*, but the swete sounde and delectable melody that it maketh yea and the
godly and comfortable song, that he syngeth vnto it. So shal they acquire and
get to themselues much spiritual ioy, great knowledge, godly wisedome, and bee
very much edified in the doctrine of Christes religion. Nowe for as much as I am
not only credibly enformed of other, but also perfectly perswaded that your right
honorable Lordeship delighteth in nothing so greatly as in the holye Scripture,
which is the word of lyfe, the light of the world, the onely treasure of Christiante
nes is aboundantlye able to saue the soules of so many as heare it, beleue it, and
worke therafter: I thought it not vnsytting, nor vnworthy your honour to dedi
cate this my laboure to your name trusting that by this meanes many other shal
be allured to the hearyng of Dauids armony, and be so enflamed with the feruent
love and perpetual desyre thereof, that they shal wishe like paynes to be taken in
the declaracion of the other Psalmes, that they myght be rad with the more fruit.
And would God that this my laboure might excite stire vp and moue other that
far excel me in al kind of diuine knowledge, and that can handle the Scryptures
more learnedly than I, to trauayle in the buslines of gods worde, & so to set forth
the sincere intellection and the right vnderstandyng therof, that the vayle might
be taken away from the eyes of all men, and the true light shine vniuersally with
out any impediment or let. There is much harueste, but fewe workemen. Wher
fore let vs pray vnto the Lord of the harueste, to sende out labourers into his
vnkye. But me thynke, I see your Lordshyp very desirous to heare some of Da
uids melody. I make an ende desyring you most intierly, fauourably to accept
this my litle gift, if not for my sake, yet for the loue ye ye haue euer borne
vnto Dauid, beyng not only an excellent Musicion & cunning Minstrel,
but also a puissaunt king and diuine Prophet. God, whose holy word
you most feruently loue, and most earnestly practise in your dai
ly conuersation, mought vouchsauf to preserue your right
honorable Lordship and that vertuous Lady youre
wyfe, with all your most swete chyldren and fa
milye in perpetual health and pros
perouse felicite.
Amen.

Why this Psalme is cal led Dauids Harpe.

Psal. xxxiii. Psal. cxliii.

Philip. ii. Iohn. viii. Psal. xviii. Iacob. i.

Set hand to it, O ye that be learned.

i. Cor. iiii. Math. ix. Luke. x.

Da. iiii.

¶ Dauids Harpe,

The hundred and fiftene Psalme, called in Latin, *Credidi propter*, with a fruitefull exposition and godly declaracion of the same.

¶ The first verse.

I beleued, and therfore haue I spoken, but I was very sore troubled.

This first verse containeth three stringes of Dauids Harpe, which are these, fayth, confession of the fayth, wherby are vnderstande al good workes, and persecution. These three therfore will I touche, thyough the helpe of gods spirit, set in tune by right order.

¶ The first string.

Faith is the first string of Dauids Harpe, and the foundacion of the Christen religion. *Rom. xiiii.*

Heb. xi.

I Beleued. Our first yea and base stryng is fayth, and that not without an vgēt cause. For here se we, that as the base part is the grounde of the whole song, so is fayth the foundacion of al the Christen religion. And as without the base, the song is imperfect, & nothing worth, so the wyse without fayth all the workes that we do, ar vnpossible, glister they neuer so pleasauntly before the eies of carnall men, and what soeuer we singe after that sort, is cleane out of tune, as S. Paule sayeth, what soeuer is not grouded on fayth, is playne sinne. Therefore sayeth he in another place, it is not possible to please God without faith. For he that commeth vnto God, must beleue that God is, and that he is a rewarder to them that seeke hym.

Thre thigs to be noted.

In these aforesayd textes of S. Paule thre things ar to be noted. One is ỳ he saieth, al ỳ is not grounded on fayth, is sin. Wherof we learne, ỳ fayth is the foundaciō of al goodnes, ỳ mother and nourse of all good workes. Another is, ỳ without fayth it is not possible to please god. The third ỳ who soeuer cōmeth vnto God, must beleue ỳ God is, and ỳ he is a rewarder to thē that seke him. These thinges shew manifestly how cō ning & excellent Musicion our Mynstrel Dauid is, which fyrst setteth his base stryng in tune, before he medleth with any of ỳ other. He fol-

Antichrist turneth the rotes of trees vpwarde.

weth not the maner of Antechryst, which turneth the rotes of trees vpward, nether is he lyke to thē, which begin first to bilde in the top of the house, & afterward laieth ỳ foundaciō, or ỳ wold haue ỳ frutes good, be fore there be any goodnes in ỳ tre, but he doth al thyngs orderly. For he being enspired wt ỳ holy gost & doing al thyngs by ỳ instinct therof, begi neth orderly of fayth, seig ỳ what soeuer is not grouded on faith, is sin,

Rom. xiiii. Heb. xi.

seing also ỳ wout faith no mā cā please god, be he neuer so glistering an

Hypocrite

hypocrit before ẏ world, & put be on neuer so glorious a viser of godlyke holynes. Fayth must nedes be ẏ base stringe & foundacion of the Christē religion, seyng that infidelite & vnfaythfulnes is thē destruccion and vtter decay therof. For so long as fayth remayneth, so long doth the Christen religion continew & prosper well, but let fayth be exiled, and vnfaythfulnes once inuade the hartes of Christen men, then goeth all to hauoke, as we may se in ourefyrst parentes Adam and Eua, which so long as they beleued the word of God & walked therafter, prospered and liued right wel, but whan they once gaue ouer ẏ, & fel into incredulite, beleuyng the wordes of ẏ crafty serpent, rather then the gentle admonicions of so bounteous a Lord, they became subiect, bōd & thrall to all kynd of misery and wretchednes, so that through theyr vnfaythfulnes cōioyned wt lyke disobedience, not they them selues only fell into captiuite, but also all theyr posterite. Nowe to be made free from this thrauldom, and to recouer the libertie, which before we lost through disobedient vnfaythfulnes, ẏ next and most redy way is to beleue, as Dauid teacheth here, or els by no menes can we come vnto God, nor yet please hym. For he ẏ cōmeth to god sayth S. Paule, must beleue. So ẏ if we wyl come agayn to God, we must beleue. But what shal we beleue? certes not only ẏ god is which thyng the dyuels also do, but that he is a rewarder & beneficial father to thē that seke hym, as the Apostle teacheth. For although we wer dead through sinne, & walked after the fashon of this world, euē as mē altogyther vngodly and wholye estranged from all goodnes, yet hath God, which is ryche in mercy, for his great charite, wherwith he loued vs, quickened and made vs alyue agayn, yea and that through Christ, in whom he hath shewed the exceadyng abundance & ryches of hys grace, for whose sake also he is well pleased with man, so that he spared not his owne sonne, but gaue hym euen vnto the very death for our sake, that by that one oblacion of his most blyssed body, an omnisufficient and perpetuall sacrifice for euer to endure all alone sufficient, should be offred for them that are sanctified. These thynges to be true the holy scriptures shew euidently Therfore yf we wyll be of God, and come vnto hym, we must not only beleue that God is, but that al these thinges are true, and shal vndoubted ly chaunce vnto vs, as God hath promised. For the true and christē fayth cleaueth fast to the word of God only, & doubteth nothyng therof, as S. Paule sayth, fayth commeth by hearyng, and hearyng by the word of God. Now as we ware lost before by beleuyng Satanas deceatful promises: so the only way to be saued is to beleue the swete comfortable and infallible promises of God, which he hath made to vs so plētously in the most precious bloud of his derely beloued son our Lord and saviour Jesu Christ. For this fayth maketh vs of the chyldren of the dyuel, ẏ sonnes of God, as S. John testifieth, So many as receaued hym, he gaue thē power to be made ẏ sonnes of God, in as much as they beleued on his name. Also S. Paule, ye are all ẏ sonnes of God, bycause

Parke wel.

Gene. iii.

Rom. v.

Rom. x.

Iacob. ii.
Matt. v.

Ephe. ii.

Matth. iii. xvii
Marc. i. xi.
ii. Pet. i.
Ioan. iii.
Rom. viii.
Heb. viii. x.
Psal. cxi.

Ioan. i.

Gala. iii.

ye haue beleued in Chriſt Jeſu. Now yf by fayth we be the ſonnes of God, thā are we alſo heyres. Yea verely we are the heyres of god, and fellow heyres with Chriſt. Agayn by fayth, are we maried vnto god, as god himſelf witneſſeth by his Prophet ſaying. I wyl mary the vnto me in fayth. By fayth alſo are we iuſtified and made ryghteous, as S. Paule ſaith, we beyng iuſtified by faith haue peace with god through our Lord Jeſus Chriſt. Thus ſe we what an excellent treſure this true and chriſten fayth is, and how we by that all good thynges chaunſe vnto vs, and without that, all that euer we do, muſt nedes come to nought, and worke to vs dannacion. But ſeyng that I haue ſpoken muche of fayth in all my workes almoſt, which I haue hytherto ſet forth, I wyll now make eaſe to ſpeake any more of it at this preſent, and go forth with the reſidue of Dauids Harpe, only addyng this one thyng, that the fayth, which the ſcripture ſo hyghly auaunceth, is no dead and vnfrute full fayth, but lyuyly and myghty in operacion, beyng alway bent and ſeakyng an occaſion to do good, and whan tyme commeth, is no leſs ready to bryng forth good workes, than a woman byg wt chyld is redy to bryng forth her chylde, whan her tyme of delyuerance is once come, as it ſo lowerth.

Romā. viii. Gala. iiii. Oze. ii. Roma. v.

Roma. xiiii. Searche the Chriſt mas Bancket in ỳ thyrd dyſh, the Pathewaye vnto Prayer in ỳ vi. Chap. and ỳ Noſegaye in the Seconde floure. &c.

The ſeconde ſtrynge.

And therfore haue I ſpoken.

Faith bryngeth forth good Workes.

WE heard before ỳ fayth is ỳ foundacō of the Chriſtē religion, ỳ mother & nource of al godly workes. Which thing to be true, our Mynſtrel proueth here. For after he hath made mencion of fayth, he ſyngeth alſo of Good workes. I beleued, ſayth he, and therfore haue I ſpoken. Here ſe we that the true and chriſten fayth worketh euer by charite, which extendeth both vnto god and our neyghbour. What was ỳ cauſe that Dauid did ſpeke? Verely his faith. I beleued, ſayth he, and therfore haue I ſpoke. Fayth goth before, and workes follow. For fyrſt he beleued al thinges to be true, which god promiſed hym in ỳ holy ſcriptures or otherwyſe, as by ỳ mouth of his holy Prophetes, and therof afterward enſewed a very earneſt and feruēt loue toward god, which made hym to loue god again, & to ſpeake thoſe thinges, whereby the glory of God was ſet forth, & the health of his neyghbour ſought, & ỳ by this meanes he ſhewed himſelfe perfectely faithfull both before god and man. And this is it, that S. Paule wryteth, *Gala. v.* *Fayth is the cauſe of all goodnes,* *Roma. v. Marke wel.* It is beleued with the hart vnto ryghteouſnes, but with the mouth is confeſſion made vnto helth. A chriſten man ſetting before the eyes of his mynd the immeſurable goodnes of God toward vs through his ſonne Chriſt, & applyng earneſt fayth therunto, can none otherwiſe but loue God again, & leaue all meanes poſſible to pleaſe him, to worke his wyl & to do that which he requireth of him. He is redy at al tymes to bryng forth good workes after the exāple of Dauid, as to ſpeke the miſteries of God, to ſet forth ỳ glory of God, to publyſh his moſt holy word, to bryng all men to the true knowledge of God and euen to engraffe them in the body of Chriſt.

of Christ. All these thinges worketh þ quicke & lyuyly fayth in him through the spirit of God. For fayth will not suffer him to be idle, but although through fayth he be deliuered out of captiuite, made þ sonne of god iustified alredy in the sight of God, before he bryngeth forth any outward good workes, yet doth thys true and christen fayth kyndle such a loue in his hart toward god & the fulfyllyng of his commaundementes, that he hath a perpetuall desyre in his mynde to worke that which is good, & whē occasiō is geuen, he falleth streyt wayes to worcking, not his owne fantasy, but þ wyll of God. So that now he doth not only beleue in God, and loue God in his herte, but also bryng forth those workes, which God hath appoynted hym, as Dauid sayth, I beleued, and therfore haue I spoke? As though he should say, for as muche as I am fully perswaded of þ bounte & goodnes of God toward me, & beleue that all thynges are true, and shall come to passe vndoubtedly accordyng to his promyse, I can none other wyse do but work, & speak those thyngs that pertayn vnto his glory, do what so euer shuld make vnto the magnifieng of his most blyssed name, and the edifieng of my neyghbour, though an hundred deathes were imminent & hangyng on my head for so doyng. Euery tree is known, sayth Christ, by his fruyt. For there is no good tree, that bryngeth forth euel fruyt, nether is ther any euell tree, that bryngeth forth good fruyt. A good man bryngeth forth good fruyt out of the good treasure of his hert, and an euell man out of the euell treasure of his hert bryng forth euell thynges. For of the abundance of the hart, the mouth speaketh.

Behold the nature of true & christen fayth.

Math.xii. Luke.vi.

We read in the Actes of the Apostles, that whē Peter & John were commaunded of the Bysshops & prestes, þ they should speak no more to any man, nor teache in the name of Jesus christ, they answerd boldly and sayd, whyther it be ryghteous in the syght of god to hear you rather than god, iudge ye. For we can none other wyse do but speke those thynges, that we haue sene or heard. Marke that they say, we can do none other wyse but speak. How chaūced it that Peter (as I may speke nothyng of John) was nowe bold to speake, and confesse the name of Christ without fear before the hed prestes & magistrates of þ Temple whiche not many monethes past, was not only afeard to confesse him before a pore mayde, but also forswore Christ, denyed hym vtterly and sayd playnly he neuer knewe the man? How cōmeth it to passe, that Peter is now become another mā? Before he had no commaundemēt of the Bysshops to speake no more of Christ, and yet he vtterly denyed hym, & now whan he is cōmaunded to hold his peace, he wyl not, but answereth boldly, we cā none other wyse do but speake those thinges, that we haue sene and heard. How cōmeth this to passe? Verely of the great efficacy, vertue, strēgth, and power of his fayth, which God had geuen hym by his holy spirit. His fayth was nowe so stedfast on God & his loue so feruent, that the grates of hell could not preuayl agaynst hym, nor dryue hym frō doyng those thynges, that should make vnto þ glory

Act.iiii.

Math.xxvi. Mar.xiiii. Luke.xxii. Ioan.xviii.

Act.iiii.

Math.xvi.

glory of god, and the health of his neyghbour as we may perceiue by ꝯ
Hystory. For notwithstandyng the commaundemēt of the Bysshoppes,
he went forth and preached in the name of Christ, & conuerted many
vnto the christen fayth, & when the head prestes sayd vnto hym & vnto
ꝯ other Apostles, dyd not we streightly commaund you, that ye should
not teach in this name? And behold ye haue fylled Jerusalē ful of your
Act. v. doctrine, & ye wyll bryng the bloud of this man vpon vs. Peter and the
Gene. xxvi. other Apostels aunswered & sayd: We must obey God rather then mē.
Exo. xv. After ward also when they were whypped, & so sent away, receauyng
Deu. xi. xxx. a cōmaundemēt, that they should no more speake in ꝯ name of Jesus,
Actum. v. they went away from the syght of the councel, reioycyng and beyng
glad, that they were counted worthy to suffer rebuke for the name of
Christ. And for al ꝯ cōmaundement of ꝯ Bysshops they ceased not dayly both in ꝯ temple & in euery house to teach and to shew Jesus Christ.

Note. Here se we both by our Minstrel Dauid, & ꝯ apostles of Christ, how
myghty in power the true & christē fayth is & that it is neuer without
ꝯ cōsent of doyng good workes, and whā occasiō is offered, it worketh
in dede, yea and that those workes, which are commannded of God.

An admonicyon for Fayth. Let euery man nowe consither his own fayth, and take hede he be
not deceaued. Many in these our dayes glory much of the name of
fayth, and contēde maynly, that we are iustified only & frely by fayth,
yea and that without workes. Let no man deceaue him self. Fayth, I
confesse, is an excellent treasure, and the gyft of God, wythout the
which no man can be saued, nor obtayn any part of Christs merites.
but yet for all that, if it be not accompanyed with a continual purpose
Iacob. ii. of doinge good workes, yea and also bryng them forth, whan occasion
is gyuen, surely it is but a vayn and dead fayth, as S. James wytnes
teth yea to say the trueth, it is no fayth in dede, at the least no true, li-
Galla. v. uisly and christen fayth, which is mighty in operacion and worketh by
charite. Wese manifest fruytes follow the fayth of Dauid and the A-
postles. Let vs also bryng forth good workes, and so may we be sure,
that we haue in vs the true and christen fayth, which is so precious a
Nulare. thyng in the syght of God. Art thou a magistrate and gouernour of ꝯ
common weale? If thou wylt shewe thy self to haue true fayth in god,
bryng forth good workes, and such as become thy office and callyng.
Exercyse iustice. Do no wrong. Be mercifull. Spoyl not the poore, mā.
Helpe the confortles. Punysh vice, mayntayn vertue. So shalt thou
be assured to haue the true & christen fayth in the.

Bysshop or Priste. Arte thou a Bysshop or Priste? preach the word of God purely. Set
forth the glory of God aboue all thynges. Seake the saluacion of Chri-
stes flock. Be an example to thy parishners of honest and godly conuer
Father or Mother. sacion. Exhort vnto vertue. Fray away from vice. If ꝯ dost this, than
Master or Maistres. nedest thou not doubt of thy fayth.

Art thou a father or mother master or maistres? Bryng than vp thy
family in the nourtour of the Lord, & so art ꝯ truely faythfull.

Art

Art thou a maryed man? Loke thou cleaue only to thy wyfe, loue her as thyne owne flesh, & as christ loued the Congregacion. So shall thy fayth appear to be vnfayned. Art thou a maried woman? Be obedient to thyne owne husband, and seake aboue all thynges to please hym, and so shalt thou shew thy selfe to be truely faythfull.

Maryed man.

Maryed woman.

Art thou a subiecte or seruaunt? Obey than wyth a glad and humble hert thy superiours, rulers and masters. So shalt thou be found not vnfaythful. To be short in what so euer state God hath set the, lyue accordyng therunto, and in thy office and callyng seake euermore the glory of God, and the healthy of thy neyghbour. If thou dost this, than shalt thou shew thy selfe to be no vayn man, but faithfull and true in thy profession. But if thou dost the contrary, crake thou neuer so muche of thy fayth, yet doth it profyt thee nothing at all but rather encreseth thy damnacio, seyng ỳ art an Hipocrit & dissembleth before God and man. Certes if thou hast the true fayth in the, thou shalt be so enflamed wt the loue of God, and disposed vnto all goodnes that thou wylt not fear to say wt S. Paule, who shall separate vs from the loue of God? shal trouble do it? or anguysh? or persecucion? or hunger? or nakednes? or perrel? or sword? as it is wrytten, for thy sake are we kylled all the day long, yea we are counted as shepe appoynted to be slayn. Neuertheles in all these thynges we ouercome farre for his sake that loued vs. For I am sure, ỳ nether deth nor life, nether Angell, nor rule, nether power, nother thynges present, nether thinges to come, nether heighnor loweth, nor any other creature shal be able to separate vs frō the loue of God, which is in Christe Jesu our Lord. Agayn he sayth, I am not only redy to be bound, but also to dy for the name of the Lord Jesus. So mighty a thyng is faith, that it nether feareth manacing wordes, cruel threates, sharpe lokes, emprisoning, fetters, cheines, fagots, fyre, nor what so euer tyranny all the tyrauntes of the world can inuent, it maketh the parson, whose hert it occupieth, to be so enflamed and set on fyre wt the loue of God, and the desyre of doyng his wyll. Wylt thou heare me? If thou beleue aright in God and workest accordyng to thy fayth, confessyng Christ & his word boldely and vnfaynedly before the world, thou mayst be sure to fynd lytle fauour at the handes of carnal & worldly men, as thou shalt easly perceaue by that which followeth.

Subiecte or seruaunte.

A general admonicion for al estates.

Beholde what ỳ true fayth worketh in Christen man.

Roma. viii.

Psal. xliii.

Act. xxi.

persecutio followeth confession of Gods worde.

The thyrde stynge.

But I was very sore troubled.

After that our Mynstrel hath made mencion of fayth & of spekyng ỳ word of God (wherby are to be vnderstand all good workes ỳ procede and come forth out of fyath he now singeth of the Crosse, and sheweth that he was very sore troubled, greuosly thretened, vncharitably blasphemed, euell reported, maliciously persecuted, cruelly handled, and suffered al kyndes of tormentes for vttering & declaring the word of God. I beleued, sayth he and therfore haue I spokē, but I was very

very sore troubled. Here se we ỹ as good workes follow fayth, so doth
persecution follow the confession of Gods word. For this cause doth.
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word of Christ. And as fyre & heat can not be separated, so can not the
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of the way, not that the good doth any displeasures vnto the euyl, but
Ioan. xiiii. that the euyll can not away with the good, no more thē the rauening
wolfe can away with the pore harmeles shepe, or the hongry hauke w
the simple doue, as Christ sayth, The Prince of this world commeth,
Exo. xvi. & yet hath he nothyng agaynst me. Howe lytell fauour also dyd Mo-
and. xvii. ses and Aaron fynd among the disobedient Jewes after they brought
Math. v. them out of captiuite from the land of Egipte? were not they many ty-
Luke. xiii. mes in daunger of theyr lyues for all theyr labour and payn that they
iiii. Esd. i. toke for theyr health and saluacion? How ware the Prophets handled,
Math. xxiii. which preached in the name of the Lord? were not sōe stoned to deth?
Heb. xi. Sōe slayn w̄ swerd? Some sawne in peces? As I may passe ouer ma-
ii. Pa. xxiiii. ny holy mē, Jacob, Joseph, Dauid Helias, Ananias, Azarias, Misael,
ii. Mac. vii. Tobias, Eleazarus, the mother among the Machabees, & her seuen
Exo. xii. sonnes, wyth other innumerable, whych ether suffered death, or els
Ioan. i. great trouble & persecucion for the glory of God: Howe was Christ ỹ
i. Petre. ii. lambe of God wout spot which dyd neuer no syn, in whose mouth there
Esay. liii. was neuer any gyle & deceat found, handled in this world? How was
i. Ioan. iii. he rayled vpon so sone as he began to speake & preach the word of his
ii. Cor. v. celestiall father? was he not called a glotton? A wyne bybber? A frend
Math. xi. to Publicans, harlots and synners? A deceyuer of the people? A mad
Luke. vii. person? A Samaritā? A breaker of the Sabboth day? A Heretyke? A
Ioan. viii. x. destroyer of the Temple? An enemy to our mother the holy chyrch? A
Mat. xvii. Tray-
Marke. xv.
Luke. xxii.

Traytoure? A forbydder to pay tribute vnto Cesar? And such a one as woulde marre altogyther, yf he were suffred long? Was he not reported to worke his miracles and to cast out diuels by the helpe of Beelzebub prince of the diuels? Was not his doctrine counted new learnyng? What dyd he at any tyme, although neuer so good and godly, ꝑ the world dyd not discommend and condemne? Dyd not theyr malice at the last grow vnto such fury, that they neuer ceased, vntyll they had put hym vnto deth, yea and that the most spitefull death, that could be inuented, euen the death of the crosse, hangyng hym betweene two theues, as the principal malefactour & chefe captayn of all wickednes? Agayn how were the Apostles of Christ entreated? Verely euen as their maister was before thē. How oft were they slaūdered, laid watch for, threatened, beaten, whypped scourged, put in prison, cast out of cities, stoned, and dragged out of the townes for dead? How many also of them were slayn? Some with stones, some wᵗ sword, some otherwyse? How were both they & their doctrine blasphemed & euyll spoken of? Were not they reported & accused before the magistrates, princes & rulers, that they were such pestiferous fellowes, as troubled the commonweale, yea al the world, made insurrections, raysed vp seditions, gathered togyther vnlawful assemblies, wrought cōtrary to the decrees of Cesar, makyng another kyng euen Christ? Were not they called bayne babblers? Tydynges beares of newe dyuels? Sowers of straūge & newe doctrine? It is therfore no newe thyng for the preachers of Godes word & the earnest louers of ꝑ holye Scripture to be thus rayled vpon, slaundered, euyll spokē of, persecuted, & put to death euen for the glory of God & shewyng of ꝑ trueth. What nede I rehearse the innumerable cōpanies of ꝑ holy martyres, which syns the Apostles tyme for ꝑ testimony & witnes of Gods word haue suffred great persecucion, and at the last cruell death? Read ꝑ Hystories, who ꝑ lysteth, & he shal sone perceaue, that persecucio hath euer followed the true preachyng of godes word, & that ꝑ chyrche of Christ hath thā most florysshed in all kynd of vertue, and the christen fayth bene most strong, whā there was most extreme persecucion. For the bloud of the holye martyrs is the water, wherwith ꝑ gospell of Christ is watered & made to grow. So that persecucion hyndreth not the glory of the gospell, as the Heretykes Traytes iudge, but furdereth it greatly. And where most persecutiō is, there doth Gods word most of al florysh. Nothyng hyndreth ꝑ fayth of Christ so much, as carnall securite and fleshly quietnes. For where al thinges are accordyng to the appetite and desyre of the flesh, ther raign beastlike maners, there is no care of God, no inuocacion of the Lordes name, no study of diuine religion, no meditacion in the holy scriptures, no regard of the poore people, no desyre of innocent lyfe. But whā persecucion once commeth for the word of God, than is God called vpon with most harty and feruent prayers, than are the holy scriptures searched, than do mē study for the amendment of lyfe, than do they

ye haue beleued in Christ Iesu. Now yͤ sayth we be the sonnes of God, thus are we also heyres. Yea hereby we are the heyres of god, and fellow heyres with Christ. Agayne by sayth, are we maried vnto god, as god himself witnesseth by his Prophet saying. I will mary the vnto me in sayth. By sayth also are we iustified and made ryghteous, as S. Paule sayth, we beyng iustified by sayth haue peace with god through our Lord Iesus Christ. Thus se we what an excellent treasure this true and christen sayth is, and howe by that all good thynges chaunse vnto vs, and without that, all that euer we do, must nedes come to nought, and worke to vs damnacion. But seyng that I haue spoken muche of sayth in all my workes almost, which I haue hytherto set forth, I will nowe cease to speake any more of it at this present, and go forth with the residue of Dauids Harpe, only addyng this one thyng, that the sayth, which the scripture so hyghly auaunceth, is no dead and vnfruitfull sayth, but lyuyng and myghty in operacion, beyng alway bent and seakyng an occasion to do good, and whan tyme commeth, is no lesse ready to bryng forth good workes, than a woman byg wͤ chyld is redy to bryng forth her chylde, whan her tyme of delyueraūce is once come, as it followeth.

Romā. viii. Gala. iiii. Oze. ii. Roma. v.

Roma. xiiii. Searche the Christmas Bancket in yͤ thyrd dyssh, the Pathewaye vnto Prayer in yͤ xvi. Chap. and yͤ Mistegaye in the Seconde floure. etc.

The seconde strynge.

And therfore haue I spoken.

VVe heard before yͤ sayth is yͤ foundacīo of the Christē religion, yͤ mother & nourse of al godly workes. Which thing to be true, our Wynnsel proueth here. For after he hath made mencion of sayth, he syngeth also of good workes. I beleued, sayth he, and therfore haue I spoken. Here se we that the true and christen sayth worketh euer by charite, which extendeth both vnto god and our neyghbour. What was yͤ cause that Dauid did speke? Verely his faith. I beleued, sayth he, and therfore haue I spokē. Fayth goth before, and workes follow. For fyrst he beleued al thinges to be true, which god promised hym in yͤ holy scriptures or otherwyse, as by yͤ mouth of his holy Prophetes, and therof afterward ensewed a very earnest and feruēt loue toward god, which made hym to loue god again, & to speake those thinges, whereby the glory of God was set forth, & the health of his neyghbour sought, & yͤ by this meanes he shewed himself perfectely faithfull both before god and man. And this is it, that S. Paule wryteth, It is beleued with the hart vnto ryghteousnes, but with the mouth is confession made vnto helth. A christen man setting before the eyes of his mynd the immutable goodnes of God toward vs through his sonne Christ, & gyuyng earnest sayth therunto, can none otherwise but loue God again & seake all meanes possible to please him, to worke his wyll & to do that which he requireth of him. He is redy at al tymes to bryng forth good workes after the exāple of Dauid, as to speke the misteries of God, to set forth yͤ glory of God, to publysh his most holy word, to bryng all men to the true knowledge of God and euen to engraffe them in the body of Christ.

Faith bryngeth forth good workes.

Gala. v.

Fayth is the cause of all goodnes.

Roma. v. Speke incl.

of Christ. All these thynges [illegible] quicke & lyuyly fayth in him
through the spirit of God. For [illegible] will not suffre him to be idle, but
al though through fayth he be [illegible] of captiuite, made ꝑ sonne
of god iustified alredy in the sight of [illegible] before he bryngeth forth any
outward good workes, yet doth thys true and christen fayth kyndle
such a loue in his hart toward god & the fulfyllyng of his commaundē-
mentes, that he hath a perpetuall delyre in his mynde to worke that
which is good, & whē occasiō is geuen, he falleth streyt wayes to wor-
kyng, not his owne fantasy, but ꝑ wyll of God. So that now he doth
not only beleue in God, and lone God in his herte, but also bryng forth
those workes, which God hath appoynted hym, as Dauid sayth, I be-
leued, and therfore haue I spokē. As though he should say, for as muche
as I am fully perswaded of ꝑ bounte & goodnes of God toward me, &
beleue that all thynges are true, and shall come to passe vndoubtedly
according to his promyse, I can none otherwyse do but worke, & speak
those thynges that pertayn vnto his glory, do what so euer shulde make
vnto the magnifieng of his most blyssed name, and the edifieng of my
neyghbour, though an hundred deathes were imminent & hangyng
on my head for so doyng. Euery tree is knowen, sayth Christ, by his
fruyt. For there is no good tree, that bryngeth forth euel fruyt, nether is
ther any euell tree, that bryngeth forth good fruyt. A good man bryn-
geth forth good fruyt out of the good treasure of his hert, and an euell
man out of the euell treasure of his hert bryng forth euell thynges. For
of the abundance of the hart, the mouth speaketh.

We read in the Actes of the Apostles, that whē Peter & John were
commaunded of the Bysshops & prestes, ꝑ they should speak no more
to any man, nor teache in the name of Jesus christ, they answerd bold
ly and sayd, whyther it be ryghteous in the syght of god to hear you ra
ther than god, iudge ye. For we can none other wyse do but speke those
thinges, that we haue sene or heard. Marke that they say, we can do
none other wyse but speak. How chaūced it that Peter (as I may speke
nothyng of John) was nowe bold to speake, and confesse the name of
Christ without fear before the hed prestes & magistrates of ꝑ Temple
whome not many monethes past, was not only afeard to confesse him
before a pore mayde, but also forswore Christ, denyed hym vtterly and
sayd playnly he neuer knewe the man? How cōmeth it to passe, that
Peter is now become another mā? Before he had no commaundemēt
of the Bysshops to speake no more of Christ, and yet he vtterly denyed
hym, & now whan he is cōmaunded to hold his peace, he wyl not, but
answereth boldly, we cā none other wyse do but speake those thinges,
that we haue sene and heard. How cōmeth this to passe? Verely of the
great efficacy, vertue, strēgth, and power of his fayth, which God had
geuen hym by his holy spirit. His fayth was nowe so stedfast on God &
his loue so feruent, that the grates of hell could not preuayl agaynst
hym, nor dryue hym frō doyng those thynges, that should make vnto ꝑ
glory

Behold the nature of true & christen fayth.

Matb. xiij. Luke. vi.

Act. iiij.

Matb. xxvj. Mar. xiiij. Luke. xxij. Ioan. xviij.

Act. iiij.

Matb. xvij.

glory of god, and the health of his people, as we may perceue by ꝑ
Hiſtory. For notwithſtandyng the commaundemẽt of the Byſhoppes,
he went forth and preached in the name of Chriſt, & conuerted many
vnto the chriſten fayth, & when the head prieſtes ſayd vnto hym & vnto
ꝑ other Apoſtles, dyd not we ſtreightly commaund you, that ye ſhould
not teach in this name? And behold ye haue fylled Jeruſalẽ ful of your
doctrine, & ye wyll bryng the bloud of this man vpon vs. Peter and the
other Apoſtels aunſwered & ſaid: We muſt obey God rather then mẽ.
Afterward alſo when they were whypped, & ſo ſent away, reteauyng
a cõmaundemẽt, that they ſhould no more ſpeake in ꝑ name of Jeſus,
they went away from the ſyght of the counſel, reioycyng and beyng
glad, that they were counted worthy to ſuffer rebuke for the name of
Chriſt. And for al ꝑ cõmaundement of ꝑ Byſſhops they ceaſed not day-
ly both in ꝑ temple & in euery houſe to teach and to ſhew Jeſus Chriſt.

Act.v.
Gene.xxvi.
Exo.xv.
Deu.xi.xxx.
Actum.v.

Note.

Here ſe we both by our Minſtrel Dauid, & ꝑ apoſtles of Chriſt, how
myghty in power the true & chriſtẽ fayth is & that it is neuer without
ꝑ cõſent of doyng good workes, and whã occaſiõ is offered, it worketh
in dede, yea and that thoſe workes, which are commaunded of God.

An admoniſ-
cyon for
Fayth.

Let euery man nowe conſither his own fayth, and take hede he be
not deceaned. Many in theſe our dayes glory much of the name of
fayth, and contẽde maynly, that we are iuſtified only & frely by fayth,
yea and that without workes. Let no man deceaue hym ſelf. Fayth, I
confeſſe, is an excellent treaſure, and the gyft of God, wythout the
which no man can be ſaued, nor obtayn any part of Chriſts merites.
but yet for all that, if it be not accompanyed with a continual purpoſe
of doinge good workes, yea and alſo bryng them forth, whan occaſion
is gyuen, ſurely it is but a vayn and dead fayth, as S. James wyth-
ſtandeth yea to ſay the trueth, it is no fayth in dede, at the leaſt no true, li-
uely and chriſten fayth, which is mighty in operacion and worketh by
charite. We ſe manifeſt fruytes follow the fayth of Dauid and the A-
poſtles. Let vs alſo bring forth good workes, and ſo may we be ſure,
that we haue in vs the true and chriſten fayth, which is ſo precious a
thyng in the ſyght of God. Art thou a magiſtrate and gouernour of ꝑ
common weale? If thou wylt ſhewe thy ſelf to haue true fayth in god,
bryng forth good workes, and ſuch as become thy office and callyng.
Exercyſe iuſtice. Do no wrong. Be mercifull. Spoyl not the poore mã.
Helpe the confortles. Ponyſh vice, mayntayn vertue. So ſhalt thou
be aſſured to haue the true & chriſten fayth in the.

Iacob.ii.

Galla.v.

Nulare.

Arte thou a Byſſhop or Paſtor? preach the word of God purely. Set
forth the glory of God aboue all thynges. Feade thy ſaluacion of Chri-
ſtes flock. Be an example to thy parifhners of honeſt and godly conuer-
ſacion. Exhort vnto vertue. Fray away from vice. If ꝑ doſt this, than
nedeſt thou not doubt of thy fayth.

Byſſhop or
Paſtor.

Father or
Mother.
Maſter or
Maſtres.

Art thou a father or mother maſter or maſtres? Bryng than vp thy
family in the nourture of the Lord, & ſo art ꝑ truely faythfull.

Art

Art thou a maryed man? Loke thou cleaue only to thy wyfe, loue her as thyne owne flesh, & as christ loued the Congregacion. So shall thy fayth appear to be vnfayned. Art thou a maried woman? Be obedient to thyne owne husband, and seake aboue all thynges to please hym, and so shalt thou shew thy selfe to be truely faythfull. Maryed man. Maryed woman.

Arte thou a subiecte or seruaunt? Obey than wyth a glad and humble hert thy superiours, rulers and masters. So shalt thou be found not vnfaythful. To be short in what so euer state God hath set the, lyue accordyng therunto, and in thy office and callyng seake euermore the glory of God, and the health of thy neyghbour. If thou dost this, than shalt thou shew thy selfe to be no vayn man, but faithfull and true in thy profession. But if thou dost the contrary, crake thou neuer so muche of thy fayth, yet doth it profyt thee nothing at all but rather encreseth thy damnacio, seyng ỳ art an Hipocrit & dissembleth before God and man. Certes if thou hast the true fayth in the, thou shalt be so enflamed wt the loue of God, and disposed vnto all goodnes that thou wylt not fear to say wt S. Paule, who shall separate vs from the loue of God? shal trouble do it? or anguysh? or persecucion? or hunger? or nakednes? or perrel? or sword? as it is wrytten, for thy sake are we kylled all the day long, yea we are counted as shepe appoynted to be slayn. Neuertheles in all these thynges we ouercome farre for his sake that loued vs. For I am sure, ỳ nether deth nor life, nether Angell, nor rule, nether power, nother thynges present, nether thinges to come, nether heighnor loweth, nor any other creature shal be able to separate vs frō the loue of God, which is in Christe Iesu our Lord. Agayn he sayth, I am not only redy to be bound, but also to dy for the name of the Lord Iesus. So mighty a thyng is faith, that it nether feareth manacing wordes, cruel threates, sharpe lokes, emprisoning, fetters, cheines, fagots, fyre, nor what so euer tyranny all the tyrauntes of the world can inuent, it maketh the parson, whose hert it occupieth, to be so enflamed and set on fyre wt the loue of God, and the desyre of doyng his wyll. Wylt thou heare me? If thou beleue aright in God and worke est according to thy fayth, confessyng Christ & his word boldely and vnfaynedly before the world, thou mayst be sure to fynd lytle fauour at the handes of carnal & worldly men, as thou shalt easly perceaue by that which followeth.

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his word, & how many shal we fid ỹ escaped wout the crosse one way
or other? As I may leaue of to speke of all the other old and auncient
Patriarches, & at this tyme only take ryghteous Abell for an example, whiche of all men shewed ỹ first example of pure innocency and of
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Gene. iiii. slayn of his bloudy brother cruell Cain, yea and that only bycause his
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Note thys well. world, there shall be a perpetuall discension betwene them. The euell
wyll euer hate the good, & neuer be at rest tyl the innocent be had out
of the way, not that the good doth any displeasures vnto the euyl, but
that the euyll can not away with the good, no more thē the rauening
Ioan. xiiii. wolfe can away with the pore harmeles shepe, or the hongry hauke wt
the simple doue, as Christ sayth, The Prince of this world commeth,
& yet hath he nothyng agaynst me. Howe lytell fauour also dyd Mo-
Exo. xvi. and. xvii. ses and Aaron fynd among the disobedient Jewes after they brought
Math. v. them out of captiuite from the land of Egipte? were not they many ty-
Luke. xiii. iiii. Esd. i. mes in daunger of theyr lyues for all theyr labour and payn that they
Math. xxiii. toke for theyr health and saluacion? How ware the Prophets handled,
Heb. xi. which preached in the name of the Lord? were not sōe stoned to deth?
ii. Pa. xxiiii. ii. Mac. vii. Sōe slayn wt swerd? Some sawne in peces? As I may passe ouer ma-
Exo. xii. ny holy mē, Jacob, Joseph, Dauid Helias, Ananias, Azarias, Misael,
Ioan. i. Tobias, Eleazarus, the mother among the Machabees, & her seuen
i. Petre. ii. sonnes, wyth other innumerable, whych ether suffered death, or els
Esay. liii. great trouble & persecucion for the glory of God: Howe was Christ ỹ
i. Ioan. iii. lambe of God wout spot which dyd neuer no syn, in whose mouth there
ii. Cor. v. was neuer any gyle & deceat found, handled in this world? How was
Math. xi. he rayled vpon so sone as he began to speake & preach the word of his
Luke. vii. celestiall father? was he not called a glotton? A wyne bybber? A frend
Ioan. viii. x. to Publicans, harlots and synners? A deceyuer of the people? A mad
Mat. xvii. person? A Samaritā? A breaker of the Sabboth day? A Heretyke? A
Marke. xv. destroyer of the Temple? An enemy to our mother the holy chyrch? A
Luke. xxii.

Tray-

Traytoure? A forbydder to pay tribute vnto Cesar? And such a one as woulde marre altogyther, yf he were suffred long? Was he not reported to worke his miracles and to cast out diuels by the helpe of Beelzebub prince of the diuels? Was not his doctrine counted new learnyng? What dyd he at any tyme, although neuer so good and godly, ỳ the world dyd not discommend and condemne? Dyd not theyr malice at the last grow vnto such fury, that they neuer ceased, vntyll they had put hym vnto deth, yea and that the most spitefull death, that could be inuented, euen the death of the crosse, hangyng hym betwene two theues, as the principal malefactour & chefe captayn of all wickednes? Agayn how were the Apostles of Christ entreated? Verely euen as theyr maister was before thē. How oft were they slaūdered, laid watch for, thretened, beaten, whypped scourged, put in prison, cast out of cities, stoned, and dragged out of the townes for dead? How many also of them were slayn? Some with stones, some w̄ sword, some otherwyse? How were both they & theyr doctrine blasphemed & euyll spoken of? Were not they reported & accused before the magistrates, princes & rulers, that they were such pestiferous fellowes, as troubled the commonweale, yea al the world, made insurrections, raysed vp sedicions, gathered togyther vnlawful assemblies, wrought cōtrary to the decrees of Cesar, makyng another kyng euen Christ? Were not they called vayne babblers? Tydynges beares of newe dyuels? Sowers of straūg & newe doctrine? It is therfore no newe thyng for the preachers of Goddes word & the earnest louers of ỳ holye Scripture to be thus rayled vpon, slaundered, euyll spokē of, persecuted, & put to death euen for the glory of God & shewyng of ỳ trueth What nede I rehearse the innumerable cōpanies of ỳ holy martyres, which syns the Apostles tyme for ỳ testimony & witnes of Gods word haue suffred great persecucion, and at the last cruell death? Read ỳ Hystories, who ỳ lysteth, & he shal sone perceaue, that persecucio hath euer followed the true preachyng of goddes word, & that ỳ chyrche of Christ hath thā most flowrished in all kind of vertue, and the christen fayth bene most strong, whā there was most extreme persecucion. For the bloud of the holye martyrs is the water, wherwith ỳ gospell of Christ is watered & made to grow. So that persecucion hyndreth not the glory of the gospell, as the Aerolyke Tyraūtes iudge, but furdereth it greatly And where most persecutiō is, there doth Gods word most of al flowrish. Nothyng hyndreth ỳ fayth of Christ so much, as carnall securite and fleshly quietnes. For where al thinges are accordyng to the appetite and desyre of the flesh, ther raign beastlike maners, there is no care of God, no inuocacion of the Lordes name, no study of diuine religion, no meditacion in the holy scriptures, no regard of the pore people, no desyre of innocent lyfe. But whā persecucion once commeth for the word of God, than is God called vpon with most harty and feruent prayers, than are the holy scriptures searched, than do mē study for the amendment of lyfe, than do they

Luc.xxiii. Ioan.ii.

Math.xii. Marc.i.

Phil.ii.

Act.iiii. v.xiii.xiiii. Act.xii. Act.vii.

Act.xvi.

Act.xvii.

Martyrs.

Persecution maketh. Gods word & the chyrch of Christ to flowrishe.

Beholde,

ſeke ẏ accompliſhement of Gods moſt holy wyl, than are they altoge-
ther deſyrous of celeſtial thynges, and vtterly contẽne & ſet at nought
We ought to reioyſe in the tyme of perſecution. what ſo euer pleſeth the eies of carnall men in this worlde. Therfore
whan perſecucion commeth for righteouſnes ſake, let vs not deſpayre,
but make our ſelues conformable to the wyll of God, reioyce and be
merry. Let vs ſet before our eies the examples of Chriſt and of all his
chyrch, euen from the begynnyng of the worlde, Abel, Abraham, Iſaac,
Iacob, the people of Iſrael in Egipt, Dauid, Iohas, the Prophets and
Roma. viii. apoſtles. We muſt, ſayth S. Paule be made lyke vnto the ymage of ẏ
ſonne of God. If our elder brother Chriſt poſſeſſed not the eternall en-
heretaunce, but by the Croſſe, ſhall we that are of a meaner ſort thinke
Act. xiiii. to enioy it after a more eaſy ſort? To whom is this ſayng vnknowen?
By many tribulacions we muſt enter into the kyngdom of God. Chriſt
bare the croſſe, but he bare it not away fro hym, but left it here behynd
Luke. xiiii. hym to be borne of vs all, yf we wyll be hys Diſciples, as he ſayth, yf
any man cometh vnto me, and hateth not his father and mother, wyfe,
Math. x. chyldren and ſyſters, yea and hys owne lyfe, he can not be my diſciple.
Luke. vi. And who ſo euer beareth not hys croſſe and commeth after me, he can
Ioan. xiiii. xv. not be my diſciple. The diſciple is not aboue ẏ maſter, nor the ſeruaunt
aboue his Lord. It is inough that the diſciple be lyke his maſter, and
the ſeruaunt lyke his Lord. If they haue called the father of the houſe-
hold Beelzebub, how much more ſhall they ſo call them, that be of his
houſhold? If the worlde hate you, ye knowe that it hated me before you.
Becauſe ye are not of ẏ worlde, but I haue choſen you out of ẏ worlde.
therfore doth the worlde hate you. Remember the word that I ſay vnto
you, The ſeruaunt is not greater then his Lord. If they haue perſecu-
ted me, they ſhall alſo perſecute you. If they haue kept my word, they
ſhall alſo kepe yours. But all theſe thyngs ſhall they do to you for my
names ſake, becauſe they haue not knowen hym, that hath ſent me. Ve-
Ioan. xvi. rely verely I ſaye vnto you, ye ſhall wepe and lament, but the worlde
ſhall reioyce. Ye ſhall be ſad, but your ſadnes ſhalbe turned into ioye.
In the worlde ye ſhall haue affliccion and trouble, but be on a good cõ-
Math. v. fort, for I haue ouercome the worlde. Bleſſed are they that ſuffer perſe-
cucion for righteouſnes ſake, for vnto them belongeth the kyngdome
of heauen. Bleſſed are ye, when mẽ ſhall reuile you and perſecute you,
& ſpeake euery euell word agaynſt you, lyeng, for my ſake. Reioyce and
1. Pet. iiii. be mery, for great is your reward in heauen. S. Peter alſo ſayth, Der-
ly beloued meruayl not, whã ye be proued by fyre, which thyng is done
to try you, as though ſome ſtraung and newe thyng chaũced vnto you,
but rather reioyſe in that ye are partakers of the paſſions and troubles
of Chriſt, that whan his glory ſhall appeare, ye may alſo be mery and
reioyſe. If ye be reuyled for the name of Chriſt, bleſſed are ye, for the
ii. Tim. ii. ſpirit, which is the ſpirit of glory and of God, reſteth vpon you. Here-
pertayneth the ſayeng of S. Paule, this is a true ſayeng, if we
be dead with hym, we ſhall lyue with hym alſo. If we ſuffer together

we

we shal also reygne with him. If we deny him, he also shal deny vs. If we be vnfaythful, yet abydeth he faythful, he can not deny hym self.

Of all these scriptures it is euident, that it is no sorowfull, but ioyfull thyng to suffer persecucion for ryghteousnes sake, for the glory of God, and the promocion of his most blyssed worde. Nether it is a token of gods wrath, but rather of his singulare benevolēce and hygh good wyll to ward them, which are troubled for his sake. For yf they be happy, to whom it is gyuen to beleue in Christ, how much more happy and fortunate are they, to whom it is not only gyuen to beleue in hym, but also to suffer for him. S. Paule reioyced greatly in the Philippians because it was gyuen them, not only to beleue in Christ, but also to suffer for his sake. For hereby are they assured to be Christes disciples, and are abundantly certified that God loueth them, careth for them, & hath prepared for them a glorious and celestiall mansion. Rede the xii. chapter to the Heb. for thy comfort. Therfore as Dauid teacheth vs here, let vs fyrst beleue stedfastly in God, & afterward confesse that openly before ý world, which we beleue in our hartes, remēbryng these wordes of Christ, who so euer shall confesse me before men, I wyll confesse hym also before my father, which is in heauen. But who so euer shall deny me before men, I shall deny him also before my father, which is in heauen. And if it be the wyl of our heauenly father, that we be persecuted, troubled, & greuously vexed for ý confessiō of his trueth, let vs not therfore fear to confesse the Lord Christ, but as good souldiours of Iesus Christ, valeauntly suffer afflictiō, yea very deth, yf ý glory of God so requireth, being assuredly perswaded, that by this meanes not only God shal be greatly glorified, & his holy gospel largely promoted, but also ý we for thys short trouble shal receaue perpetual rest, for this corrupteble life, immortal glory, for the vayn pleasures of thys world, eternal felicite & euerlastyng ioye worldes with out ende. Amen.

Persecucion is a token of gods loue toward vs.

Phil. i.

Matth. x. Mar. viii. Luke. ix. And. xii.

ii. Tim. ii.

But lette vs hear what Dauid spake, ý he was so sore troubled.

The seconde verse.

I sayde beynge as it ware in a traunce
euery man is a liar.

The fourth string.

What the occasion was ý Dauid was so sore troubled.

NO meruayl in dede though our Mynstrell Dauid sayth, that he was sore troubled for speakyng. For he syngeth a very homely songe lytle pleasaunt and swete to the eares of beastlyke, carnall and fleshely men. Who can abide to be called a liar, yea and that wout any reuerence taken? yet he shameth not to speak vniuersally, & to say that euery man is a lyer, without excepcion. Surely me thyncke that Dauid wanteth here ý chefe poynt of a Mynstrell & of a syngyng man, which is to lye & flatter, or at the least to fashion his song according vn to the audience, and vo his singing to please so many as heare hym. Is Dauid nowe become a man of so lytle experience, that he thinketh the

The chefe poynte of a Mynstrel & of a syngyng man is to lye & flatter.

holy Pharisees, the wise Scribes, the learned Bysshoppes, the deuout Prestes, the godly rulars of ỳ temple. &c. could be contended to be called liars, which would be noted throughout all the worlde to be ỳ principal teachers of al verite & trueth, & alone to haue ỳ key of knowledge Undoubtedly Dauid kept shepe to longe for to be a Mynstrell to such delycate & softe religious parsons. But Dauid was a good playne, simple, & homely man brought vp in ỳ countre, & endewed wt that spirite, wherwith S. Paule was, whã he sayd, If I dyd please mẽ, I should not be the seruaunt of Christ. For euẽ as John Baptist, whan he saw many of ỳ Pharises & Saduces cõmyng vnto his baptisme, called thẽ the generatiõ of vipers for al theyr glysteryng hypocrysy & fayned holynes, & as Christ called ỳ Scribes & Pharises blynd gydes, strayning out a gnat but swalowing vp a camel, paynted sepulchres, outwardly in appearaunce righteous before mẽ, but inwardly ful of hypocrisy & iniquite. & as S. Paule called Ananias ỳ hygh preest a paynted wall, bycause more lyke a bocher than a Bysshop, he cõmaunded them that stode about hym to smyte Paule on the mouth contrary to all equite & iustice, whan he should haue pourged hymself before the councell of the Articles layd agaynst hym, euen so Dauid can none otherwyse but cal him that is a liar, a lyar in dede. He can not bear fyre in one hand and water in the other. He can not play placebo. He is none of those, that say all is well, when altogyther is starke nought. He is no dissembler, his hart and tong goeth togither. He is as playn as a pack staffe. For as the trueth is, so speaketh he hauyng respect nether to the parson nor to the tyme. He seaketh the glory of God, & not to satisfy the vayn fantasy of man. He had rather suffer great rebuke, much trouble, extreme persecucion, yea very death, than that Gods glory should in any part be obscured through his fayning flattery. God send vs fewer gnathos & mo Dauids. But let vs retourne to oure songe.

Gala. i. Math. iii. Luke. iii.

Math. xxiii.

Act. xxiii.

AMEN. good Lorde.

I sayde beyng as it were in a traunse, sayth he, euery man is a lyer: Before Dauid confesseth that euery man is a lyer, it is to be noted ỳ he sayth, he was in a trauns, that is to say, in a dampe, a stupour, abashement, and soden pytuacion of sence or fealyng, as whan a man is so rapt into another kind or state that he forgetteth himself or semeth to be in another worlde, as they vse to say. For all this doth the greke word Ecstasis sound. A lyke thyng we read of S. Paule in the. ii. Epistle to the Corinthians. It is necessary in dede, that Dauid should be in this Ecstasy and traunce that is, that he shoulde be trasformed into an another man, renewed by the holy ghost, illumined wt diuine knowledge, lyfted vp to ỳ cõtemplacion of heuẽly thinges, & haue his mind wholy rapt & plucked frõ carnalite vnto spirituall & ghostly matters, or els could he neuer haue cõfessed this infalible truthe, ỳ euery man is a lier. For a natural mã doth not perceaue those thyngs ỳ pertayn vnto ỳ spirit of God. For they are folyshnes vnto hym, nether can he vnderstand them, bycause they be spiritually iudged. How can a man speak good thyn-

ii. Cor. xii.

What Dauids trauns signifye.

i. Cor. ii. Math. xii.

thynges, whan he hym ſelf is euill? Can bleſſyng & curſyng come both out of one mouth? Doth a fountayn ſede forth at one place ſwete water and bytter alſo? Can a fygge tree bear Olyue berys, ether a vyne bear figes? Of the aboundaunce of the hart, the mouth ſpeaketh. He that is of the earth, is earthly, and ſpeaketh of the earth, but he whom god hath ſent, ſpeaketh the wordes of God. Euery man ſpeaketh, as he is; The chyldren of trueth, ſpeak truth, and the ſones of a lying ſeed ſpeke lyes and falſhod. Now is Dauid no more ſuch a man, as of nature is a lyar, but he is regenerate, and borne a newe of the holy ghoſt, and is no more to þ falſe & lying ſeed, which decayeth accordyng to the nature, ingeny & properte of Satã, which is a lyar, & the father of al lying, and therfore confeſſeth he now another tale, than he would haue done before his regeneracion & new byrth. He would before haue glorified in hymſelf, in his fleſh, in his blond, in his ſtrẽgth, wiſdom, polecy, ritches, holynes, good workes, and all thatcuer he dyd, (for that is the nature of al fleſh) and haue fought manfully agaynſt them that condemne the hypocriſy, fayned holynes, iniquite & vnrighteouſnes of the fleſh but now beyng nourtered in the diſcipline of Gods trueth he freely confeſſeth euery man of his owne nature to be nothyng but a lyer which thynge S. Paule alſo affirmeth in his Epiſtle to the Romans.

Luk. vi.
Iacob. iii.
Ioan. iii.
Ioan. viii.
The nature of fleſh.
Roma. iii.

Herof may we learn what we are of our ſelues, how blynd and vnapt of our own nature to aſpire, breath, or come to any point of true godlynes and godly truth w out the inſpiracion of Gods ſpirit. It is not wythout a cauſe ſayd of God, My ſpirit ſhall not dwell for euer in man, for he is fleſh. If we be left vnto our ſelues, than are we nothyng but lyars, that is to ſay beaſtlyke, wicked, folyſh, vngodly, thynkyng all abhominacion, breathyng all noughtynes, ſpeakyng all wickednes, doyng all miſchief, and euẽ ſuche without fayntyng as we were leaft of our fyrſt father Adam after the trangreſſion of Goddes precept, that is to ſay, naked, voyd of all goodnes, replete with all euyll. Therfore before we can ſauour aright any godlynes, and worke that which is acceptable in the ſyght of God, and healthfull to oure ſoules, we muſt be in this traunce, into the which Dauid was caft, we muſt be tranſformed into another nature, and lyfted vp vnto the contemplacion of diuine and celeſtiall thynges. But this cã not come to paſſe of our owne ſtrengthes, whiche are lyars of our ſelues, and not able to thynke a good thought, but by the helpe of gods ſpirite, which worketh in vs both the wyll & the dede. For Chriſt ſayth, no mã can come vnto me, except my father drawe th hym, & I ſhall reyſe hym vp at the laſt day. It is written in the Prophets. All ſhall be taught of God. Euery one therfore þ hath heard of the father, & hath learned, cõmeth vnto me. Agayn, without me ye can done nothyng. Whan Peter confeſſed Chriſt to be the ſonne of the lyuyng God, he ſayd vnto hym: Bleſſed art thou Simon the ſonne of Jonas, for fleſh and blond hath not opened that vnto thee, but my father which is in heauen.

Note.
Gene. vi.
Gene. iii.
Searche the Newes out of heauen.
Pſal. cxv.
Rom. iii.
ii. Cor. iii
Phil. ii.
Ioan. vi.
Eſay. liiii.
Iere. xxxi.
Ioan. xv.
Math. xvi.

Here se we that flesh & bloud, ẏ is, all that euer we haue of our selues, & of our forfather synfull Adã, can not attayn vnto the intelligence of the diuine misteries, and vnderstandyng of Gods trueth, except we be drawne of the father by his holy spirit. Now that we may therfore come vnto this true knowlege of God, & of his truth, let vs pray with that spouse. Draw me after ẏ so shal we ron in ẏ swete sauour of thine ointmẽtes. So shal we be sure not only to become new mẽ, but also vnto a free & willing hart graunt vnto Dauid that euery man is a lyer.

Ioan. vi.

Cant. i.

How we euery man is a liare.

Euery man is a lyer sayth he. This is to be vnderstand before he be regenerate and borne anew by the second byrth, not in Adam, but in Christ. For so many as haue put of the olde man Adam, and put on the new man Christ so many are no more mẽ if we haue respect vnto theyr spirituall regeneracion, but Gods, as ẏ holy scripture saith ye are gods and all of you are the sonnes of the most hyghest. But all that haue not on the Lord Jesus Christ remayn styll lyars, and all that euer they do or speake wout Christ and his most holy word, is nothyng but a very ly. and mere fãsy, a mad dotage, semeth it neuer so true in the iudgemẽt of carnall reason. And this false and lyeng corrupcion commeth not of God (for God is not the Author of sinne, nor one that wyl any vnrighteousnes, nether tempteth he any man vnto euyl, as S. James sayth) but of Satan the mortall enemy of mankynd, which lying full craftily vnto Eue, and so wyng this seed in her, and she in Adam, and Adam in all hys posterite, brought vs into this damnable and false lying state, so that by nature, as S. Paul sayth, we are all borne the sonnes of wrath, and all that euer we do of our selues wout the spirit of God, is lying, false, wicked, vnfaythfull, and detestable before God, as Christ testifieth, That which is borne of flesh, is flesh. Also S. Paule, All that is not grounded on fayth, is synne. Of this false and lying seed was Cain, which slewe his brother. Abel with innumerable mo of the olde Testament, euen so many as attempted any thyng at all contrary to Gods most holy wyll, as banyshyng Gods word, sheddyng innocent bloud, kyllyng the true Prophets of God, settyng vp straung worshypp pyngs of newe Idols, proclamyng other gods, than the one and alone God of Israel. &c. In the new testament also ther were many liars, as Bishoppes, head prestes, prestes, masters of the Tẽple, Lawers Scribes, Pharises, Saduces with an innumerable company of Jewes. which all resisted Christ, condemned his preachyng, obscured the glory of his miracles, hyndred the honour of God, belied the verite of Gods word, slaundered the gospell, blasphemed Christ and his Apostles, neuer ceasyng vntyl they, had brought both him and his vnto theyr final, destruccion as they thought. After thẽ dyd ther aryse a great swarme of pestilente lyars, as Heretykes, Schismatykes, and false Christians. Of this nomber was Ebion, Marcion, and Cherinthus, which denyed Christ to be God from euerlastyng against whom S. John dyd write his Gospell, Catarus and Nouatus, which affirmed, that they which dyd

Psal. lxxxi. Ioan. x.

Psal. vi Iacob. i. Gene. iii.

Ephe. ii. Ioan. iii.

Rom. xiiii. Gene. iiii.

Lyars of ẏ old Testament.

Lyars of ẏ new Test.

Lyars after the apostles tyme.

did fal after Baptisme ought not to be receaued agayn, nether cā they obtaine remission of their sinnes: Eutiches, which denyed Chryst to be both God and man: Montanus Marcion, and Manicheus which cōdemned both mariages and meates, as thynges vnpure: Arrius, Pelagius, Artemon, Sabellius, Paulus Samosetanus, with other innumerable, which did sow much diuision in ỹ chirch of Chryst, & brought in many pestilent and detestable hereses. All these were lyers, beecause they were without the spirit of God, and inuented sectes and opinions of their owne braynes without the authorite of gods worde, so easye a thyng is it for men to erre, to deceaue and to bee deceaued, whan they leane not to the holy Scriptures, but to their owne iudgementes and fantasyes. And wouldе God that all lying were onely founde in them, whom I haue rehearsed hytherto, than wer it wel wt Chrystes chirhe. But who ỹ euer liued, Chryst alone except, hath not shewed hymself in some poynt to be a man, that is to say, a lyer? Peter confessed Chryst to be the sonne of the lyuing God, and therfore was he called blessed, and promysed that agaynste that confession of hys fayth, hell gates shoulde not preuail, yet when he afterward denyed Chryst and forsware hym, he shewed hymselfe to be a man, that is, a very lyer, so feble and of no strength are we, if we be not endewed wyth valeaunce, myght and power from aboue. I here freely confesse, that next vnto the holy Scryptures, I owe the chiefe and principal honor to ỹ worthynges of the Catholyke Doctors, ts whō I cleaue as vnto an holy Anker, whō I folowe as greate lyghtes to shewe me how I may walke in the way of trueth, whō I reuerence as my most faythful teachers, yet dare I not approue and allowe them in all thynges, becauſe in some poyntes they haue shewed themselues men, and haue manifestly erred agaynst the open trueth of gods word, as it is not vnknowen to them, that be dylygently exercised in the readyng of their workes. And for an example I wyll here rehearse. ii. or iii. not to their reproch, but to admonishe all men, what we are of our selues and that no man should be sworne and wholly addict to the doctryne and teachyng of any man, be he neuer so holy and learned, except it agreeth with the holy Scriptures.

Math. xvi.

Math. xxvi.

The mindē of ỹ author concernyng ỹ Doctours

The Doctors also are lyers in some poyntes.

Dyigen was vndoubted a famous Doctor, and dyd wryte very excellently of diuers matters concernyng the purite of Chrystē religion, yet shewed he hymselfe to be a man and very lyar, whan he fained that the paynes of the diuels and of the damned should cease in tyme to come, & that they should be saued. Tertullyan was a man of great learnyng, & dyd wryte many thynges very godly, yet dyd he erre, when he condēned the seconde maryages in a Chrystē man. He maketh hys argumēt on thys maner. Thou mayest not mary the wyfe of thy brother beeyng dead. He that marieth a widowe left of a Chrysten man, maryeth the wyfe of hys brother beyng dead. Ergo he doth not well. Thys and certayne other thinges he wryteth not very godly, shewyng himselfe to be a very man, that is to say a lyar.

Dyigen.

Tertullian.

Cypriane. Cypriane was an excellent clarke, and dyed for the fayth of Chryst lea-
uing many godly workes behynde hym, yet dyd the auncyent fathers
of Christes chirche condemne thys his opinion, that they, whiche were
baptised of Heretykes, ought to be baptised agayn. I passe ouer manye
other ecclesiasticall wryters, whiche wante not their errours, neither
haue they in all poyntes so circumspectly written, but that their faultes
may easly be perceaued of them, that haue whole, true, good and pure
iudgements in the holy Scripture. For they haue declared themselues
Marke. not in fewe thynges to be men and liars, therfore are they to be beleued
no further, than the word of God mayntayneth. That whiche they
haue wrytten well, let vs receaue and geue God thankes for it, confes-
syng that it came to passe by the instinct of his most holy spirit, and not
by theyr owne polecye, wyt, reason, eloquence and learnyng. But that
wherin they haue erred, let vs charitably enterpret, take it into the best
part, and couer theyr faultes, consytheryng that they were men, and
both myght and dyd erre, as S. Austen with other dyd both confesse,
The protes-tacion of the Author con-cernyng hys workes. graunte and wryte of themselues. And thys I defyre all men that be
godly learned, and walke after the order of charite to vnderstande al-
so of all my workes, which I haue hytherto wrytten, or shal here after, if
the wyl of God so be, and to beleue them no further than ẏ holy Scrip-
ture testifye that they be true. For I am a man and a lyar of my selfe,
Rom. iii. and therefore may I erre so well as many learned and auncient Doc-
tors haue done before me. Let God alone be true, and euery mã a lyar.
Let the spirite of charite and not of contenciõ reygne among vs. If we
erre, let vs charitably monish one another, beare one with an other, in-
struct one another, and not streyght wayes furiously condemne what
soeuer at the first blush lyketh not our carnal iudgementes, no nor yet
at euery litle fault be ready to cast the ignorant offenders into pryson
chaynes, stockes and fyre. If any man doth not offende wyth his tong
Iacob. iii. sayeth S. James he is a perfect man. Let vs folow the long sufferãce
of God, which patiently abydeth our amendment. If God had taken a
Actes. viii. way Paule out of thys lyfe, whan so tyraunt lyke he persecuted ẏ chirch
of Chryst, Paule had neuer be made of a wolfe a lambe, of a persecutor
an Apostle, of a blasphemer a true preacher, of an Heretyke hetcher, a
faythfull Euangelyst. They that are strong ought to beare the weake-
Rom. xv. nes of them that be infirme and weake and not to stande in their owne
Gala. vi. conceates. They ought so to order themselues, that they shoulde please
their neighboure vnto hys wealth and edyfying. For Chryste pleased
not hymselfe. wherfore we ought to receaue one another, euẽ as Christ
hath receaued vs vnto the glory of God, and to bear one anothers bur-
den, seing that we be all members of one body, & haue one head, which
is Jesus Chryst.

Besydes these afore sayed, the vngodly Bishop of Rome and all hys
Lyers of our tyme. wicked kingdom are liars, and al their decrees, actes, lawes, cõstituci
ons, counsels, &c. ẏ fyght wyth gods word, are lyes, and very mad fan-
tasyes

tatyes, by no meanes to be beleued of any faythfull hart. Agayne al hypocrites, Arryans, Libertines, Free wyll men, Anabaptistes, & all authors of false sectes, are lyars. To conclude, so many as dissent frō God and hys most blessed word, are lyers, whether it be in doctrin, teachyng liuing, maners, conuersacion or otherwyse. Thus see we what we are of our selues, euen very lyers, and into what great captiuite we be throwen through Adam, and that we cannot by our own strengthes be deliuered from thys bondage, but only by the spirit of hym, which sayeth, If the sonne maketh you free, than are ye free in dede. For wher the spirit of the Lord is, there is liberte. Therfore that we may haue that vneyon and annoyntyng in vs, I meane the holy gost, that may teach vs all trueth, we must wyth continuall prayers resort vnto our heauenly father, which vndoubtedly wil geue a good spirite, to so many as aske it of hym. For he is a beneficiall Lord sufficiently ryche for so manye as call on hym in spirite, and trueth, as it followeth.

Iohn. viii.
ii. Cor. iii.
Iohn. xiiii. and. xvi.
i. Iohn. ii.
Luke. xi.
Math. xvii.
Rom. x.
Iohn. iiii.

¶ The thirde verse.

What shall I geue agayne vnto the Lorde for all those thynges, that he hath geuen me.

The fifte string.

After that oure Mynstrel Dauid hath diligently pondered wyth hymselfe, what he is of his owen nature, euen a very lyer, and one that is replete with all synne and iniquite, thinkinge, breathyng, speakyng and doyng all that euer is nought and vnthankful in ỹ sight of God, and whan on the other syde he hath agayn considred how that God of his mere mercy, fre bountie and vnspeakable goodnes hath deliuered him from al these greuous enormities without his merites or desertes, he beginneth now to delight no more in carnal and transitory thinges, but in spiritual and heauenly thinges, and waieth, ponderyth & considereth how he may shew him selfe thanckfull againe vnto God for the innumerable benefites, which he hath receiued at the hand of god. What shal I geue agayne, saieth he, vnto the Lord for al those thynges, that he hath geuen me? O kynde and thankefull hart, farre estraunged from all ingratitude and vnthankfulnes. He knoweth full wel, that to recompence and make God amendes for the kindnes ỹ he hath shewed vnto hym, it lyeth not in hys power, notwithstandyng he desireth very greatly to do somwhat, wherby he may shew his thankeful hart againe toward God. For he confesseth that all that euer he hath beyng good, he receyued it of God, as S. Paule sayeth: What haste thou, that thou hast not receyued? If thou hast receaued it, why doest thou reioyce as though thou hadst not receaued it. S. James also sayeth: Euery good

i. Cor. iiii.
Iacob. i.

and

We oughte muche to set before oure eyes the benefites of God.

Gene.i.

Gene.ii.

Gene.iii.

Iob.iiii.
ii.Petr.ii.

Psal.viii.
Heb.ii.

and perfecte gifte is from aboue, comming downe from the Father of lightes. On this maner ought we to ponder with our selues the inestimable benefites and greate giftes of God towarde vs. Fyrste that he made vs not like to brute beastes, but lyke vnto hys owne ymage, neither did he place vs in hell, or in some other dolorous & sorowfull place, but in ioyfull Paradyse, where all kynd of pleasures dyd abounde. He endewed vs with wit, reason, discrecion, prudence, wisedome, knowledge and with all other thinges, that should moue vs vnto godlynesse and vertue, setting vs at our own libertie to do whatsoeuer we would onely he gaue vs a commaundement to abstayn from the tree of lyfe, and tolde vs lyke a mercyfull father before, that whan soeuer we dyd tast of that, we should dye the death. Notwithstanding this his moste gentle premonicion through the subtilte of Satan, we brake his most godly precept, and threw our selues into the death, wherof he tolde vs before, so that now of all earthly creatures we were become most miserable. Yet beholde agayne the great goodnes of God towarde vs. Whan he had worthely deserued to be dāned for euermore, he did not, as he handled the Aungels, streyghte wayes caste vs into hell fyre, but mercifully sent vs into this world, that we myght here repent, deplore, lament, and bewayle our synnefull and abhominable offence, that by this meanes through the diuine prouidence we might afterward be restored to our old innocency and be saued. Nether sente he vs hither as into a salt, barrē, and desolate place, or wyld forest, but rather into such a kyngdom, as floryssheth with al kindes of ritches, treasures, pleasures and most goodly possessions, so that we can desyre nothyng, but that we haue it here ready at hande. He hath garnished the earth wt grene grasse, swete herbes and most pleasaunt floures. He hath geuen vs all kyndes of grain to sow in the earth for our sustenaunce. He sendeth vs rayn and temperate heat in conuenient tyme for the fortunate encrese therof. He hath plāted vs trees, and garnished thē in the tyme of ẏ yere wyth most goodly grene leaues and fruites to serue our necessary busynesses, for diuers causes. And as he hath replenished the earth wyth all kindes of beastes: so hath he stuffed the sea and other waters wt innumerable sortes of fyshes. And of all these thinges wyth many other mo hath he made vs Lordes, rulers, gouernoures, owners. Nether doeth his kindnes here cease concernyng temporall thynges. For he hath also set ouer vs as a most beautifull rofe and goodly seyling, the firmament or ayre, which in the day tyme sheweth vs lyght throughe the clerenes therof, wherin for our great consolacion and comfort, he hath also set a goodly great lyght, which we call the sonne, by the vertue and operacion wherof, ẏ earth bryngeth forth her fruites in due seasō, yelding thē to vs both rype, apt and mete for our vse, whan conuenient tyme requireth. For the nighte tyme agayne, because we shoulde not be dismayde through the great darkenes, wher with the earth is thā ouerwhelmed seeyng it is a tyme appointed not to laboure but vnto reste, not vnto

trouble,

trouble, but vnto quietnes, not vnto watchyng, but vnto slepyng, God hathmost gorgiously garnished the firmamente with a goodly greate lyght, called the moone, and with innumerable starres mo for oure great ioy, pleasure and comfort, so that no garden, be it neuer so pleasantly garnished & stuffed full of herbes moste amiable in aspect, may be cōpared vnto it. And al these thinges hath God wrought and done not for hys own sake, but for ours, not for hys own wealth and felicite, but for our profyt and commodite. Hytherto haue I spoken of his temporal gyftes, which though they seme to be much precious, as they ar in dede yet are they nothyng to be compared vnto those that folowe. For loke how much the spirite excelleth the body: so much do these gyftes excell the other beyng incomparable, and not able by any meanes to be recōpensed of any creature nether in heauen nor in earth.

First what an exceading gentlenes of God was thys, whā we wer worthely condemned for our offence, and had no hope of health, to promyse vs streyght wayes, because we should not despayre, that hys onely begotten son the highest treasure that he had, should come downe from his ryght hand, be conceaued by the holy goste, take very flesshe and be borne of the most pure virgin Mary, yea and that without the sede of any man, reconcyle vs to his fauour, make an attonement for vs, purchase grace, mercy, and remission of our synnes, offer hys most blessed bodye a swete smelling sacrifice for our iniquite, suffer his most preciousbloud to be shed for the purgacion and clensyng of our synnes, and become a perfect and full satisfaccion for al the synnes of his people, ỳ is, of so many as repente, beleue in hym, & leade a godly and innocente lyfe. Thys promysed God the father oftentymes, and accordyng to his promyse at hys tyme, predefined & to fore appointed he moste faythfully performed it vnto the perpetual ioy and comfort of al true Chrystians. But in the meane se also how great sees of kindnes did he open vnto vs? After ỳ he had set vs in thys world, how dyd he prosper vs in all thyngs, that we went about? How dyd he gene vs the victorye of our enemyes? Howe wonderfully did he deliuer vs from our cruell enemye Pharao? Howe naturlously preserued he vs whē he made the red see to gene place vnto vs? How fauourably dealt he to vs, when he gaue vs meate frō heauen and water out of ỳ hard rocke? What a land dyd he gene vs flowyng to milke and hony? And because we should liue an honest and godlylyfe before hym, dyd not he geue vs his most holy lawe, yea and that not only in tables of stone, but also wrytten in oure hartes by the holy goste? What goodly ceremonies also receaued we of him, which wer mi steries, figures, types, cloudes and shadowes of good thynges to come euen of Chryste, of hys most holy passion, glorious resurrection: &c. All these thynges were great consolacion to the true, spirituall, and Chrystē men, in almuch as they preached Chryst vnto them, whiche accordyng vnto their fayth wholly fyred on the promyse of GOD, came at the time appoynted into thys myserable worlde, toke flesshe of the moste

glorious

Gene.iii.
Esayi.vii.
Math.i.
Luke.i.
Colloſ.i.
Ephe.i.
Esay.liii.
Ephe.v.
i. Iohn.i.
Math.i.

Exo.xiiii.

Ex.xvi. xvii

Exod.xx.
Hiere.xxxi.

glorious virgin Mary, became like to vs in all thinges, sin alone except preached vnto vs the wil of his heauenly father, wrought miracles, suffered and dyed for our synnes, and on the thyrde day rose againe for our iustificacion. Certain daies after he ascended into Heauen, where he now sytteth on the ryght hand of God the father almightie, being ther not ydle, for he incessauntly prayeth for vs, beyng our mediatoure and aduocate, apeasyng dayly the fathers wrath and purchasyng for vs all good thynges. And at the latter day, he shal come agayn to iudge both the quicke and the dead, both the faythful and vnfaythful, both ỳ shepe and the goates, and than shal he take vs both body and soule ennuyed together with hym into eternall glory, where we shall remayne wyth him for euermore. If any man desyreth to know more of the benefytes of God, and of his vnmeasurable kyndnes towarde vs, let hym resorte vnto the Pathway of prayer, and read, where I entreat of thanks geuing from the xlii. Chap. vnto the. xlix. and there shal he se thys matter entreated of at large. If we did consider on thys wise the inestimable benefites of God towarde vs, vndoubtedly we woulde leaue oure vnthankefulnes, & saye with Dauid, what shal I geue agayn vnto the lord for all those thynges, that he hath geuen me? But let vs see what oure Minstrell entendeth to geue agayne vnto God, that we maye folowe hym and do so likewyse.

Marke. xvi.
Luke. xxiiii.
Actes. i.
Heb. ix.
i. Tim. ii
i. Iohn. ii.
Math. xxv.
i. Cor. xv.
i. Thes. iiii.

Searche the Pathway vnto prayer

¶ The fourth verse.

I wil take the cup of health, and cal vpon the name of the Lord.

The sixte string.

HEre Dauid expresseth two thynges, that he entendeth to doo. One is to take the cup of health. The other to call on the name of the Lord. These are two thynges, wherein God very mucke delighteth. Fyrst he sayeth, he wyl take the cup of health, wherby is vnderstande affliccion, trouble, persecucion, mortificacion of olde Adam, killing of carnal affectes, slaying of fleshly lustes, bearyng of the Crosse and at the last death, as it appeareth by the wordes of Chryste to the sonnes of zebedeus: Can ye drynke (sayth he) of the cup ỳ I shal drinke? Also to his father. Let this cup depart from me, wherby he vnderstandeth his passion and death. To recompense partely the kyndnes of god Dauid sayeth, that he will mortifye the ragyng lustes of hys own flesh, that syghte agaynste the spirit, and neuer leaue vntill he hath made the body subiecte to the soule, that in all pointes it may be obediente to the lawe and wyll of God. For this is an high and acceptable sacrifice to God as Dauid wytnesseth in another place, A sacrifice to god is a troubled spirit, a contryte and humble hart God wyl not despise. S. Paule also sayeth, I beseche you brothers by the tender mercyes of God, that you

What the cup of helth signifyeth.

Math. xx.
Math. xxvi.

Psal. l.

Rom. xii.

yougiue your bodies a sacrifice, ẏ is quick, holy and acceptable to God, which is your resonable seruyng of God. And God hymself sayth by ẏ Prophet, vnto whome shall I lobe, but vnto the humble & broken in spirit, & vnto him ẏ feareth my wordes? Agayn he confesseth here that he wyl not only mortify his carnal lustes, that he may be truely spirituall, but he wyll also pacientlỹ suffer, whatsoeuer crosse, that is, trouble, persecucion and affliccion God layeth vpon hym, yea though it be very death. His hart is nowe so enflamed w̄ the loue of God for the benefites that he hath shewed vnto hym, that he reckeneth not only all that he hath, but also his vere lyfe to vile & of to small a price to gyue agayn for the glory of God, that he may at the least in some part shewe hymself thankfull vnto so bounteous and gentle a Lord, as S. Paule sayth, The holy Gost wytnesseth & sayth, that bōdes & troubles abyde me in euery citie. But I care not for it, nether is my life dere vnto me, so that I may fynish my course with ioy, & the office that I haue receaued of the Lord Jesu to testify ẏ gospel of the grace of God. For I am not only redy to be bound, but also to dye for ẏ name of the Lord Jesu.

Esaye. lxvi.

Act. xx. And. xxi.

It is not without a cause, that he calleth affliccion, trouble, or persecucion, the cup of helth or saluacion, for it bringeth in dede helth & saluaciō to a true Christen man. And though the crosse be bitter to ẏ flesh yet is it swete and healthfull to the spirit. And the more ẏ body be depressed & made low, ẏ more is ẏ spirit exalted & made hygh, as S. Paule saith, Though our outward mā be broke, yet ẏ inward is renewed dai by day. Agayn, we are not detters to ẏ flesh, ẏ we should lyue after the flesh. For yf ye lyue after the flesh, ye shal dye. But yf ye mortifi ẏ dedes of ẏ body in ẏ spirit, ye shal lyue. For they ẏ are lead with ẏ spirit of god, are the sonnes of God. Therfore sayth Christ. If any man wyll come after me, let hym deny & forsak him self, & take his crosse dayly & follow me. For by many tribulacions must we enter into ẏ kyngdome of god. And al that wyll lyue godly in Christ Jesu, must suffer persecucion. It was necessary, sayth the scripture, that Christ should fyrst suffer, and so tyse agayn, and enter into glory. But for asmuch as it is an hard thing for a mā of his owne strēgth pacientlỹ to bear the Crosse, and to suffer rebuke, slaunder, ignominy, blasphemy, euel reportes, emprysonment losse of goodes, yea & perchasse very death for Gods trueth and ẏ glory of his word, seyng that though the spirit be redy, yet the flesh is weake, therfore Dauid sayth, He wyll call on the name of the Lorde. Wherfore? Verely for strength, that he may be able to bear the crosse ẏ is layd vpō his back, ẏ he swarue not whan persecucion commeth, and so slaunder ẏ trueth, which so boldly he profesled before. For without ẏ assistence of Gods spirit no man is able to abyde in the tyme of persecucion semeth he neuer so valeaunt a souldiour at other tymes, as we may se in the Apostles of Christ, which before theyr master was in any daunger, promised that they would neuer forsake hym, but sticke vnto hym euen vnto the very dethyet, whan they came to ẏ bront, wel was

Why affliction is called the cup of health.

ii. Cor. iiii. Roma. viii.

Luke. ix. Act. xiiii.

ii. Tim. iii. Luke. xxiiii. Heb. x.

Math. xxvi. Marc. xiiii.

Math. xxvi. Marc. xiii. Luke. xxii. Ioan. xiii.

he that could ronne away fastest, in so much that he, which before cra-
ked most, & shewed himself boldest of al the other, I mean Peter, dyd
not only fle away from hys master, but also shamefully denyed hym
vnto a poore mayde, & sware ỹ he neuer knewe hym, so impotēt, weak,
frayle, & ful of al imbecilite is man, if he be left vnto hymself, & not en-
dewed with strength from aboue. Therfore our Mynstrell Dauid,
kyng & Prophet, not trakyng of his owne strengthes, nor boastyng of
hys owne frewyll without the healp of Gods spirit, sayth that he wyll
cal on the name of ỹ Lord for strength & valeaunce, ỹ he may manfully
abyde in the tyme of persecucion, confesse the truth of Gods word, and
publysh his glory before al men, yea though a thousand deathes should
follow. It is very profitable for afflict & troubled cōsciences to caull on
Pro. xviii. the name of the Lord. For as Salomon sayth, the name of the Lord
is a myghty towre, & very strong Bulwark, vnto that doth the rygh-
Psal. xxxix. teous man fly, & he shall be exalted & synd succour. Blessed is that man
which putteth his trust in the name of the Lord, & regardeth not vani
Psal. xlix. ties & false ymaginations. Cal on me, sayth God, in the day of thy trou
ble, and I wyl delyuer the, and thou shalt honour me.

Thus se we pattely how Dauid goth about to shewe himself thāke
full agayn vnto God for the inestimable benefites, that he hath gyuen
hym. He wyll mortify hys carnall affectes, & pacientlỹ suffer what so e-
uer crosse, pet secuciō, trouble or afflictiō be layd vpon hys backfor gods
truthes sake. And that he may be the more able to do these thynges, he
wyll caull on the name of the Lord. All these be very acceptable thyn
ges in the syght of God. And God thynketh his benefites well be-
stowed, where suth gyftes be gyuen agayn vnto hym, procedyng from
a gentle and thankfull hart. Nowe we beyng no lesse bound vnto
God for his gentlenes than Dauid was, ought to shewe our selues no
lesse thankfull agayn to hym, then Dauid dyd, or els are we muth vn
Roma. vi. worthy this inestimable benefitence of God. We ought therfore to pu-
Colos. iii. tyfyd that no synne reygne in this our mortal body, but that we mortyfy
i. Cor. vi. our eartgly members, whordome, fornication, vnclennes, wātonnes,
euell concupiscence and couetousnes, which is the worshyppyng of
Idols, for the which the wrath of God is wont to come vpon the chyl
dren of vnbeleue. All wrath, indignacion, malyce, cursed speakyng, fyl-
Colos. iii. thy communicacion, lying &c, ought we to lay aside, & put vpon vs ten-
Epe. ii. der mercy, gentylnes, honest behauour, mekenes, softenes, goodnes,
Rom. vi. charite, peace, ioy, fayth, temperaunce, with all the other fruytes of the
Ephe. iiii. spirit. For they that are of Christ, haue crucified the flesh, with ỹ lustes
Galat. v. and concupiscēces therof, yea they are dead to the world, and theyr lyfe
Colos. iii. is hyd wyth Christ in God. Moreouer we must be contented to take
the cup of helth at the Lordes hand, and pacientlỹ suffer what soeuer
crosse he laythe vppon vs, yea and prayse hym in the myddes of oure
trouble, recountinge oure selues so muche the more blessed, seynge that
it is gouen vnto vs not onlye to beleue in hym, but also to suffer for the
glory

glory of his name, beyng throughly perſwaded, that yf we ſuffer wyth Chriſt, we ſhall reygne wyth hym. For many are the troubles of the ryghteous in this worlde, but from them all ſhall the Lord delyuer the, yf none otherwyſe, yet at the leaſt by death, which is the next way vnto the very true lyfe. And becauſe it is hard for the fleſh to away with the croſſe (which ſeketh glory, wealth, eaſe, ryches, honour, and not ignominy, ſeaſenes diſquietnes, pouertie, ſhame & oppꝛobry) therfoꝛe muſt we flye with feruent and continuall prayers vnto God and vnto his moſt holy name that we may haue ſtrength ſent vs from aboue, to do theſe thynges aforſayd that by no meanes we be found ingrate, vnthankefull and vnworthy the great and vnmeaſurable kyndneſſe, which God hath ſhewed vnto vs. So ſhall God not only not take away his gifres from vs, but alſo encreaſe them dayly moꝛe and moꝛe, as the Scripture ſayth, To euery one that hath, it ſhall be gyuē, and he ſhall haue abundance. But who ſo hath not, from hym ſhall be taken away, euen that he hath alſo. But let vs heare moꝛe of our Mynſtrelles ſong.

Phil.i. Act.v. Pſal.xxxiii. ii.Tim.ii. Pſal.xxxiii.

Math.xiii. Marke.iiii. Luke.viii.

¶ *The fyft verſe.*

I wyl pay my vowes vnto the Lord before al his people.

The ſeuenth ſtring.

Dauid goeth forth to declare what he wyll render vnto God for all thoſe thynges that he hath gyuen hym. Before he ſayd, that he would take the cup of helth, and cauill vpon the name of the Lord. Now he addeth, that he wyll alſo pay his vowes vnto the Lord, yea and that before all his people. But what vowes are theſe? Verely not vnfaythfull & folyſh vowes, which diſpleaſe god, as the ſcripture ſaith, but the earneſt promiſes ỹ be made vnto God for to fulfyl his moſt holy Commaundemēts. Theſe vowes wyl he pay. Theſe promiſes wyl he performe. For they make vnto ỹ glory of god, ỹ edifieng of his Church, & the health of his owne ſoul. Therfore wyll he ſtyck to them, euen vnto ỹ very death.

What the vowes are ỹ Dauid wyl fulfyl and performe. Eccle.v.

God gyueth a commaūdement & ſayth. Hear Iſrael, thy God is the one and alone God. Thou ſhalt haue no ſtraung Gods in my ſyght. Thou ſhalt make the no grauen Image. &c.

Exo.xx. Deut.v.

Dauid beyng one of the true Iſraelites hath made a vow to kepe theſe moſt holy preceptes. And as he hath made this vow, ſo wyl he labor for to performe it. For it is not vnfaythfull nor folyſh, but agreable to ỹ ſcripture, nether doth it prouoke the keper of it vnto much inconuenience and abſurdite, but rather vnto great vertu & holynes. So that he is fully bēt to performe his vowe. Let the vnfaythfull Idolatres wor-

The fyrſt and ſecond commaūdement.

shyp what Idoll or false God they lyst. Dauid wyll surely cleaue to this one and alone true God. For in his hart shall none lyt but thys one God alone, nether wyl he aduyt so moche as the shadow of any other to be ioyned with hym, and to haue felowshyp with his God. This his God alone wyll he worshyp, honour & serue. This his God alone wyll he bow & do reuerence vnto. This his God alone wyll he loue with all his hart, mynd, soule, & with all hys powers. This his God alone wyll he magnify & prayse for euer & euer. And bicause he may not vnce be moued by any vayn spectacle, and seduced from the honour, worshyp and seruice of this god vnto any image seruice & Idolatry, he hath made a sure bowe & faythfull promise, that he wyll make no grauen Image, Idoll, or mawmet, but he wyl only cleaue to this his one & alone god, & serue hym not in external ceremonies, but in spirit and truth. For confounded be all they, & shame lyghten on them, sayth he, that worshyp grauen ymages, & glory in theyr mawmettes and Idols.

Deut. vi.
Math. iiii.
Luke. iiii.

Ioan. iiii.

Psal. cxvi.

The thyrde cõmaundement.

Agayn God commaundeth, sayeng. Thou shalt not take the name of thy Lord God in vayn. Dauid hath made a solemne bowe and earnest promyse, that he wyll kepe thys most blyssed Commaundement of god also. He wyll not abuse the name of hys Lord God by no meanes. He wyll swear by nothyng that euer God made, nether by heauen nor by earth, nor any other oth. His communication shall be, yea, yea, na, na. In his aduersite wyl he flye vnto ỳ name alone of his Lord god, as vnto a strong Castel & myghty Bulwarke, & caull on that for healpe and refuge. And in his prosperite he wyl not forget the name of hys Lord God, but celebrate, magnify, cõmẽd & prayse it, yea & lyft it vp w perpetuall encomies, laudes & prayses. Moreouer god sayth, thou shalt sanctify the sabboth daye. This hath Dauid also bowed to obserue and kepe. He wyl not therfore spend the sabboth day in ryotyng, banketyng, playeng, dauncyng, syngyng & suche other vayne pastimes, but in the meditacion of Gods lawe, in readyng the holy scripture, in hearyng godly sermons, in lyftyng vp his harte vnto god w feruent prayers, in gyuyng thanckes to that Lord for his benefites. &c. He wyl also expulse all synne out of his bield, & be at peace with God.

Math. v.
Iacob. v.
Pro. xviii.

The fourth cõmaundement.

The fyfte commaũdement.

Furthermore god commaundeth sayeng, Honour thy father and mother. Here again hath Dauid made a bowe to fulfyl this precepte also, so that he wyll gyue honour, reuerence, & worshyp to so many as this lawe requireth, yea his inferiours wyll he not dishonour.

The fyrte cõmaundement.
Math. v.

God gyueth a commaundement and sayth. Thou shalt not slay. Dauid hath earnestly bowed to kepe this. So that he wyll shed no innocent bloud, hurt no man, seake no mans death, but fauour and loue all men, yea euen his very enemyes. God sayth. Thou shalt commyt none adultry. Solẽmnly hath Dauid bowed to obserue this most godly precept. So that he wyll be no vnclene fornicatour, nor fylthy adulterer, but to auoyd all vnclennes he wyll couple hymself wyth an honest wyfe, and faythfull yokefellowe in holy wedlocke, which is ho-

The seuenth cõmaundement.
i. Cor. vii.
Phil. iiii.
Heb. xiii.

norable

norable amõg al mẽ, & bed vndefyled, to her alone wyll he cleaue, and for her sake refuse all other women, be they neuer so beautifull, fayre, proper, minion, tall, eloquent, rytch, worshypfull, honorable, noble, &c. louyng her as his owne flesh, yea euen as Christ loued the congregacion. Moreouer God commaunded, sayeng, Thou shalt do no theft. As for this precept, Dauid hath earnestly vowed to kepe it vnto the vttermost. So that he wyll not only not steal, but also bountevously giue to so many as haue nede of his help. *Math. xix. Ephe. v. Colos. iii.* The eight cõmaundement.

And where as God sayth, thou shalt speake no false wytnes agaynst thy neyghbour: Dauid hath vowed and made a faithful promyse, that he wyll rather, as charite requiteth, couer the multitude of synnes, forgyue them that offend hym, and seake to profyt all men no lesse then hym self. Finally where God sayth, thou shalt not couyt thy neyghbours wyfe, nor house, nor feld. &c. Dauid is fully as this poĩt, not once to couyt any part of his neyghbours goodes, but rather to helpe hym forward & to do for hym, what soeuer lieth in his power. These be the commaundementes of God, and these hath he vowed to kepe. These vowes therfore wyll he paye vnto the Lord, yea and that before all his people, that men seyng the lyght of his good workes, may glorify his father, which is in heauen. The ninthe cõmaundement. *Prouer. x. i. Pet. iiii. Math. vi. and. xviii. Mar. xi* The tenth commaundement. *Math. v.*

And for as muche as Dauid is a kyng, and hath vowed vnto God to do the office of a true kyng, which is to mayntayn vertue and to expulse vice, he wyll not only prouide that he hym self kepe these cõmaundemẽtes, but that all his subiectes also kepe them euen from the hyest to ỹ lowest. He wyll do his diligẽce that there shal no God be worshypped in his kyngdome among hys people, but the one and alone true God of Israel. Hym only shall they honour, worshyp, prayse, serue and loue. Nether shal any grauẽ image be suffred to be made in his realme for to obscure and blot the glory of this almighty god. On the name of this God alone shall all hys people caull, and flye vnto in theyr aduersite, prayse and commend it for euer and euer, nether shall any of them be so bold as once to swere vniustly by it. The Sabboth day shall all his subiectes sanctify. They shall not spend it vaynely and ydelly, but vertuously and godly, in readyng the holy scriptures, in hearyng Gods word synceryly preched, in prayeng feruẽtly vnto god, and in such other godly meditacions. Theyr superiours shall they honour also with all humilite, submission and obedience. They shall kyll no man, but defend euery man in his ryght, loue al men, wysh well vnto them, do for thẽ what so euer they are able. As for fornicacion, adultry, whordome or any other vnclennes, they shall cõmyt none, but euery man shall freely be suffered to haue hys owne wyfe, and euery woman her owne husbonde, & so godly lyue togither in chast & pure matrimony. The office of a kyng, Would god ỹ al kynges & rulars would do thus. *Cor. vii.*

And as for stealing, bearyng of false wytnes, or couetyng of theyr neyghbours goodes, Dauid lyke a true kyng hath vowed & promised so to order & rule his subiectes that none of thẽ all shall fall into those

bites & enormities. If they do, & wyl not amende: Dauid beareth not ẏ sweard in vayn, he wyll surely punyſh the trasgressours. For Dauid hath made a vowe and he is earnestly bente to kepe it, ẏ both he & hys people shall vnfaynedly obserue the most holy commaundementes of God. Oh that all kinges, Princes, Dukes, & rulers would folow thys most holy and vertuous kyng, & streyghtly loke vnto the obseruaunce and true keppynge of these vowes. For these are the vowes that are accepted before God. These are the vowes that cast no mans soule in to the daunger or euerlastyng damnacion, but rather healpeth forward vnto the enheritaunce of lyfe eternal. These are no poppyſh, mõkyſh superstitious and pharisaicall vowes, inuented of ẏ ydle braynes of men, but pure godly, wholesome & christen vowes which so many as hope to be saued, ought streyghtly to obserue & kepe, yea to performe them vnto the vttermost of theyr power. Thus se we what ẏ vowes ar that Dauid wyll pay vnto ẏ Lord before all his people, for his benefytes, euen the fulfyllyng of Gods commaundementes, and doyng hys office, as it becommeth a true kyng. So lykewise must we do, and pay our vowes, also to ẏ Lord that is to saye, kepe his holy commaundementes, forsake the world, the dyuel & the flesh with all theyr pompes & pleasures, as we professed at our baptisme, and euery man lyue accordyng to this vocacion & callyng, as for an example.

Rulars.
Rom. xiii.
i. Pet. ii.
Exo. xxiii.
Deut. i.

Let them that bear office, authorite, rule and power in the commõ weale, punyſh the euel, mayntayn the good, accept no parson in iudgement, alowe no false accusacion, shed no innocent bloud, hear the small so well as the great, set forth gods glory, promote hys holy word, and in all thynges seake the profyt of the common weale.

Subiectes.
Rom. xiii.
i. pet. ii.
Tit. ii.
Byshoppes & Prestes.
Act. xx.
i. pet. v.
i. Tim. iiii.
ii. Tim. iiii.

Let the subiectes be faythfull, true and obedient to theyr Princes and hygher powers. Let the Byshops and Prestes that be called vn to the office of preachyng, take hede to theyr selues, and to all the flocke, in the which the holy Goſt hath appoynted them ouerseers to fede the congregacion of God. Let them fede Christes flocke so muche as lyeth in theyr power, and take the ouersyght of them, not as though they were compelled, but wyllyngly, not for the desyre of fylthy lucre, but of a good mynd, not as Lordes ouer the Pharyshes, but to be an example vnto the flocke. Let them cast away vngodly and olde wyues fables, and be vnto them that beleue an example in the word, in conuersacion, in loue, in spirit, in fayth, in purenes. Let them gyue attendaunce vnto readyng, to exhortacion, to doctrine. Let them study to shew them selues to God laudable, which nede not to be ashamed.

Husbondes.
i. Pet. iii.
Wyues.
i. Cor. xi.
Ephe. v.
Coloſ. iii.
i. Tim. ii.

Let the husbondes loue theyr wyues, as theyr owne bodyes, and be not bytter, churlyſh or vnkynd vnto them, but gyue honour vnto them as vnto the weaker vesselles, and as vnto them that are fellow heyres wyth them of the grace of lyfe. Lykewyse let the wyues be in subiection to theyr husbõdes, as vnto the Lord in all thynges, and so behaue themselues as it becommeth women of an honest and godly conuersacion.

facion. Let them aray themselues in comely apparel with shamefastnes and discrete behauour, not with brayded heere, or gold, or pearl, or costely aray, but with such as it becommeth women that professe godlynes through good workes. Let the inward man of the hart be uncorrupt, with a meke and quiet spirit, which before god is much set by. For after this maner in the old tyme, dyd the holy women, whiche trusted in God, tier themselues, and wer obedient to their husbandes: euen as Sara obeyed Abraham and called hym Lorde, whose daughters the wynes are, so long as they do well, not beyng afrayed for any trouble Let fathers not rate their childzen, leaste they be of a desperate mynde but bryng them vp in the nourtoure and informacyon of the Lord. Let the childzen also obey their parentes in all thynges, for that is wel pleasyng vnto the Lord. Let maisters do vnto their seruauntes that which is iust and equall puttyng away threatnynges, and knowe that they also haue a maister in heauen, with whom there is no respect of persõs. Let the seruauntes agayn be obedient vnto their bodely maisters in al things with fear and tremblyng in singlenes of hart as vnto Chryste, not with seruice only in the eie syght as men pleasers, but as ỳ seruauntes of Chryst, doyng the will of God from the hart wyth good will. Let them thinke, that they serue the Lord and not mẽ, and let them be sure, that whatsoeuer good a man doeth, he shall receaue it agayne of the Lorde, whether he be bonde or free. To conclude, let euery one amonge vs do our dutye, and lyue accordyng to the vocacion, wherevnto God hath called vs. So shal it come to passe, that we shall not walke vnworthy the kyndnes of God. So shall we truly pay our vowes vnto ỳ Lord. So shall we faythfully performe that, which we heretofore promysed in baptisme. So shall we dayly more and more encrease in the loue of God, and taste more plenteously of hys bounteous gyftes. But it is to be noted, that Dauid sayeth, Before all his people. This is none other thyng, but that which Chryst commaundeth in the gospell of Mathew, saying. Let your light so shine before men, that they may se your good workes, & glorify your father, which is in heauen. A Chrysten man is the lyght of the world. Therfore ought he in al his actes to shine with the light of godly conuersacion before al men, that other by his true godlynes may be moued to folow hys good works, and praise the heauenly father, which worketh so mightely in his childzen, vnto hys exceadyng great glory, and the vtter confusyon of Satan. Bee ye blameles, sayeth S Paule, and such as no man can complayn of you pure and the childzẽ of God worthout rebuke in the mids of the croked and peruerse nacion, among whom see that ye shyne as great lyghtes in the world, holding fast the word of lyfe. This ought a Chrystẽ man to do, & in al pointes to fashion his life accordyng to ỳ wil of God, & not to dissent one iote or title frõ the word of god in al his actes for no mãs pleasure, no though it should cost hym hys lyfe. For certayne and sure

Gene. xvi.

Fathers. Childzen.

Maisters.

Actes. xx. Rom. ii.

Seruauntes Colloss. iii.

Ephe. vi.

Titus. ii. i. pete. ii.

Math. v.

philip. ii.

may he be, that is a true and faithful Christen man, that if he confesseth Christ aright, and liue in all pointes according to the ordinaūce of God reiecting and casting away the damnable maners of the worldlynges he shal surely be hated, railed vpon, euil spoken of, blaspheмed, persecuted, prisoned, and at the last suffer death at the tyrauntes hands, except God preserue hym, as we may see throughout al the holy Scriptures.

Math.x. Luke.vi. Iohn.xiii. xv

For the seruaunt is not aboue the master. If they called the father of ỹ houshold Beelzebub, how muche more shal they call them so, that be of his houshold? If Christen men wer of the world, the world would loue that, which is his. But in as much as Chryst hath chosen them frō the world, therfore the world hateth them. What is than to be sayd? Verely whether we lyue or dye, we are the Lordes, and precious is ỹ death of Sayntes in the syght of the Lord, as it foloweth.

Rom.xii.

¶ The eyght stryng.

Precious in the sight of the Lord is the death of hys Saynctes.

THis song of our Minstrel Dauid must nedes be very pleasant and delectable to the hearers, seyng that he singeth al things in such a godly & goodly order, & setteth euery thing in hys right place. For after that he hath made mencion of paying hys vowes vnto ỹ Lord, which is to do al thyngs according to the cōmaundement of God, and not after the fansy of carnal reason, nor the iudgement of the wyse worldlynges, wherof is like to ensew, as we haue heard before, much trouble, yea very death (for ỹ world cannot abyde to be rebuked nor to haue hys pompe, pryde, pleasures, glory, honor, hipocrisy, superstition, fayned holynes, pharisaicall iustice, glistering righteousnes, dotyng inuenciō, fleshly imaginacions, good ententes. &c. to be reproued yea and condemned by the worde of God) he now declareth what a dere and precious thynge the death of Sayntes, ỹ is to say, of the faythful is in the syght of ỹ Lord be it recōted before ỹ world of neuer so great ignominy, despite, reproch & shame And this doth he to encourage mē to pay their vowes vnto the Lorde, that is to say, to be earnest in ỹ word of God, to seke the promociō of his glory and to walke innocētly before ỹ eies of his diuine maiesty, though al ỹ world, yea very hel should be wod and ryse vp against vs. Precious sayeth he, in the sight of the Lorde is the death of his Sainctes.

The wicked in this worlde haue all thynges more at ther pleasure thā the true Christians.

It is to be noted, that he calleth not the death of the wycked, precious in the syght of the Lord, but the death of Sayncte, yea and that not popyshe but Gods Saynctes. Precious, sayth he, in the sight of the lord is the death of his Sainctes. As for the wycked, so longe as they lyue in thys world, they lyue more at their hartes ease, & haue all things more plenteously at their own pleasure concernyng tēporall matters, than

the true Chriſten men and faythfull Saynctes of God hyme, in ſo much
that as we read in diuers places of the holy Scripture, the godly haue
bytymes complaīn vnto God of the proſperous eſtate of the vngodly,
and ſome almoſt to accuſe God of vnrighteouſnes, ſeeing the enimyes
of God proſper ſo wel, and haue good luck in al thynges, & they ſtraight
which moſt vnfeinedly fauour gods word and ſeke his glory, are troubled
& vexably oppreſſed, ſlaundered, perſecuted, emptyed, and readye to be
ſlain at al houres. For as the Pſalmograph ſaith: The vngodly lyeth in the
couerhand, and the poze is vexed. The ſinner is praiſed in folowyng the
luſtes of hys hart, and the wycked is bleſſed and made much of. My
fete wer almoſt gone, ſayeth Dauid, my treadynges had nygh ſlypped.
For I was ſore greaued at the wicked, beholdyng the vngodly in ſuch proſpe-
rite. For they are in no perel of death, but ſtand faſt, lyke a palace. They
come in no miſfortune lyke other folke, neyther are they plagued like other
men. And this is the cauſe (ſayth he) they are ſo puffed vp with pryde, and ouer-
whelmed with cruelte and vnrighteouſnes. Their eyes ſtode out for fatnes,
they do euen what they lyſt. Corrupt are they and ſpeake yll, their hyngyes
malicyouſly, proude and preſumptuous are their wordes. They ſtretche
forth their mouth vnto heauen, and their tong goeth thꝛough ꝑ worlde.
Therfore fal the people vnto them, and there ſhal ſucke they no ſmal ad-
uantage. Tuſh, ſay they, how ſhal God perceaue it? Is there any knowledge
in the moſt higheſt? Lo theſe are the vngodly, theſe proſper in ꝑ worlde.
Theſe haue ryches in poſſeſſion. Theſe haue comen that grow vp as
yonge plantes. Theſe haue minion & trym daughters, gatherynges rounde
about euen lyke vnto a goodlyous temple. Theſe haue their garners
ful and plenteous with al maner of thyng. Theſe haue ſheepe that bryng
forth thouſandes and hondꝛethouſandes in their paſtures & fyeldes.
Theſe haue fat oxen, that are ſtrong to labour. To be ſhort, theſe haue
no miſchaunce, no decay nor trouble, no noyſe, no complayning in theyr
ſtreetes that ſhould greue them. Jeremy alſo ſayeth, O Lorde thou arte
more ryghteous, than that I ſhould diſpute wyth thee, neuertheles let
me talke wyth thee in thynges reaſonable. How happeneth it, that the
waye of the vngodly is ſo proſperous, and that it goeth ſo well wyth
them, which wythout any ſhame offend and lyue in wickednes? Thou
planteſt them, they take rote, they growe, and bryng forth fruite. They
boaſt much of thee, yet doeſt thou not puniſhe them. Thus ſee we howe
the vngodly lyke fat beaſtes wallow and tomble themſelues in al kinde
of pleaſures, neyther wante they any thyng in this worlde, yea theyr hartes
can deſyre, yea they haue more proſperite, than they can away wyth. Al
yet are the godly and Saynctes of the Lorde oppreſſed wyth all miſerye,
leadyng a lyfe in great calamite and wretchednes, more than any crea-
tures in the worlde. But yet beholde the ende of the wycked. For ſodeni-
ly they do conſume, peryſhe and come to nought.
The Pſalmograph ſayeth: ꝑ death of the wycked ſinners is very euyll.
Agayn. The vnrighteous man ſhal receaue his plages & punyſhmentes
whan

Pſal.xiiii. Rom.iii.

Pſal.lxxiii.

Pſal.cxliiii.

Iere.xii.

Luke.xii.

Pſal.xxxiiii.

whan he dyeth. But let vs beholde these thynges as in a pure myrrour by redyng longe ertayne Hystoryes. How triumphed the wycked kynge Pharao vpon the Israelites gods people? Howe litle regarded he the sermons spoken, and the miracles wrought by the seruauntes of God Moyses and Aaron through the diuine spirit? How continued he to persecute the people of God euen vnto the very houre of hys death? But beholde the ende, whan he was moste puffed vp in his pryde, and moste bent to do mischief, how did God trap hym in hys owne wilines, and euen brought that vpō his own heed, that he entended to bryng vpon other? Dyd not God meruaylously drowne him with al his wicked army, and preserue hys people by that meanes? But what was that temporall death in comparyson to the death eternal, and ỳ moste grieuous and intollerable paynes that he now suffreth in hel fyre wout mercye? Agayn, how did Sennacherib the proude kyng of the Assirians blaspheme not only agaynst the good kyng Ezechias, but also the liuing God, yea and blaspheamed him saying, as that moste cruell and lionlyke tyraunt the great Turke doth now a dayes, that he wold vtterly subdue both hym and hys company, yea and that their God shoulde be no more able to delyuer them, than a broken staffe of rede? He leaned much to hys own poletyke wyt and martiall valeaunce, thinking that in as much as heretofore he had subdued all kyngdoms, whiche he inuaded he also should haue ouercome the people of God. But God, whyche is the liuing and almightie God able in a twynckling of an eye to make frustrate and vayn all the fleshly ymaginations of the worldly tyraunts, yea and to bryng to nought all their power, sente hys Aungell the very same nyght, that all the mischiefe was entended agaynst his people, whyche smote in the host of the Assirians an Cl[illegible] men. So that Sennacherib brake vp and departed and was shortly after slayn with swearde of hys owne sonnes. An ende worthy suche a proude and blasphemous Tiraunt. But what is this vnto the infernal paines, that he endeles, which he now remedyles suffreth? What proude crakes also did that arrogant Tyraunt Holofernes make against the people of Israell, thinking that there was no kyngdome so inuincible, strong and fortressed, but that he with his martial puissaunce and feates of warre was able easily to ouercome? So that he toke no thoughte, lyued all in pleasure, lyke a careles swyne, geuing him selfe to al kynde of beastlyke pleasures. But howe valeauntly euen by an woman God dyd ouercome hym, and put all hys army to flyght, the Hystory maketh mencō. What shal I speake of the two Herodes, whereof the one in the wyds of his fury when he was most whot and fyry in seking the death of Christ and for hys sake sleying innumerable infantes, miserably dyed, bryngyng nothing lesse than hys cruell and bloudy purpose to effect, so valeaunt & mighty is our Lord God to extinguishe and quench the tiranny of these bloudsowpers, whā it is hys most godly pleasure, & to preserue those, whō he wil haue kept free from their crudelite & furious madnes

The

Exo. viii. &c. & xiiii.

iiii. Reg. viii. and, ix. ii. Par, xxxii. Eccle. xlviii. Esay. xxxvi. and, xxxvii.

iiii. Reg. xix. ii. Para. xxxii

Iudith. xiii.

Math. ii.

The other Herode euen in the mids of hys pompe, honor and glory, being clad in his kingly apparell, and set Luciferlyke on his iudgemēt seat, after that he had most Tyrauntelike persecuted certain of Christs churche, yea and slain with sweard James the brother of John, was smote of the Aungell of the Lord, because he gaue not ỳ glory to God. So that he was eaten vp of wormes. Acted. xii. But what nede I rehearse so many Hystories out of the diuine letters, seeing that this one, which I shal now recite, may seme aboundantly to satisfy for to shew, how precious in the sight of the Lord the death of his Saincres is, seme they yt lyue in this world neuer so miserable, wretched, pitifull, poore, nedy, beggerly, and full of all trouble, sorow, dolour and calamite: again, how vile and detestable the death of ỳ wycked is in the Lords sight, be they in lyfe here neuer so pompous, galant, easy, voluptuous, ioyful, quiet, easies and popelyke. S. Luke in hys gospel declareth, howe there was a certayne rych man, which was apparelled wyth purple and cotte ipe lynnen, and fared delicyously euery day. Luke. xvi. In these wordes the Euaungelyst shewerh manifestly how thys rych man lyued all in pleasure, and had all thynges according to his hartes desyre. But behold the end, he was cruel, merciles and vnpitefull to the poore. Therfore when he dyed, the Scripture sayth, that he was caried down into hell, where he was tormented with such greuous flames of fyre, and intollerable burninges, that he desired Abraham to sende down Lazarus vnto hym, ỳ he myght dyp the typ of his finger in the water, and coole his tonge, for he was greuously tormented in that flame. But Abraham sayd, remember sonne, that thou hast receaued thy pleasures in thy lyfe, and contrary wyse Lazarus receaued paynes and troubles. Therfore is he nowe comforted, and thou art tormented. As for the poore man, his life was so wretched, beggerly and miserable, that no man would scasely vouchsafe once to cast their eie and to lobe toward hym, he was such an abiect, so vile, so rent, so torne, so Lazarlike and ful of greuous sores. Only the dogs licked his sores. But behold the end. This poore man dyed, and was caryed of the Angels into Abrahams bosome. This Hystory declareth plainly, how precious the death of the Saints, that is, of the faithful, is in the sight of the Lord, appear their lyfe neuer so miserable before the deinty worldlynges: again, howe vile and detestable the death of ỳ wycked is in gods sight, haue they spent their like in neuer so much ioy, pleasure and felicitie, and wer they recounted before the world neuer so blessed, happy and fortunate, and brought to ỳ grounde wt neuer so great pompe and solemnite. And here see we ỳ to be true, whiche is wrytten Wo be to you rich men, which haue your consolacion. Luke. vi. Wo bee to you that are fylled, for ye shall honger. Amos. vi. Wo be to you that laugh nowe for ye shall lament and wepe. Wo be to you, whan all men shall prayse you, for accordynge to these thynges dyd theyr fathers to the false Prophetes. But blessed are ye that honger nowe, for ye shall be fylled. Math. v. Blessed are ye that wepe nowe, for ye shall laughe. Parkes wel. The deintie worldlynges

linges receaue payne after thys life, but the faithfull in the Lord, which
be oppressed with misery and troubled for gods trueth, shal receaue ioy
and glory. So that as Dauid sayeth, Precious in the sight of the Lorde
is the death of his Sainctes. Hereto agreth the saying of S. John in hys
Apoc.xiiii. reuelacion. Blessed are the dead, which dye in the Lorde. The dead of
Saynctes must nedes be precious in the syghte of the Lorde, and they
which dye in the Lord must nedes be blessed, seyng that both the glory
of God is set forth by their death, and the Sainctes themselues set in a
Sap.iii. perpetual ioy and euerlasting quietnes without any more care or trou-
Deu.xxxiii. ble. For after that they haue offered vp this their lyfe vnto GOD, the
soules of the righteous are streyght wayes in the hande of God, and the
payn of death shal not touch them. In the sight of the vnwyse they ap-
Sap.v. peare to dye, and their ende is taken for very destruction. The ways of
Heb.xi. the ryghteous is iudged to be vtter destruction, but they ar in rest. And
Rom.viii. though they suffer payn before men, yet is their hope ful of immortali-
ii.Cor.v. tie. They are punished but in fewe thynges, neuertheles in many thin-
i.Pet.i. ges shal they be wel rewarded. For God proueth them, and findeth the
mete for hymselfe, yea as golde in the fornace doeth he try them, and re-
ceaueth them as a burnt offeryng, and whan the tyme commeth, they
shalbe loked vpon. The righteous shall shine as the sparkes, that runne
Math.xiii. through the rede bush. They shall iudge the nacions, and haue domin-
i.Cor.xv. on ouer the people, and their Lord shal reygne for euer. They that put
Math.xix. their trust in hym, shal vnderstande the trueth, and such as be faythfull
i.Cor.vi. wyll agree vnto hym in loue, for his chosen shal haue gyftes and peace.
But the vngodly shalbe punished accordyng to their owen imaginacion,
for they haue despised the ryghteous, and forsaken the Lord.

Moreouer the ryghteous shall stande in great stedfastnes agaynst such
Sapi.v. as haue dealt extremely with them, and taken away their labours.
Math.ix. When they see it, they shalbe vexed with horrible feare, and shal won-
der at the hastines of their sodden healthy gronynge for very disease of
mynd and shal say within themselues, hauing inward sorow and mour-
nyng for very anguishe of mynde: These are they, whom we some time
Sap.iii. had in derision, and iested vpon. We foles thought their liues very mad
nes, and their ende to be without honor. But lo, how they are counted
among the children of God, and their portion is among the Saincts.
Therfore haue we erred from the way of trueth. The lyght of righte-
ousnes hath not shyned vnto vs, and the sonne of vnderstandyng rose
not vpon vs, we haue wery ed our selues in the way of wyckednes and
destruction. Tedious wayes haue we gone, but as for the way of the
Iacob.v. Lord we haue not knowen it. What good hath our pryde done vnto
ii.Para.xxxi. vs, or what profyt hath the pompe of rytches brought vs? All these thyngs
Sap.ii. are passed away as a shadow. &c. These and suche other wordes, shal
they that haue synned speake in hell. But the ryghteous shall lyue for
Psal.xxxix. euermore. Their rewarde also is with the Lorde, and their remem-
braunce with the highest. Therfore shal they receaue a glorious kyng-

dome,

dome, and a beautyfull crowne of ỹ Lordes hand. For ỹ his ryght hãde shall he couer them, & with his owne arme shall he defende them. &c.

Thus se we how dere & precious in the syght of the Lorde the death of his Sayntes is. S. Paule hauyng experience of this thing, when he was yet alyue, sayd on this manner: I desyre to be dissolued and losoned oute of this mortal bodye, and to be with Chryst. Also kynge Dauid: woo is me that I tary in thys worlde so longe. *phil.i.* *Psal.cxix.*

Therfore howe so euer the wycked worldlynges recount the death of the Sayntes, whyther it chaunceth to them by famyn, hõger, swerde water, fyre, halter or any other wyse, vndoubtedly it is precious in the syght of the Lord, appeare it before the world of neuer so great ignominy, reproche, infamy, shame, and rebuke. Happi therfore is he, that dyeth thys death, how so euer it chaunseth vnto hym. Blessed is ỹ crosse, which bryngeth this glory. But let vs se how it cõmeth to passe, that ỹ deth of Sayntes is so precious in ỹ syght of the Lorde. It followeth.

The syxte verse.

O Lord I am thy seruant yea thy seruaunt in dede & the son of thy handmayde: thou hast broken my bondes.

The nynth string.

BEcause no man, be he neuer so holy, good & perfecte, should thynke that through hys owne holynes, goodnes & perfection, he hath deserued that his deathe shoulde be dere, precious, & of great valour in the Lordes syght, or els because that he had suffred many great tormentes for the glorye of God, yea & perchaunse very death, & so by that meanes recounte hymself worthy by hys owne desertes of the lyfe eternall: oure Mynstrell Dauid in this verse of his songe, not vnto the derogacion of ỹ sayntes honour, whiche are not to be defrauded of their prayse, but vnto the promocion and settynge forth of Gods glory, syngeth here, howe it commeth to passe, that the death of Sainctes, that is, of the faythfull, is so precious in the syght of the Lord. The cause is thys, saith he, because God hath broken theyr bondes. For what is mã, that he maye appeare righteous in the syght of God, before whom a chyld of one day olde is not pure, nor the starres in the Element, nor yet the Aungelles in heauen. There is no man good, but God alone. All our ryghteousnesses are as a clothe polluted wyth menstrue. Who is able to say, my hart is pure and I am cleane without synne? The most righteous man in the world maye pray on thys manner wyth Dauid, Lorde enter not into iudgement with thy seruaunte, for none that lyueth, shal be found ryghteous in thy syght. Is it any maruayle, when of our selues we are not able to thynke a good thoughte, moche lesse to worke any good dede by our owne power, before we be regenerate, borne a newe, and made other men by Christes Spirite. *Iob.xiii.* *Math.xix.* *Esa.lxiiii.* *prouer.xx.* *1.Ioan.i.* *psal.ciiii.* *ii.Corxiii.* *Ioan.iii.* *Rom.viii.*

And as touchyng the affliccion and trouble, that we suffer in thys

worlde, seme it to the flesh neuer so greate, paynefull and intollerable, yet can it not be compared to ỳ glory, that shalbe shewed to vs as S. Paule sayth. Notwithstandynge yf we suffer with Christ, we shall also reygne with Christ, yea & be glorysied with hym, not that we of our selues haue deserued so great glorye, but because God hath so promised which can not lye, but is faythfull in al his wordes, & leaueth no good dede vnrewarded, that is done in Christ, yea and that for hys prompte sake, through his vnmesurable mercye poured forth plenteously in the most precious bloud of Christ Jesu. Now seyng that not we onlye but also al ỳ euer we do of oure selues is vnpure & vnclene in the syght of god, vntyl both we & al our dedes be purified by the diuin spirit, therfore before we canne bryng forth any thyng that maye be approued & accepted before God, we must be delyuered from that most miserable captiuite, wherunto we were caste of Satan through the synne of Adam. Our bondes must be broken, we must be set at liberte from the power of Satan, syn, death, hel. &c. This thyng once done, than what so euer we do in Christ and in oure newe regeneracion, must nedes be allowed before God, & receaued as an acceptable Sacrifice. Yea whyther we lyue or dye, both our lyfe & our death is ryght dere and precious in ỳ syght of the Lord. But let vs returne vnto our songe.

Rom. viii.
i. Cor. xii.
ii. Tim. ii.
Heb. iiii.
Tit. i.
Psal. cxliii.
Math. x.
i. Pet. i.
Ioan. iii.
Rom. xiiii.

Gen. iii.
Rom. v. vi. vii. viii.
Mark wel.

The goodnes of God toward vs.

Although it be true, & nothyng more true, ỳ God of hys owne mere mercy & fre goodnes & vndeserued benignite saued vs whan we were so vtterly loste, that by no meanes we could seke any parte of our owne saluacion, nor recouer by our owne strength & power any thyng at all that we before had lost in Adam, so that both oure creacion, election, redemcion, saluacion, iustificacion, & glorificacion commeth only of hym through hys most entierly beloued sonne, our Lord & Sauiour Jesus Christe: Yet do these hys benefites only belonge vnto thē, that are hys faythfull seruauntes, & the sonnes of his handemayd, as Dauid sayth here: O Lord because I am thy seruaunte, yea thy seruaunt in dede, and the sonne of thy handmayde, thou hast broken my bondes. Mese here that Dauid confesseth, that God brake hys bondes, but he addeth also, that he therfore is hys seruaunt, yea hys vnfayned seruaunte & ỳ sonne of his handmayd. Wherby we mate easly learne that the merciful benefites of God the father, which lyghe poured out in Christes bloude, pertayne not vnto all persons vniuersallye, but onely vnto those, that are hys seruauntes, yea and that not fayned, but true, harty, louyng and faythfull, & the sonnes of hys hande mayd. God hath performed ỳ othe, sayth ỳ good preste zacharye father to S. John baptist, which he swar vnto Abrahā our father, to gyue vs, that we beyng without feare and delyuered frō the power of our enemies, should serue hym in holynes & ryghteousnesse before hym all the dayes of our lyfe. We are delyuered sayth thys good preste, from the power of our enemies not ỳ we should lyue wickedly and vngodly, but that we should serue oure Lord God, not in our owne fleshy ymaginacions and blynde good ententes, but in

Note to whom the benefytes of God in Christ belōg

Luke. i.
Gene. xxii.

holynes

holynes & righteousnes, yea & that not a daye or two, but all the dayes of our lyfe. God hath not called vs, sayeth S. Paule, vnto vnclennes, but vnto sanctification. God hath blessed you, sayth the scripture, by hys sonne Jesus, that euery one of you shoulde turne from his wicked nes. God hath broken our bondes, that we shoulde be hys faythfull seruauntes & the sonnes of his hande mayd, as Dauid sayth. Now what is it to be the seruaunt of God? Euen truely to do those thynges that we be commaunded of God. In consideracion wherof S. Paule & the other Apostles in al theyr Epistles cal them selues the seruaūtes of God, bycause vnto the vttermost of theyr power they euer fulfylled those thinges that were enioyned thē of god. For it becommeth a seruaūt to fulfyll his masters cōmaundemēte, & not to worke after his owne fansy, so maye he be bolde to appere in his masters syghte, whan so euer he be called, & to aske that which hys master hath promised him. In lyke mā ner yf we wyll be counted & so proued the seruauntes of God vnfaynedly, we must earnestly consider euery mā accordyng to hys callyng, what God hath commaunded vs in hys holy lawe, and that we must labour vnto the vttermost of our power for to fulfyl, or els we are no true seruauntes of God. For by no meanes may we leaue the wyll of God vnfulfylled, & practise thynges of our owne imaginacīō. If any man loueth me, saith Christ, he wyl kepe my word & my father shal loue hym, & we wyl come vnto hym and dwell with hym. He that hath my commaūdemētes & kepeth them, he it is that loueth me. For not euery one that sayth vnto me, Lord, Lord, shall enter into the kyngdom of heuen, but he that doth the wyll of my father, which is in heauen.

What it is to be the seruaunte of God.

Ioan. viiii. xiiii. xv.

Math. vii.

But it is to be noted, that Dauid doth not only name hymself the seruaunt of God, but he doubleth it & sayth, yea the seruaunt of God in dede. As though he should say, god hath done moch for me, he hath broken my bondes, he hath deliuered me oute of captiuite, & set me agayn at liberte, therfore wyll I be his seruaunt, yea & that not faynedly, but hys seruaunt in dede, doyng what so euer he commaundeth me, yea though it should coste me my lyfe. So it becometh vs not only to professe our selues to be the seruauntes of God and christē men by mouth, but also to expresse it in very dede, seyng that not the hearers but the doers of the law shall be iustified before God.

Math. vii. Roma. viii. Iacob. i.

O Lord God be mercyfull to vs, how many be ther nowe a dayes, that cauill themselues the seruaūtes of God and gospellers, and yet are nothyng lesse in theyr dedes? They crake moch of fayth, but they bryng not forth the fruytes of fayth. They talke moch of the gospell, but they lyue no part of the gospel. They read the holy scriptures, but they fashiō theyr lyues nothyng therafter. They cal Christ theyr sauiour, yet walk they nothyng worthy hys kyndenes. They thynke them selues the sonnes of lyght, but they exercise the workes of darknes. Oh that they were Goddes seruauntes in dede, feruent gospellers, earnest practisers of fayth, true followers of the holy Scriptures, to conclude,

Agaynst the grosse Gospellers and vayne talkers of the scripture.

both louers and lyuers of Christes gospell, that wel were it with Chri
stes church. But alas theyr lyuyng is so dissolute, & theyr manners so
Tit.i. wycked and vngodly, that we may well say, as S. Paule writeth
They professe þ they know God, but they denye hym wyth theyr actes,
beyng they are abominable, disobedient & vnapte to al good workes.

Moreouer Dauid calleth hymself here not only the true and faythfull seruaunt of God, but also the sonne of Gods handmayd. Who is
Who is the handmayd of God. this handmayd of God? Verely the vniuersall congregacion of Christ,
which from the begynnyng of the world hath serued God and beleeued
in hym, whose sonne euery one is, þ beleeueth in God. For he is begotte
of God, the sonne of god by fayth to that congregacion, whose member
he is made, & that congregacion by preachyng begetteth hym to God,
that beleeueth the word of god. So that as the congregacion is a mo-
Gala.iiii. ther by begetyng and wynnyng other to the fayth, so is he þ beleeueth,
& is begotten vnto the fayth, the sonne of the congregacion, as S. Paule
wryteth to the Galathians, My lytle chyldren, of whom I trauayll in
i.Cor.iiii. byrth agayn, or vnto whom I am agayn wyth chylde, vntyll Christe be
fashyoned in you. Also to the Corinthians, although ye haue many ma
i.Tim.i. sters in Christ, yet haue ye not many fathers. For I begat you in Christ
Jesu by the gospell. He also writyng to Timothe, calleth hym hys na-
Esa.xlix. Aud.liiii. tural sonne in þ fayth. Agayn, Syon signifyeng þ Church of Christ,
sayth by þ Prophet, who hath begotte me these? Also in another place
the desolate hath no chyldren, than þ maryed wyfe.

Thus se we, that we must both be the true seruauntes of God, and
also the sonnes of the handmayd of god, Christes church, yf we wyl en
ioye the benefites, that ly bent out in Christ. And verely it is not wyth
out a cause required of vs, not only that we shoulde be the faythfull ser-
uauntes of God, but also the sonnes of hys handemayd. For many in
tymes past, nether want ther at thys day, haue bosted valeauntly that
they were the seruauntes of God, yea & would seme of a feruent zele to
dye for the glory of god, yet in asmuch as they wer not the sonnes also
of godis handmayd, they wer not the seruauntes of God in dede but
dissemblers and Hypocrites. Of thys sorte wer all the olde Heretikes,
Schismatikes, and false Christians in tymes past, which sowed dissen-
sion in Christes church, & deuided them selues from the holy catholike
church, which is the fellowshyp of sayntes, by teachyng straunge doc-
trine, and mayntenyng erroneous opinions contrary to the doctrine
of the holy scripture, & the theachyng of the true godly fathers. Of thys
Math.xiii. Marc.iiii. Tit.iii. Heb.xiii. sorte also at this tyme are the Anabaptistes, Arrians, Free wyl men &
other Phanatical & fraunty Spirites which haue bayn vilios inuited
of theyr owne braynes, so we cockel among the good wheat in the Lor-
des felde, bryng in straunge sectes, inuente newe opinions, make dissen-
cion in Christes church, allure men from the olde & true christen fayth,
corrupte the scriptures, teach doctrine contrary to the playne of goddes
word, trouble the common weale of Christendom, &c. All these in as

much

much as they haue deuided & cutte of them selues from the chyrch of Chryst, which is the hand mayd of god, pertayne not vnto god, neither haue they any parte of gods mercy, though they bost & crake never so much, that they be the seruauntes of God, yea though they gyue their bodies to be plucked asunder with wylde horses for ỳ glory of god. For vt out the chyrch of Chryst, ther is no healthy nor saluacion, but altogyther death & damnation. But I wolde haue men wyse in knowyng thys chyrch of Chryste, lest they erre & mayntayn an whore in stead of a spouse, an vnchaste harlotte for a true wyfe, a fylthye strompette for a faythfull pokefellow, a dysobedient Synagoge for a chrysten congregacion. We haue in tymes past taken the Bysshop of Rome, & hys payntyd carnall Idolles, I would haue sayd, hys sayncted Cardinales, Patriarches, Legates, Archbyshops, Byshops, Preestes, Monckes, Freyars, Chanons, Heremites, Anachorites, and other of the spirituaute, as they call them, only to be the chyrch & haue thought that by no meanes we myght departe from them and theyr doctrine, excepte we wolde be dāned, in what so euer case they stode, wether they on Goddes syde, or contrary, taught they accordyng to Gods worde or otherwise. For once to hylde against them, was counted to cut the cote of Chryst that had neuer a seme, to subuert and ouple downe the chayre of Peter and Paul the chef Apostles, to defyle, to tear & to tread vnder fote the authoute of the chyrch Chrystes spouse, yea & to make shorte tale to cault oute of hel the heresies that wer buried and layd to slepe.

By thys meanes haue they thele many hundred yeares not only seduced the symple and vnlerned people, but also falsely vsurped ỳ names of the Chyrch, callyng them selues the mother holy church, beyng so rather in name than in very dede. If they were faythfull and dyd continewe in the doctrine of the holy Scripture so were they of the membres of thys chyrch of Chryst, yf contrary wyse, than pertayned they not vnto thys holy catholyke chyrch, but were corrupt and rotten members, beyng nothyng lesse then partakers of thys helth and saluacion, that is in this most pure and vndefyled chyrch.

Thys chyrch of Chryst, whom Dauid calleth here, the handmayd of the Lord is ỳ vniuersall congregacion of the faythfull, which w a sure & vndoubted fayth beleue in Chryste, acknoweledge hym to be theyr heade, confesse hym to be the sonne of the lyuyng God, graunt vnfaynedly that he came in ỳ flesh, heare the voice of theyr Shepperd, cleaue only to hys word flye ỳ voyces of straūgers, stycke vnto hym as to theyr alone treasure, & looke for al good thynges at hys hande only.

Vnto thys church pertayne so many as from the begynnyng of the world vntyll thys tyme haue vnfaynedly beleued in Chryste or shal beleue vnto the very ende of ỳ world. Agaynst thys chyrch the gates of hell shall not preuayle, seyng it is bylt on the rocke Chryst. For Chryst hymself hath promised, that he wyll be with it by hys holy spirit euen vnto the very consummacion and end of the world.

Make.

And admonicion for the true & fals chyrch.

Errours about the Chyrch.

Abominacion. Ioan.xv. Apoc.xxi.

What the Chyrch is, Ioan.iii. vi. Colos.i. Math.xvi. i. Ioan.iiii. Ioan.x.

Mat.xvi.xxi. Esa.xxviii. Dan.ii. i. Cor.x. Mat.xxviii.

Wherefore Christ loued this church so well, that he gaue himself for it
Ephe.v. *Galat.* *Tit.iii.* *i.Pet.iii.* to sanctify it, & cleansed it in the fountayne of water, by ꝓ word, to make
it vnto himself a glorious congregation hauyng no spot or wrynkle,
nor any such thyng, but that it should be holy & without blame. This
church is the spouse of Christ, and matrone of heauen, the house of God,
Apoc.xxi. *i.Tim.iii.* *Heb.xii.* which is the congregation of the lyuyng God, the pyller & ground of
trueth. This is it that is the mount Syon, the Cyte of the lyuyng god,
the celestiall Hierusalem, the company of innumerable aungelles, & the
Apoc.xxi. cõgregatiõ of ꝑ fyrst begotten, which are wrytten in heauẽ. This church
is ꝑ holy cittie ꝑ new Jerusalẽ, which came down frõ god out of heauẽ
Cant.i.ii. *iii.iiii.* *Ioan.xiiii.* *xv.xvi.* *Math.xxviii.* *Ioan.x.* prepared as a bryde garnyshed for her husband. This church is ꝑ loue, ꝑ
derelyng, ꝑ doue, ꝑ fayrest among all women without spotte or
defoymte, of whom we rede in the Balades of Salomõ. This church
can neuer erre, seyng that it is euer gouerned with the spirit of Christ
seyng also that it cleaueth only to the word of God, neyther doth it
heare ꝑ voyce of any straunger, but only heareand follow the voyce of
her Shepperd, which is Christ. To know therfore this church of Christ
from the Synagoge of Antichriste it is very easye. For the Church of
A comparison betwene ꝑ Church of Christ, & the Synagoge of antichrist Christ learneth with a sure fayth to Christ alone the sonne of the lyuyng
God, as an omnisufficient sauiour. The Synagoge of Antichrist al-
though it confesseth Christ after a certayne maner, yet it seketh salua-
cion also at the handes of other. The church of Christ followeth only
the word of God, and accordyng to that worketh in all thynges. The
Synagoge of Antichrist followeth the voyces of straungers, deuyseth
newe decrees, constitucions, lawes ordinaunces &c. and vnto them it
sticketh mainly. The church of Christ practiseth those workes, that are
commaunded in the holy Scripture. The Synagoge of Antichrist
worketh thynges of her owne ymaginacion, not prescribed in the law
of God. The church of Christ seketh aboue all thynges the glory of god,
& the health of her neyghbour. The Synagoge of Antichrist seketh her
owne pompe, honour, glory & prayse. The church of Christ is redy at al
tymes to suffer persecucion for Goddes truethes sake. The Synagoge
of Antichrist hateth ꝑ crosse, seketh to lyue all in pleasure, to persecute so
many as loue God and hys word. The church of Christ seaketh euer
after heauenly thynges. The Synagoge of Antichrist hunteth after
temporal promocions, worldly honours, fleshy dignities, easy lyuinges,
carnall pleasures, galant pastimes, sumptuous fare, gorgious apparrel
&c. The church of Christ spendeth the goodes vpon the poore members
of Christe. The Synagoge of Antichrist bestoweth her goodes after
her owne fansye, & not after the commaundement of God. To con-
clude. The church of Christ is altogyther godly & celestiall. The syna-
goge of antichrist is altogither wicked & earthly. Hereby do we learne
Why the church is called an bande mayde, which is the true church, & which is ꝑ false, which is ꝑ church of Christ
and which is the Synagoge of Antichrist.

But it is not to be gone ouer w a lyght fote, as they vse to say, that

Dauid

Dauid calleth this chirch of Chryst the handemayd of God, neither is it without a cause. For as a true, fayethfull and diligent handmaid haue her eyes alwayes fixed vpon her maistres for to marke and see, what shalbe her pleasure to commaunde her to doe, that she may do it with al redines and spede, euen so becommeth it them of Chrystes chirche diligently to wayte vpon their Lord God, and to marke what his most godly wyll, pleasure and commaundemente is that they shoulde doe. And thys shal they assuredly know by searchyng the holy Scriptures. And as it becommeth not an honest handmayde to leaue the commaundement of her maistres vndone, and to busy herself about such thynges, as she herselfe thynketh belte to be done of her owne brayne, euen so doth it not become them that professe themselues members of Chrystes chirche to leaue the commaundementes of God vndone, and to fall in hande with doyng thinges of their owne fansye and ymagination. For they that do so, shewe themselues no handemaydes, but maistresses, neither are they obediente subiectes vnto GOD, but rather take vpon them to bee arrogante superiours, and presumpteous checkemates. Let them therefore that will be of Chrystes chirche learne to be handemaydes and no maistresses, to be obediente subiectes, and not arrogant superiours and presumpteous checkemates, lest, whyle they folowe their owne fantasyes and meanes they fall from the chirche of Chryst vnto Antichrists Synagoge, as we may see in the Papystes, Anabaptistes, Arrians &c. Moreouer we reade that this chirch is not onely called the handmayd of the Lord, but also the spouse of Chryst, yea, & that not vnworthyly. For as a good, honest, & fayethfull wyfe is obediente to her husband in al thyngs, loueth hym purely, cleaueth vnto hym only, hath no pleasure to ron after other men, delighted her selfe wyth her husbandes company alone, is glad to please him alway, seeketh the accomplishment of hys wyll, and by no meanes wil attempte any thyng that should be displeasaunt to hym: So likewise this chirch, whiche is the spouse of Chryst, is obedient to her husband Chryst in al thyngs, loueth hym wyth an earnest, pure and vnfayned loue, cleueth to hym only, hath no pleasure to ron after other men, wherby she maye be entysed from the loue of her husband delighteth only in him and in hys word, seketh the accomplishment of his wyll, and sheweth her self in all points conformable to his most diuine will, being loth that any thyng shoulde be committed on her behalfe, that should be displeasaunt to hym in any point. Let them therfore now take hede, that recount themselues to be of this chirche, and wyll be called the spouse of Chryst, that they cleaue only to theyr husband Chryst and his worde, heare hym alone, folowe hys voyce, delyght only in his most holy law, seke the accomplishmente of his diuine wyll, and by no meanes admit nor heare the voyce of any straunger. For as ỳ woman is an whore, though she beareth ỳ name of an honest wife neuer so much, ỳ is not cõtẽted wt her own husbande, but folowerth other mẽ, cõneth a whorehũtyng after straũg louers, ca-

Psal.cxxiii. Marke wel.

Esay.viii. *Psal.cxviii.* *Luke.cxvi.*

The true chirche is the spouse of Chryst.

Cant.iiii. *ii.Cor.xi.* *Apoc.xxi.*

Marke wel.

Iohn.viii.a.

flyng

sting away the sincere and true lone, that she ought to bear toward her husband. So like wise, if they as call themselues the church and spouse of Christ, forsake their husband Christ, be not contented with him and his word alone, but folow straunge doctrynes, and ron a whorehunting after new law makers, which teach thyngs contrary to the will of this bridegroome, yea or els they themselues make lawes, decrees, actes, constitucions &c. that fight with the voyce of thys heauenly shepeherde, Bridegroome and husbande Christ Iesu, surely, surely let them beleue me, they ar not the spouse of Christ, but filthy whores, vnclene harlots stinking strompets, abhominable adultresses, and sinfull Gothippes, though they were neuer so many triple crownes, carnall hattes, glistryng myters, forked cappes. &c. vpon their heades, and haue neuer so many pillers, pollaxes, crosses, crosser staues, and syluer rodds borne before them. For the spouse of Christ onely heareth the voyce of her husbande, foloweth that, cleaueth to that, and by no meanes tourneth a whorehuntyng after straunge louers. neither careth she for their boystous wordes, and flatteryng promyses, seeyng she knoweth full wel, that no man can shewe thyngs more necessary & profitable vnto her health and saluacion, than her husband hath already done. Therfore recommetteth it she a very vayne and mad thyng to forsake thys her true & alone husband Iesus Christ, and to folow straungers. I am gelous ouer you sayth. S. Paule, with a godly zeloshy. For I haue maryed you to one man, to bryng a chast virgin vnto Christ.

Heb. xiii.

Iohn. x.
Cant. iiii.

ii. Cor. xi.

This much haue I spoken by the way concernyng the chirche, that al men may know the chirch of Christ, which is the handmayd of God, and the spouse of Christ, hauing nother spot nor wrincle, but altogether glorious, pure and vndefyled, from the Synagoge of Antichrist, and be no more deceaued with outward apperaunce, glysteryng vsars, and payuted clokes, lest they go forth to worshyp, reuerence and haue in honor certayn deceatful shadowes for the selfe trueth, as we haue done tymes past. God make vs al the seruauntes of the Lordes handemayd and graunt that we may so abide in the olde catholyke faith and true doctryne of Christes chirche, that we may be blessed, and haue our bondes broken, as it folowth. O Lorde because I am thy seruaunt, yea thy seruaunt in dede, sayeth Dauid, and the sonne of thy handmayd, thou hast broken my bondes. What bondes are these, that God hath broken, and made vs free from them through Christ, setting vs again at libertye? Verely the bondes of Sathan, sinne, deathe, hell, desperation, and the curse of the lawe. Fyrste as concernyng Satan, euery man knoweth, howe we were in captiuite and bondage to hym by the synne of our fyrste father Adam, which through hys disobedience dyd cast vs into the bondes of that infernall Prynce, made vs captiue and thral, so that by our owne strength, power, wit, policy, and free wyll we coulde neuer haue set our selues agayn at libertie. But God of hys tender mercy and free goodnesse, whan we had cast our selues into thys bondage,

Search the Newes oute of heauen.

The bondes

Satan.
Gene. iii.
Rom. v.
Ephe. ii.

promised

promised vs deliueraunce, when he spake these words vnto ỳ serpente I will set emnite betwene thee and an woman, betwene her seede and thy sede. That selfe sede shal treade downe thy head. And so many as beleued them, were at that very instant deliuered frō the bondes of Satan. For what other thyng is it to treade downe ỳ head of the serpent, than to vanquish and subdue him, to make his power frustrate and of no strength, yea & to let those agayn at libertie, which before were hys bonde prisoners. Now although this promyse wer not strayght waies fulfilled, yet stode it in effect with the faythfull, and they so sone as they beleued, wer deliuered out of captiuitie, set at libertie again, and made the sones of God, through the fayth ỳ they had in gods promyse, which he made vnto them in his derely beloued son Christ Jesu. But when Christ was once come, and had fulfilled this promyse of hys celestiall father, than was Satans power vtterly annihilated and made of no strength. His bondes wer brokē, wherwith so miserably he did detayn and hold vs, as S. John testifieth. The sonne of God dyd appeare for this purpose, euen to dissolue, loose and breake the works of ỳ diuel. So that now Satā hath no more power ouer vs, except willingly we cast our selues agayn into hys bondes, as S. James sayth, resist the diuell, and he shal flye frō you. For although he goeth about like a rorying lyō, seeking whom he may deuour, yet cannot he deuour, no nor yet so much as once bite or touch any faithfull mā, except he will of a set purpose cast hymselfe into that Dragons rauening teth to be rent and torne, sithē of God hath set vs at suche libertie, and geuen vs our manumission so frely and plenteously.

Gene. iii. What it is to treade down the head of the serpent. Marke well Iohn. i. Gala. iii. Mat. iii. xvii Mark. xix. Luke. iii. ix.

i. Iohn. iii.

Iacob. iiii. i. pete. v.

Now seing that Satan, which is our most vtter enemy, is so vanquished and subdued, and we vtterly deliuered frō his captiuitie, ỳ our bondes are broken, wherwith he had vs bounde, is it to be thoughte ỳ synn, death, hell, desperacion, and the curse of the lawe can worke vs any euil, or that their power is so great, that they are able to make vs styll captyue and bond prysoners. As touchyng synne, to whō is it vnknowen, that as the power of Satan is vanquished by Christe, so in lyke maner is synne throughe hym put to flyghte. He is that lambe of God, which taketh away the syn of the world. He is that Sauioure, which sauyth hys people from their synnes. He is, yea he is that Lord in dede, which putteth away our iniquities, yea and that for hys own sake, and wyl remembet them no more. He came into the world to saue synners. He beyng wythout all synne offered hymselfe vpon the altare of the crosse, a swete smellyng Sacrifyce to God the father for vs, and made a sufficient satisfaction for al our synnes. Through hys name al ỳ Prophetes bear witnes, ỳ so many as beleue in hym, shal receaue remission of their sines. For ther is no helth in any other, nether is ther any other name geuē vnto mē, whereby they might be saued, but onely ỳ name of Jesus Christ. He is ỳ Bishop, which in one oblacion yea and ỳ once for al, hath made thē perfect for euermore ỳ are sactified. To be short, ỳ blond

synne.

Iohn. i. Math. i. Esay. xliii. i. Tim. i. ii. Cor. v. i. Pet. iii. Ephe. v. Esay. liii. i. Iohn. iii. Actes. x. Actes. iiii. Heb. vii. viii ix. x. i. Iohn. i.

of

of Jesus Christ gods sonne maketh vs cleane from all synne. Thus see we that by Christe, by Christes death, passion and blond, the bondes of synne are broken, and we set agayne at liberte.

Death, hell, desperacion.

As for death, hel, and desperacion what can they do? Ar not they also quercome? Let vs heare what the Scripture saith. Owte of the power of death, saith the Lord, wil I deliuer them, and from death wyll I redeme them. O death I wil be thy death. O hel I wil swalow thee vp. S. Paule also saith, Death is swalowed vp into victory. Where is thy styng O death? where is thy victory O hell? The styng of death is sinne, and the power of synne is the law. But thanks be to God which hath geuen vs the victory through our Lord Jesus Christ Again, By death hath Christ put him to flyght, that had Lordship ouer death, that is to say, the diuel, that he might deliuer them, whiche through ỹ feare of death, wer al their life tyme in daunger of bondage. O swete and cõfortable sayings. O the alone true and Christen pleasures.

Oze. xiii.
i. Cor. xv.
i. Iohn. v.
Heb. ii.

The lawe.

As touchyng our last enemy, which is the curse of the lawe, are not we also made free from that by Christe? What sayeth the Scripture? Christ hath redemed vs from the curse of the law, whyle he was made accursed for our sake. Again, Christ is the perfect fulfilling of the law to iustificacion for euery one that beleueth. Also in another place, be it knowen vnto you, ye men and brethren that through thys man Christe, is preached to you the forgeuenes of synnes, and from al the things, wher by ye could not be iustified by the lawe of Moses, throughe him euery one that beleueth is iustified. Thus see we, that our bondes are broken through Christ, and we also set at liberte from the daunger of all oure enemies, so that now there is no condemnacion for them that are engrafted in Christ Jesu, which walke not after the flesshe, but after the spirit. For the law of the spirit of lyfe through Christ Jesus hath made them free from the law of synne & death. Who wyll now lay anything to the charge of gods chosen? It is God that iustifieth, who can than condemne? Herof commeth it to passe, that after we be once deliuered from the power of our enemyes, haue our bondes broken, and set at lyberte through Christ and Christes passion, death and blond, by whom Satan is vanquished, sin put to flight, death ouercome, hel swalowed vp, desperacio driuen out of place, ỹ curse of the law vtterly take away yea the law fulfilled, & heauen gates open for the faythfull, all that euer we do in Christ, is acceptable in the sight of God, taken to good worth and much made of, not for the dignite of the worke it self, but because it is salted with the dignitie, holines, righteousnes, purite, and innocency of Christ, in whose name whatsoeuer is done, smelleth swetely before God, so that both the thoughtes, words, dedes, lyfe and death of the Saintes, that is, of the faithful, yea and al that euer we do, is precious in the sight of the Lord, as we heard before. For sure we are ỹ al thigs work to the best for them that loue God, whiche are called of purpose. For those whom he knewe before, hath he ordeyned also before, that

Rom. viii.
Iohn. viii.
Gala. iiii.
Hebru. vii.
Rom. viii.
Luke. i.
pſal. cxv.
i. Iohn. iii.
Math. i.
Oze. xiii.
i. Cor. xv.
Rom. x.

A good lesso

i. Cor. x.
Colloſ. iii.

Rom. viii.

thyr

they should be like fashioned vnto the shape of hys sonne, that he might be the first begotten among many brethren. As for those, whō he hath ordayned before, them hath he called also, and whō he hath called, thē hath he made ryghteous, and whom he hath made ryghteous, thēhath he glorifyed also. What shall we say than vnto these thynges? If God be on our side, who can be agaynst vs? But let vs see, what is to be rēdred, and geuen agayn vnto God for these his inestimable benefytes towarde vs miserable synners?

¶ The seuenth verse.

I wyll offer to thee, the Sacrifice of prayse, and on the name of the Lord wil I cal.

¶ The tenth stryng.

OUr minstrell Dauid goeth forth to be lyke hymselfe, that is to say, to shew that he is one of a very gentle and thankful nature, ready at al times vnto the vttermost of hys power to recompence and make amendes for any point of kindnes ỹ is shewed to hym, as we may se here. For after that he hath song of the singulare and incomparable benefytes of God, which are shewed not onely to hym, but also to all mankynd, I meane so many, as are the faithful people of God, beleue in him, and lyue according to his diuine wil, and hath considered how greatly both he and al ỹ faith full are blessed of God through them in Christ Iesu, he now taketh an occasyon to ponder with himselfe how he may shewe hymselfe thankfull agayn to God, as he dyd before in the fourth and fyft verse of thys hys song. For he desyreth nothyng to be more estraunged from his maners, than ingratitude and vnthankfulnes. He thinketh it no point of humanite to leaue the beneficēce and gentle liberalite of a mortal mā vnrecompensed, to neglect therfore and nothing to regarde the inestimable goodnes and the infinite benefytes of God, he recounteth it an act highly to be detested and abhorred of any Chrysten hart. To shewe hymselfe therfore thankfull to God for hys benignite, he is nowe full bent. But what wyl he geue God agayn? what amends wil he make hym? In what thynges wyll he shewe hym selfe thankfull agayn vnto the Lord? wyl he geue hym mountaynes of gold? wyl he bryng hym heapes of precious stones? wyl he fetch hym frankensence, and other swete sauours out of Araby? wil he offer vnto him fat oxē, lustye haylers, wel liking shepe. &c. Na verely, for he knoweth ful wel, ỹ god reiecteth al these thynges in many places of ỹ holy scripture, neither hath he a ny nede of Dauids goods, which hath both heuē & erth at his own pleasure,

Dauid is lyke hymselfe

Ephe. i.

Esay. i. Iere. vii psal. xxiii. xlix. Agge. ii. i. Cor. x. Math. xxv.

ture, and all that is contayned in them. Dauid knoweth full wel, that his goods wer geuen him of God that he should helpe his poore neyghbours wyth them. What will he geue God than? Verely the sacrifyce of prayse and of thankes geuyng. For this is that thyng, which God desyreth so greatly, as he himself testifyeth. The sacrifice of praise, saith he, shal honor me. Agayn, offer to God the sacrifice of prayse. What soeuer ye do, sayeth S. Paule, in word and dede, do all thynges in the name of the Lord Jesu, geuing thākes to God and the father by him. Again, be thankfull. Also in another place, Geue thankes alway for al thinges in the name of our Lord Jesu Chryst to God and the father. To the Hebrewes also he wryteth on this maner. By hym, he meneth Chryste, do we offer the Sacrifice of prayse alway to God, that is to say, the fruite of the lyps, that geue glory to hys name. Thus see we howe acceptable a thing to God, the sacrifice of prayse is. But what is it to offer the Sacrifice of prayse vnto God? Verely to confesse and vnfaynedly to graunte that whatsoeuer is nought, commeth of oure selues, agayne that all that euer good is, commeth of GOD onely as he sayeth by the Prophete, O Israell thy destruction commeth of thy selfe, but thy health and saluacion commeth onely of me. For this is the greatest prayse that we can geue to God, for to knowledge hym alone the author and geuer of all goodnesse, and that all our ryghteousnesse, wysdome, holinesse, sanctificacion, redemcion, vertue, deuocion, and all that euer good is, commeth of hym alone, and not of oure selues. This is that sacrifice wherwith God is highly delyghted. This is that oblacion, that geueth so goodly an odoure before God. This is that offring that maketh God wel pleased with him, that doeth offer it, in as much as by the oblacion herof he confesseth himself to be able to do nothing, that of the own dignite and ryghteousnes therof, may seme worthy to be accepted in the syght of God, and therfore geueth he al the glory, honoure, laude, prayse and magnificence to God alone, as the Prophete sayeth O Lord all glory be vnto thee, and to vs shame and confusion. The Saynctes themselues also pray on this maner Not to vs, O Lord not to vs, but to thy name geue all the glory for thy merry and truthes sake. God hymself also sayeth, I am the Lorde, this is my name, I wil geue my glory to no other, nor my prayse to grauen Images. For God hymself wil not geue away hys glory and prayse to other, certes we do hym than much iniury, if we steale it from hym, and geue it to ony other creature ether in heauen or in earth. If we depely consider in our selues at all tymes the great kyndnes of God toward vs, we shall vndoubtedly be moued to syng perpetuall prayses to hys moste blessed name, and continually to offer the Sacrifice of thankes geuyng vnto hym. But in as much as I haue entreated aboundauntly of thankes geuyng, and of the sacrifice of prayse in my Pathwaye vnto prayer, I wil now cease to speake any more of it at thys tyme. Reade from the [illegible] vnto the .lv. Chapter.

The sacrifice of praise. Psal. xlix.

Colloss. iii.

Ephe. v.

Hebr. xv.

What it is to offer the sacrifice of prayse.

Oze. xiii.

1. Cor. iiii. Iacob. i.

Baruc. i.

Psal. cxii.

Esay. xlii.

As towchyng the inuocacion of the Lords name, wherof Dauid agayn maketh mencion in thys place, I haue spoken sufficiētly of it in the fourth verse of this Psalme. Thou mayst therfore (most gētle Reader) yf ẏ wylt, resort thyther for thys matter. I am loth to be tedious vnto the. I wil go forth and make an ende, although ẏ which followeth, may also seme abundantly to be entreated of heretofore.

The eyght verse.

I wyl pay my vowes vnto ẏ Lord in the syght of al his people in ẏ courtes of ẏ Lords house yea euē in the myds of thee O Jerusalem.

DAuid is euer one man. He had rather syng one song a thousand tymes, than he would once attempt any thyng without the authorite of gods word. He is at this poynt, ẏ he wyl do nothyng, except Gods word beareth hym in it. He wyll not cleaue to his owne good intentes, mynds and zeles. He wyl worshyp God accordyng to his word. He setteth before his eyes this commaundement: That I commaund the, do that only to the Lord, nether put thou any thing to it, nor yet pluck ought therfrom. Agayn, I commaund the to do ẏ, which is pleasaunt in the syght of ẏ Lord thy God. Also in another place. Ye shall not do euery one of you, that which ye your self think right & good. He can make no shyft to be diuers in the worshippyng of God. He can inuent no new & straung honorynges of god, as the olde Phareses dyd in tymes past, and the Papistes & Moncks haue done sins that tyme, but all in vayn, as the Scriptures testify. He kepeth hym self wythin ẏ bonds of gods word, and as he sayd before that he would pay his vowes, that is to say, do those thynges that he had promysed to his Lord God, kepe hys Commaundementes, follow and accomplysh hys most godly wyll in all poyntes vnto the vttermost of his power, and do the office of a true kyng, seke Gods glory, promote his holy word, tenderly loue his subiects, mayntayn vertue, and suppres vice: euen so doth he now agayn. So that Dauid knoweth not howe to recōpense in any part the goodnes of God, but only by kepyng hys most holy commaundementes, & in gyuyng hym harty and continuall thanckes, which he also promyseth to do in thys verse. But seyng that I haue entreated of the whole matter, that thys verse contayneth, in the fyft verse and seuenth stryng heretofore, I wyll speke no more of it at this present, but only note this one thyng ẏ our Mynstrell sayth. He wyll pay his vowes in the courts of the Lords house, and in the myds of Ierusalem. By the courtes of the Lords house, & by Jerusalem is none other thyng signifyed, than the

Dauid is euer one man.

Deut. xii. xiiii.

Esaye. xxix. Math. xv. Marc. vii.

The office of a true kyng.

What is signifyed by the courtes of ỳ Lordes hous, and by Ierusalem.
i. Cor. iii. vi. ii. Cor. vi. iiii. Re. xxiii. ii. pa. xxxiiii.

thirch of Christ, I meane the congregacio of Sayntes, that is to say, of ỳ faythful, in whom God dwelleth by his holy Spirit, as S. Paule sayth. The Temple of God is holy, which ye are. His meanyng is this, loke wher so euer the people of god is most gathered together, euē ther in the thyckest of them wyl he set forth the glory of God, as we read of the good kyng Iosias. He wyll seake all meanes possible, that all thyngs in his Realme shalbe ordered accordyng to ỳ law of God, and that no vice shal reygne among his people, nether Idolatry, nor swearyng, nor disobedience, nor whordom, nor manslaughter, nor stealing, nor bearyng false wytnes, nor any other vice, that is prohibited by the holy scripture. And that thys thyng may the more fortunately come to passe, Dauid hymselfe in as much as he is kyng and excelleth all other in dignite, wyll also far excel and passe all hys subiectes in vertue and godlynes. He wyll be vnto them an example and spectacle of al goodnes, He wyll lyke vnto a great lyght shyne before hys people in godly conuersacion. The boke of the lawe of the Lord shall neuer depart frō hym. He wyll read and mediate in it daye & nyght. He wyl not stoupe to the corrupt iudgementes of other, nor be led wt the dotyng fantys of those pestilent flatterers, Truth wyll we, but he hymselfe wyl loke vpō the scriptures of God wyth all diligence, and euermore cauill vnto god for the assistence of his most holy spirit, that that swete confortour may both assist and confort hym in all his godly and vertuous entrepyses, & also lead hym into all truth, and knowledge of Gods most holy wyl. To make an ende, come ther lyfe, or come ther death, Dauid is fully determined to stycke by Gods word, & to seke his glory aboue all thynges yea and that not in corners and secret places, but openly, that al ỳ world may euidently se that Dauid is an earnest setter forth and an vnfayned promotours of Gods glory, and by that meanes be occasioned also wyth Dauid to honour, worshyp, magnify, laud, and prayse God with one mind and voyce for euermore, as Christ sayth. Let your lyght so shyne before men, ỳ they maye se your good workes, & glorify your father, which is in heauen, to whom wyth his onlye begotten sonne our Lord & omnisufficient sauiour Jesus Christ, & the holy Gost ỳ most swete confortour, be all honour, prayse & glory for euer and euer. Amen.

Phil. ii. Math. v. Iosue. i. Psal. i. Mark wel. Ioan. xiiii. xv

Math. x Marc. iiii. Luke. viii.

Math. v.

Gyue the glory to God alone.

Virescit vulnere virtus.

Ye

A deuout and godly prayer for al degrees and estates, made vpon the.C.vi. Psalme, right necessary to be sayd of euery Christen man in thys our tyme.

BOunteous Lord and most mercifull father, for asmuch as we know right well and are perfectly perswaded, that without fayth it is not possible for vs to please the nor yet to worke any thing that may be pleasunt in thy diuine sigth (for what soeuer is not of fayth is synne) we most hubly beseech the to engraffe in our hartes by the inspiracion of the holy Gost, that true, christē, lyuyly and worksyng fayth, which iustifieth and maketh vs thy sonnes, which also worketh by charite, mortifieth carnall affectes, renueth the lyfe, encreaseth vertues, garnysheth the conuersacion wyth al kynd of godly worksyng, & bryngeth ioye, quietnes and peace to our consciences. Heb.xi. Roma.xiiii. Gala.iii. Rom.v. Gala.v. Ioan.i. Roma.vi. Gala.iii. Abac.ii. Math.v.

Graunt also most swete father, that this fayth may be strong in vs that though thy holy spirit it may worke in vs such boldenes as it did in the Apostles, that we may freely and without any clokyng publysh, declare and set forth thy most godly wyll in the syght of all men vnto the great glory and magnificence of thy most holy & blyssed name, not once beyng afeard of the manacyng wordes, cruel threatnynges, extreme persecucions, vniust emprisonmentes, and most rigorous deathes, wher with the tyrauntes of this world oppresse thy true disciples and earnest seakers of thy glory, but maynely & valeantly cōfesse thy word, publish thy trueth, preach thy name before all people, cometh their lyfe, or commeth there death. For thou alone, o Lord, art true, & thy word is ꝑfite trueth, as for man and all hys thoughtes, wordes & dedes, what other thyng are they, yf we haue a respect vnto theyr owne nature, but only vayn, false, vniust, lying & vtterly estraunged from all trueth and goodnes? All that euer nought is cometh not of the, but of our selues. For thou art the God that abhorrest al iniquite, but all that euer good is, cometh of the alone, for thou art ꝑ author of all goodnes. Our creacion, redempcion, iustificacion, glorificacion, and al that euer we haue that is good and godly, cometh only frō thy mercifull throne of grace, euen of thyne owne merry, fre goodnes, grand bounty, and vnspeakable liberalite yea and that without ani desertes on our behalfe. O most gentyll father, what shall we gyue thee agayn for all these thynges ꝑ thou hast gyuen vs? What are we able to thynck, speak or do, that may in any part recompense this thyne vnmesurable kyndenes? Thou hast no nede of our goodes Our sacrifices, burnt offrynges and oblacions, hast thou no delyght nor pleasure in, nether is thy glory set forth by the kyllyng of brute beastes, & shedyng the blud of calues, gotes, oxen, &c. What shal we than do? How shall we shew our selues agayn thankful to the and myndful of these thyne inestimable benefites? Verely by tasting the cup of health at thy hād, and by callyng on thy name, which Roma.xiiii. Gala.iii. Rom.v. Gala.v. Ioan.i. Roma.vi. Gala.iii. Abac.ii. Math.v. Rom.v. Act.iiii.v. Math.x. Luke.xii. Psal.cxliiii. Iohn.iii.viii. Psal.cxv. Rom.iii. Gene.vi.viii. Iohn.iii. Ephe.ii. Oze.xiiii. psal.v. Iacob.i. i.Cor.iiii. Rom.viii. Esay.xliii. psal.cxvi. psal.xv. Esaye.i. Hiere.vi. Amos.v. psal.xlix.l.

art kyng of all kynges and Lord of all Lordes. Graunt therfore that we gladly and euē with a good hart may paciently beare, what so euer crosse thou layst vpon our backe. Graunt that we may mortify our carnall affects, slay oure beastlyke lustes and ragyng concupiscences, which stryue agaynst the spirit, yea and walke, so much as is possible, wholl in the spirite, and haue neuermore to do with the vnfruteful workes of darknes, but rather reproue them. For these are those sacrifices, that gyue the swete sauour before the, that are acceptable in thy syght, & that make the beneficial, gentle and mercyful to suche as offer them. But in as muche as of oure selues we are not able to thynke a good thought, nor to do any thyng ẏ is prayse worthy in thy syght, so feble are our naturall strengthes, so impotent and weake are we become through ẏ fragilite of our fyrst father Adam: Graunt that we may at euery moment of an hour cal vpon thy most blessed name for helpe and assistence. For thy name is a strong Bulwarck for as many as thy vnto ẏ, nether can he be ouercome that putteth his trust in it, but must needes be safe. Vnto thys thy most glorious name therfore will we at all houres resort, ẏ we through ẏ puyssaunce therof, beyng valeauntly armed may vs lusti courage fight against our enemies, yea & get ẏ victory ouer thē, so ẏ they shall be able neuermore to preuayle against vs.

Apoc.v. Roma.xii. Gala.v. i.Pet.ii. Roma.xiii. Ephe.v.

ii.Cor.iii. Iohn.iii. Ephe.ii. Rom.v. Pro.xviii. Ioel.ii. Act.ii. Rom.x.

Furthermore seyng ẏ thy honour & dishonour also after a certayn maner dependeth of our wicked or godly manners (for if we lyue wel, thy very aduersaires shall be compelled to glorify the, if our lyfe be wycked and vngodly, so shalt thou be dishonored among the Gentiles and euel spoke of through our sinful lyuyng) seyng also that at our baptisme we haue forsaken the world, the dyuell and the flesh with all their pōpes & vanities, and haue consecrated and wholy gyuen our selues to ẏ, beyng inserted and engrafted through fayth in the mystical body of thy welbeloued sonne our bounteous Lord and omnisufficient Sauiour Jesus Christ, seyng also that whan we wer baptised in thy name, we dyd solemly professe and make vowes no more to lyue after olde Adā, but to mortify our carnal affectes, to exercise diligently all the offices of true godlines, & earnestly to kepe thy most holy lawes and ordinances. Graunt (most mercifull father) ẏ all mens dreames, fantasies and imaginacions layd alyde, which fyght w thy word beyng ẏ eternal verite, we may seriously and vnfaynedly kepe these our vowes which we made vnto ẏ at our baptisme, that is to say, through thy grace and ẏ renouacion of the holy Goost obserue and kepe thy most holy lawes, haue our meditacion in them both day & nyght, beleue in the thalone & true God, loue the w all our harte, soule mynde, power, strength, &c. honour thy most blessed name, flye vnto it in all our aduersite, prayse it in our prosperite, sanctify ẏ Sabboth day, honour our superiours, slay no mā, commyt none adultry, fornicacion, incest, &c. steall nothyng, beare no falle wytnes, nor coupt any thyng that pertayne to oure neyghbours, but all the whole dayes of our lyfe lyue before the in holynes & rygh-

Mat.iii.xviii Mar.i.ix. Luke.iii.ix. ii.Pet.i. Math.xxviii. i.Cor.vi. Ephe.v. Heb.xii. i.Pet.ii. Coloss.iii. Psal.i. Deut.vi. Luke.x. Exo.xx.

Luke.i.

ousnes,

ourines, yea and that before all thy people, ỳ they seyng our good wor-
kes, which not we but thou workest in vs, maye glorify ỳ our celestial
father. But for almuch as ỳ world loueth that which is hys, & hateth
that that pertayneth not vnto him and as Caim hated Abel, and Esau
Jacob, & that for none other cause, but that the workes of ỳ one wer
good, and the others euel, euen so the wycked people of thys wretched
world can not abyde nor awaye vỳ them that loue thy world, embrace
the Gospel of thy welbeloued sonne, leade to liue according to thy most
holy & blyssed law, but hate them, blaspheme them, persecute them, pre
son them, & at the last slaye them vỳ most cruell tormentes and bytter
death: Graunt. O good God & gentle father, that we maye so earnestly
be addicte and gyuen to ỳ perfourmyng of these our aforsayd vowes, I
meane ỳ fulfyllyng of thy holy preceptes, ỳ we receauing strength frō
aboue & conforted vỳ the presence of thy holy spirite, maye nether feare
ỳ hatred, blasphemy, detraction, backebityng, euel reportes, persecucīō,
emprisonment, nor al the tyrannye, that ỳ wicked worldlynges & bea-
stlyde bely Gods can inuent agaynst vs, but valeauntly persist & con-
tinew in ỳ confession of thy trueth, euen vnto ỳ very death, beyng per-
fectly perswaded, ỳ the death of so many as dye for ỳ glory of thy name
and the mayntenaunce of thy holy word, is precious in thy syght, be it
recounted before the vngodly neuer so vile and ful of ignominy. Yea
blyssed are they that dye in the O Lord, for they are at rest from theyr
labours. Theyr soules are in thy hand, and they are no more greued
with any payne, but are at peace for euermore.

Moreouer O most bounteous Lord, for almuch as we are thy ser-
uaunts and the sonnes of thy hand mayd, and thou haste brokē al our
bondes, wherwyth before we wer miserably detayned and oppressed
of our enemy Satā for the transgression of thy holy commaundemēt,
brought to passe by our fyrst father Adam, in whome we al synned and
were ryghteously condēned, so that now we haue receaued our manu-
mission and fredom of the through thy most derely beloued sonne our
Lord and sauiour Jesus Christe, which hath made vs safe from al syn-
ne, pacifyd thy wrath, payd our ransome by his most precious bloud,
and openned heauen gates for vs, we most intierly beseech the to gyue
vs grace, ỳ by no meanes we walke vnworthy thy kyndenes, but conti-
nually offer ỳ sacrifice of prayse vnto the, magnify thy most glorious
name, & frely confesse that al that euer we haue beyng good and godly
descendeth from the father of light, & that thou therfore arte worthy al
honour, glory, laud, prayse and magnificence.

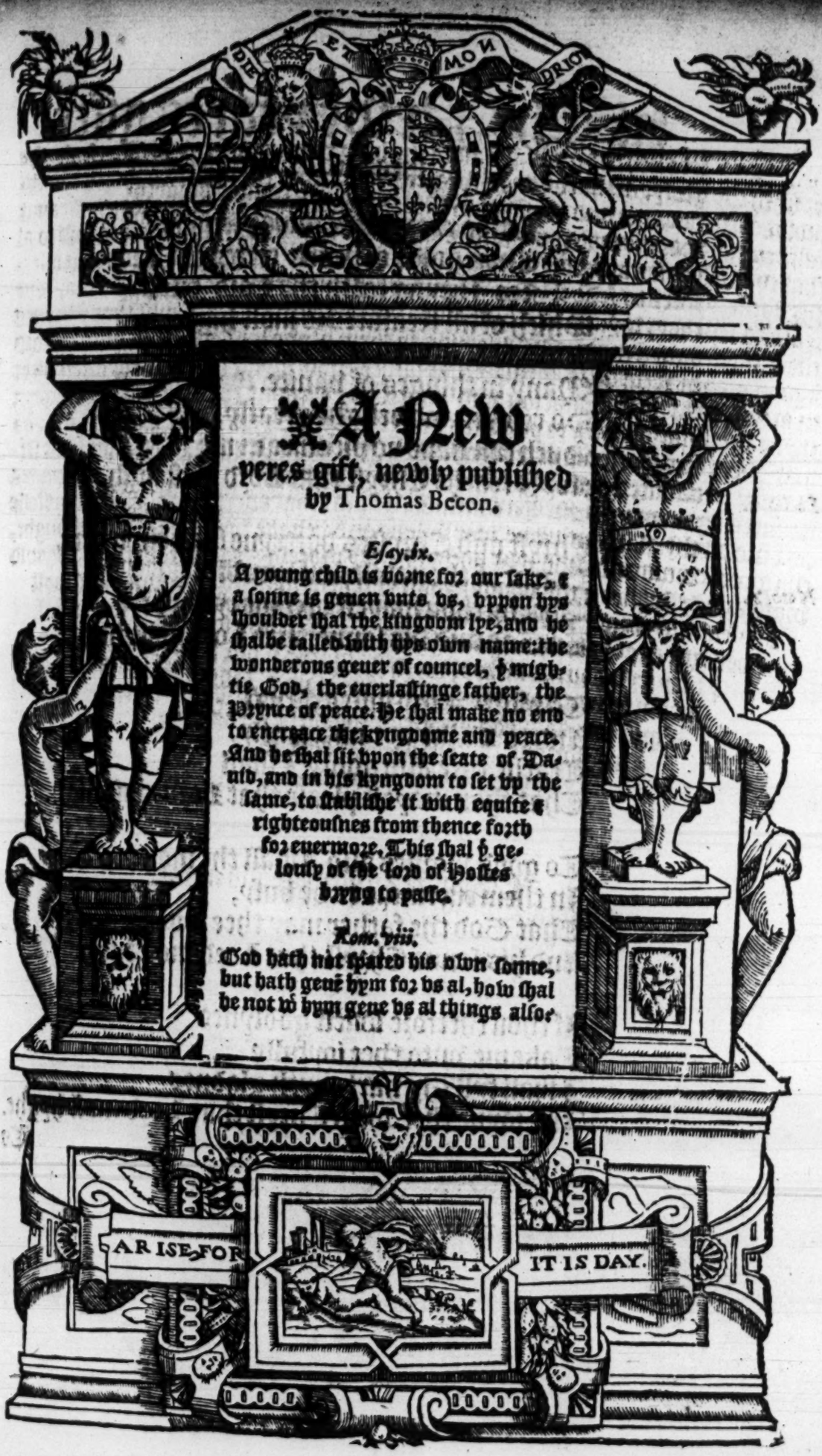
Finally graunt. O most mercifull and gentle father, that so many
as professe the and thy trueth, maye earnestly paye theyr vowes fulfyl
thy holy lawes, and lyue accordyng to theyr vocation & calyng. Graūt
that all temporall rulers maye iustly vse the sweard, ponysh the euell,
mayntayne the good, accept no parson in iudgement, allow no false ac-
cusation, shed no innocent bloud, heare the small so well as the great,

Esa. xxvii.
Matth. v.
Ioan. xv.
Gen. iiii.
i. Iohn. iii.
Gen. xxvi.
Abdi. i.
Matth. x.
Ioan. xvi.
Psal. cxvi.
Apoc. xiiii.
Sap. iii.
Psal. lxxvii.
Ephe. iiii.
Gen. iii.
Rom. v.
Rom. vi.
Matth. i.
Colos. ii.
Ephe. i.
i. Iohn. i.
Psal. xlix.
Iacob. i.
Apoc. iiii. vi.
Rom. xiii.
i. pet. ii.
Exo. xxiii.
Deut. i.

set forth thy glory, promote thy holy word, and in al thynges seake the
Rom.xiii. profyt of the common weale. Graunt that the subiectes may be fayth-
i.Pet.ii. full, true and obedient to theyr Kynges and hygher powers. Graunt
Tit.iii. that the byshoppes and prestes may take hede to theyr selues and to al
Act.xx. the flocke, vpon the whych the holy Gost hath appoynted them ouer-
i.Cor.xi. seers to fede thy congregacion. Graunt that the husbondes may loue
Ephe.v. theyr wyues, as Christ loued the congregacion. Graunt that ỹ wyues
Colos.iii. agayn may be in subiection to theyr owne husbondes, as vnto ỹ Lord
Ephe.vi. in al thynges. Graunt that fathers may bryng vp theyr chyldren after
i.Timo.ii. thyne informacion and nourtour. Graunt that the chyldren agayn
Tit.ii. may obey theyr parentes in all thynges. Graunt that masters may do
i.Pet.ii,iii. to theyr seruauntes that, whych is iust and equall. Graunt ỹ the ser-
uauntes again may be obedient to theyr bodely masters in al thynges
Philip.ii. as vnto Christ. To conclude, graunt that euery one of vs that professe
thy glorious name, may so lyue and behaue hymself both in thought,
word and dede, that nothyng may procede & come from them, ỹ should
Math.v. displease thy diuine & most excellent maieste. Graunt also (most
benigne & tẽder father) ỹ oure light may so shyne before mẽ,
ỹ they seyng our good workes, may glorify ỹ our hea-
uenly father, wyth thy welbeloued sonne Jesus
Christ our Sauiour, and ỹ holy Ghost ỹ swete
comfortour, to whom be all honour
& glory for euermore.
Amen.

ℭ Gyue the glory to God alone.

11 JU 62



A New

yeres gift, newly published by Thomas Becon.

Esay. ix.

A young child is borne for our sake, & a sonne is geuen vnto vs, vppon hys shoulder shal the kingdom lye, and he shalbe called with hys own name: the wonderous geuer of councel, ỳ mightie God, the euerlastinge father, the prynce of peace. He shal make no end to encrease the kyngdome and peace. And he shal sit vpon the seate of Dauid, and in his kyngdom to set vp the same, to stablishe it with equite & righteousnes from thence forth for euermore. This shal ỳ gelousy of the lord of hostes bring to passe.

Rom. viii.

God hath not spared his own sonne, but hath geuē hym for vs al, how shal he not w̄ hym geue vs al things also.

ℜ The Newe yeares gifte speaketh.

A Newe yeares gift more precious
Than golde or pearle certes am I,
For I bryng forth the Lord Jesus
Which of all treasures is most high.

Many in thinges of vanite.
Do reioyce and delight greatly,
Such can haue no pleasure in me
For I teache Chryst that Lord most high.

Chryst and Chrystes doctryne shalt thou here.
Learne, if thou wilt, vnfaynedly,
Wherby thou mayest become ryght dere
To God and his sonne, that Lord most high.

To mortifie thy lustes carnal
And to walke aye innocently,
Teache thee also godly I shall
That thou mayest please that Lord most high.

To good workes also I shall the moue
In them euermore to be busy,
That God the father may thee loue
And his sonne Chryst that Lord most high.

If thou therfore louest godlynes
Take me vnto thee ioyfully
I shall fyll thy hart wyth gladnes
And ioyne thee with Chryst that Lord most hyghe.

To

To the ryght worshypfull

Master Thomas Roydon Esquier and Justice of peace;
Thomas Becon wysheth long lyfe, continuall health and prosperous felicite.

I Can none otherwise but highly prayse the honest fashyons, commendable vsages, and frendely customes, that our auncetours and elders haue vsed heretofore vnto the good and great example of their posterite for the mayntenaunce of al humanite and gentilnes. Among manye other, who wil not recount the custome of geuing newe yeres giftes to be so commendable and praise worthy, ye be maye seme to bee vtterlye estraunged from all ciuilite, that doth not obserue it vnto the vttermost of his power. For what other thyng do we mene by geuing mutual giftes in the beginning of a new yere, than that we desire, that al good, lucky, prosperous and fortunate thynges may chaunce that yere vnto euery one of vs, and that one willeth, wisheth and desireth wel to another, is redy to do good one to another, and to helpe whatsoeuer lieth in his power? This vndoubtedly was the meaning of them, that first wer the inuentours of this honest and frendly custome, and to this ende hath it been obserued, kept and maintayned hitherto. When I considered this but lately and iudged the custome to be both good and godly, and nothyng more mete for the preseruation and tocciliacion of amite: I thought that for asmuch as I was not able accordyng to my will to geue such newe yeres gyftes, as commonly be sent frō one to another, yet I would prepare sumthyng, wherby I might shew my self to wish wel vnto al men, and to beare an honest and frendly hart to my countrey men of England. I haue therfore prouided a new yeres gyft, not of corruptyble golde or siluer, but of the most sacred Scriptures, which, as Dauid sayeth, are much more worthy to be desyred then golde or precious stone, and are sweter then the hony and hony combe. In this my new yeres gift I haue opened many goodly and godly thynges. Among all other, I haue declared, what a precious treasure Christ is vnto vs, which was geuen vs of God the father for our new yeres gift, and how many benefites we haue receiued by him. I haue also described the whole lyfe of a Christen mā, shewing what we must do, if we wil enioy so great benefites. Agayne, I haue exhorted men to mortify their carnall affectes and worldly lustes, and shewed them how they must walke both toward themselues, their neighbor and God, if they wyl haue the fruition of the celestial enheritance. To conclude, as I haue shewed that al saluacyon cōmeth by Christ, so haue I proued that Christ is no sauior but to them ỹ repēt, beleue, leade a vertuous life, and be plenteous in doing good workes. These thigs with diuers other not to be despised shalbe founde in thys my new yeres gift, so ỹ I doubt not, but that it shalbe no les profitable for the soule, than other worldly gyfts shalbe for the body. This my labor employed herein after myne so greuous and troublous sicknesses, I dedicate and sende to your ryght worshipful mayster-shyp for a new yeres gyft, desyryng you to accept it with no lesse good mynd, than it is offered to your gentilnes. If I shal may perceaue, that this my litle gyfte is acceptable vnto you, it shal not only not repent me, but also cause me very muche to reioyce of my trauayle in this behalfe. God the Author of euery yeare moughte vouchsafe to graunt that this newe yeare with many other may euer begin vnto you with good fortune, proceede with better, ende with that which is best, and al way be fortunate vnto you so long as they last, so that ye may alway enioy continual health and prosperous felicite accordyng to the will of God, to whom be all honor and glory. Amen.

psal. xviii.

Esay. iiii.

The

¶ The Newe yeares gyfte,

¶ Philemon, the geuer of the Newe yeares gift, Theophile, Euſebius, and Chriſtopher, hys frendes.

¶ Philemon.

Chriſt our Lord and maſter doth not without a cauſe compare and reſemble the cares, ryches, & pleaſures of thys lyfe to thornes in his moſt holy goſpel. For as thornes pricketh the fleſh, and ſuffer him not to be in quiet, that is greued & hurte with them, ſo like wiſe the cares, rytches, & pleaſures of this worlde will not ſuffer by any meanes that man to enioy tranquilite reſt and peace that is turmoiled with them. Happye is he, ỹ appointeth hymſelfe ſuch a ſynde of liuing, that he may be free from theſe great waues and rockes wherwith the lyfe of mortal men is ſo miſerably aſſayled, & ſo oft put in daunger. The ritches and pleaſures of this worlde ſeme to the fleſh to be thinges of much pleaſaunce and great delectacion, but they be nothing els than entiſing and flatterying mooremaydes, which ſinging ſonges pleaſaunt to the eare, bring deſtruccion to ſom ny as be hearers of thē. Bleſſed is he therfore, which after the counſel Vliſſes, can ſtop his eares with ware, and ſo paſſe by, beeyng nothyng moued with their vaine and flatteryng entiſementes. For as S. Paul ſayeth: They that haue a pleaſure to ware rytche, fall into temptacyon and ſnares, and into many folyſh and noyſome luſtes, whiche dyowne men into deſtruction and damnacion. For couetouſnes is the rote of all e uil, which while ſome luſted after, they erred from the fayth and entangled themſelues wyth many ſorowes. Hereto pertaineth the ſaying of S. John. Loue not the worlde, nor thoſe thynges that are in ỹ worlde If any man loueth the worlde, the loue of the father is not in hym. For al that is in the worlde (as the luſt of the fleſhe, and the concupiſcence of ỹ eyes, and the pryde of the lyfe) is not of the father, but of the worlde, and the worlde paſſeth away, and the luſt therof. But he that fulfylleth the wyll of God, abydeth for euer. I haue not ſpoken theſe thynges wythout a cauſe. I thanke my Lord God of hys gyft, I haue bene from my yongth ſtudious of the holy Scripture, and very glad, whā I might eyther reade it my ſelfe, and common of it with my neighboures or els heare other preach and talke of it, ỹ I might be edifyed therby, reſumyng that daye but a litle fortunate vnto me, that was tranſacted and paſſed ouer wythout ſome repaſte of gods worde, ſeeyng that man lyueth not wyth bread alone, but wyth euery worde that commeth out of the mouth of God. But lo, no man in this worlde is ſo happi, that he can haue hys minde ſatiſfyed in al poyntes. For I delyryng nothing more

Matth. xiii. Marke. iiii. Luke. viii.

i. Time. vi.

i. Iohn. ii.

Pſal. lxxxix. i. Cor. vii. Eſay. xl. Iohn. vi.

Deu. viii. Matth. iiii. Marke. i. Luke. iiii. Nemo exomni parte beatus.

more than to be in quiet, that I might freely geue my mynd to the stu-
dy of the holy Scriptures, and sometyme common of them with my
neighbours, haue been so turmoyled and vexed with the cares & trou-
bles of this world for the space of sixe or seuen monethes, ỳ I haue had
no leasure almost once to thinke of the holy Scripture. O Lord what
is it to liue in this wretched world? any other thing than dayly more &
more to be plucked away and estraunged from thee, and to heape syn
vpon syn, and prouoke thine anger more feruẽtly against vs? But now
seing it hath pleased God partely to deliuer me out of ỳ troublous wa-
ues of this ocean, and to bryng me into an hauen of some quietnes, I
entend to repare vnto mine old studies, and to participate them wt my
neyghbours, as I was wont to do heretofore. For I feare muche least
that dissolucion & slackenes may also be founde in them, ỳ these certayn
monethes hath not wanted in me, so prone and redy are we to fal from
goodnes vnto lewdnes, if we haue not the spur of gods grace to pricke
vs forwarde. Since I gaue them a nosegay, I neuer spake vnto them
but good euen and good morow, Therfore haue I now sent for thẽ by
my seruaunt to come vnto me, that I may impart and geue them some
spirituall treasure for their new yeres gift this holy time of Christmas.
I trust they wil not tary long what do I say, tary long? We thynke
I heare their voices euen now at the doore. It are they. Neighboures
euen with one word, welcome vnto you all. Theo. Brother Philemon
right hartely we thanke you. Phile. Wil it please you to take the payn,
for to come wt me into my parloure? Euse. We folowe you gladly. Phi.
Neyghboures yet once agayne welcome. I pray you take euery man a
chayre and sit down quietly. For I entende to talke wt you. Ch. We are
all set, speake what it shal please you. Phi. Neyghboures & brothers it
is not vnknowen vnto you, how desirous I haue been euer since oure
fyrst acquayntaunce to seke no lesse your soules health than mine own
Eus. We are not ignoraunt of this brother Philemon, & we al geue you
right harty thankes for it. Phi. I haue done nothyng but my duty, and
I confesse my selfe to be an vnprofitable seruaunt. Notwythstandyng
neighbours this greueth me very much, that I haue ben so negligent
these certayne monethes in doing my duty toward you. The. No dutye
brother Philemon. It commeth of your mere goodnes, whatsoeuer ye
do toward vs. But it is not vnknowen vnto vs, how greatly ye haue
ben disquieted wt diuers businesses for a great space. Phi. Ye say trueth
but now heare the cause of my sending for you. Twelue monethes pas-
sed, if ye do remember neighbours at thys tyme of the yere I made you
a Christmas banket, which, as I haue since perceaued, ye haue ryghte
wel digested, The Lent ensewyng, I called you al to a Potaciõ, wher
at I trust ye tasted of ỳ wyne, which maketh the spirit mery. The May
folowyng at mine instance ful gently ye resorted vnto myne house, and
accordyng to ỳ season of the yere, I gaue you a nosegay. All these were
not for the body, but for the soule, yea rather both for body and soule.

what it is to lyue in this world.

Luke. xvii.

Euse.

Euſe. We remember all theſe thinges well, nether haue we forgotten, what you taught vs in them. Phil. It maketh me greatly to reioyce for to heare theſe thyngs of you. For now I perceiue ful wel, that ye are no forgetful hearers, but diligent fulfillers of ſuch thinges, as are taughte you, and therfore are ye bleſſed in your acte. Wel neighbours, my loue towarde you is nothyng abated. I deſyre your furtheraunce in the knowledge of gods worde euen now, ſo muche as I haue done hereto fore. In conſideracion wherof, I entende at this preſent to geue you a newe yeares gyft. Theo. Can any thyng be more welcome to vs than ſuch a gyft, comming from ſo dere a frende, and ſo in tyme and place? It is now a newe yeare, and men vſe cuſtomably to geue gyftes one to another, wherby they declare their good wyl and wiſh that al good and proſperous thyngs may chaunſe to their frendes all the whole yere long. Therefore in geuing vs thys gifte, we do not only acknowledge your accuſtomed gentilnes towarde vs, but alſo confeſſe our ſelues to be more endetted towarde you, than we may at any tyme be able to recompence your kindnes. Chri. Neighbour Philemon, the daye paſſeth away, let vs therfore I pray you, ſe our Newe yeares gift. For there is nothing that can offer it ſelfe more welcome to theſe oure eies. Euſe. Trueth is this, and nothyng more true. Phil. Your Newe yeares gifte is read in the chirche on Chriſtmas day in the morning for the Epiſtle and it is wrytten of S. Paule in the ſeconde Chapter of his Epiſtle to Biſhop Titus. Theo. I pray you let vs heare it. Phi. Behold take your new yeares gift. The gift of God that bryngeth ſaluacion vnto all men, hath appeared, and teacheth vs, that we ſhould deny vngodlines & worldly luſtes and that we ſhould lyue ſoberly, ryghteouſly, and godly in thys preſent world, lokyng for that bleſſed hope and appearyng of the glory of the great God, and of our Sauioure Ieſus Chryſt, which gaue himſelf for vs to redeme vs from all vnryghteouſnes, and to pourge vs to be a peculiare people vnto hym ſelfe, and euen ſuch, as ſhould be earneſt folowers of good workes. How like ye your Newe yeares gyft? Chri. It is ſuche one as ouercommeth al prayſe. Would God that ſuch New yeares giftes were geuen throughe oute all the worlde. Than were it well with Chriſtendome. For this Newe yeares gift far excelleth all the treaſures in the world, ſeme they neuer ſo precious. Phi. Now marke well, for in this your Newe yeares gift lighe mo treaſures hid, than you are ware of. Therfore wil I declare it vnto you and note ſuch things in it, as I ſhal thinke moſt fit for your profit and edification. Euſe. Let it ſo be, I pray you hartely. Phil. The beginning is this. The gyft of God that bringeth ſaluacion vnto al men, hath appeared. Chr. So far as I remember wheras you ſay, the gyft of God, the cõmon tranſlacions haue, ỹ grace of God. Phi. I knowe that right wel But I thought it better for oure purpoſe ſo to turne it, as I haue done. Nether in ſo doyng do I differ any thyng at al from the trueth. For the Greke word Charis, doth not only ſounde grace or fauoure, but alſo a gift, yea and that ſuch a gift, as

Luke. 1.

Charis what it ſignifieth.

is frely gyuen wythout any deſertes. Theo. Who is this gyfte, I pray you? Phil. Uerely Chriſt. Chriſt is our newe yeates gyfte. Chriſt is gyuē vs of God ỳ father. Chriſt is ỳ gyfte, of whom the Prophet ſpeketh on this maner: A yonge chyld is borne for our ſake, and a ſonne is gyuen vnto vs. Alſo S. Paul, God hath not ſpared his owne ſon, but hath gyuen hym for vs al, how is it thā poſſible, but that he muſt gyue vs al thynges wt hym? Euſe. Is Chriſt frely gyuen vnto vs? Phil. Yea verely neyghbour Euſebius, Neuer was ther any thing ſo frely gyuen vnto you, as Chriſt is. Theo. The goodnes thā of God the father appeareth here toward vs great and vnmeſurable. Phil. It muſte nedes be great & vnmeſurable, ſeing ỳ he loued vs, whā we wer ſinners. Beholde, ſaith S. John, what a loue ỳ father hath gyuē vnto vs, ỳ we ſhould be called ỳ ſonnes of God. And ỳ ye may wel know that Chriſt is ỳ fre gyfte of God, gyuen vs wythoute any deſertes, caul, I praye you, to remēbrance ỳ faul of Adam, in whom al we haue ſinned, & deſerued lyke damnacion. What had he done to pacify ỳ wrath of God & to recouer hys fauour, whē God made hym this moſt confortable promyſe. I wyll ſette emnite betwene the and an woman, betwene thy ſeed and hyr ſeed. And that ſelfe ſeed ſhal tread downe thi head? Chri. For ſo the I thynke very lytle. Phil. Ye myght haue ſayd, nothyng at all ryght well, excepte ye thynke this ſome what, whan he had once offended, to put his head in a buſh, & not to knowledg his fault, nor once to dare to come in ſyght. Euſe. Ye ſaye trueth. Phi. What had Abrahā deſerued, whā god made hym this promyſe of Chriſt, ſayēg. In thy ſeed al naciōs of the earth ſhal be bleſſed? Uerely nothyng at al, only he beleued ỳ promiſe of God, & it was reckened vnto him for righteouſnes. Ye choſed vs, ſaith S. Paule, in Chriſt before the foundacions of ỳ worlde were layd, ỳ we ſhould be holy and faultles before him. Agayn, we wer by nature, ỳ chyldren of wrath, euen as other wer. But God, which is ritche in mercy, for hys great loue wherwith he loued vs, euen thē, whē we wer dead through ſinne, quicke ned vs with Chriſt (for by grace are ye ſauld) & hath rayſed vs vp with him in heauenly thynges, through Chriſt Jeſus, that in tymes to come he myght ſhew ỳ excedyng ritches of his grace in kindnes toward vs in Chriſt Jeſu. For by grace are ye ſaued through faith & that not of your ſelues. For it is ỳ gyfte of god, & cōmeth not of workes, leaſt any man ſhould boaſt himſelfe. Also in another place, after ỳ the goodneſſe & loue ỳ God our ſauiour hath toward men, did appeare, not of ỳ workes of righteouſnes, which we haue done, but accordyng to his mercy hath he ſaued vs by ỳ fountayne of ỳ newe byrth, & renewyng of ỳ holy Ghoſt, which he ſhed on vs abundantly through Jeſus Chriſt our ſauiour, ỳ we beyng made righteous by his grace, ſhulde be heyres of eternal lyfe according to hoope. This is a ſayeng not to be doubted of. Chriſt himſelf alſo ſaith, God loued ỳ world ſo intierly, ỳ he gaue his only begotten ſonne, ỳ euery one ỳ beleueth in him, ſhulde not perylhe, but haue euerlaſtyng lyfe. For God ſent not his ſonne into the

Eſa. ix. *Rom. viii.* *Rom. v.* *i. Ioan. iii.* *Gen. iii.* *Gen. xxii.* *Gen. iii.* *Gen. xv.* *Rom. iiii.* *Gala. iii.* *Iaco. ii.* *Ephe. i.* *Ephe. ii.* *Tit. iiii.* *Ioan. iii.* *Ephe. v.* *Act. xv.* *ephe. ii.* *Ioan. iii.* *Rom. v.*

worlde, to condēne ꝑ worlde, but ꝑ the worlde should be saued by hym.

Of these scriptures heretofore rehearsed, it is euident, that Christ is frely gyuen vnto vs of God ꝑ father yea & that without oure merites or deserues. For whan we were vtterly damned, & knewe not howe to recouer any parte of our helpe. God the father of his own gracious goodnes gaue vs his sonne Christ to be our sauiour. So ꝑ as ꝑ beginnyng of your Newe yeares gyfte is, Christ is vnfaynedly the gyfte of God, frely gyuen vs for our great cōfort & saluacion Chri. It cā not be expressed howe much we are bound to God the father for this his gyft seyng that he gaue vs not an Aungell or any other celestiall creature, but hys only begotten sonne, euen the highest and most precious treasure that he hadde. Phile. We wyll say so whan ye haue once heard what a treasure this your gyft is vnto you, and howe many pleasures and commodities ye receaue by him. Euse. I pray you let vs hear. Phi. It followeth. That bryngeth saluacion vnto all men. Beholde, youre newe yeares gyft, that God the father hath gyuen you, bryngeth saluacion vnto all men. It is no idle & vnprofitable gyft, but cōmodious and necessary. For it worketh vs health & saluacion.

The gyftes of the worlde bring many times perdicion. destruccion & damnacion, but this gift of God bringeth lyfe, health, ioye, pleasure, saluacion & an whole sea of good thynges. It bryngeth saluacion, sayth the scripture. Note this worde bryngeth. As though it should be sayd, whether was no hope of health, but al thynges yoked in ꝑ bond of desperacion, syn bare rule, & Satan triūphed ouer mankynd as his bond captiue, than came ꝑ gyft of God, whych droue synne out of place, vanquished Satan, destroied ꝑ powers of hel, brought saluacion to mā which loked only for damnacion, yea & that frely, and without any deserues, euen of mere grace & pure mercy. O ꝑ inestimable excellency of thys gift, which both willingly & frely bringeth saluaciō to mankynd. Howe can it otherwyse be? Is not ꝑ name of thys our gyft, Iesus, gyuen hym of God the father, & published by hys Aungell and Embassadour Gabriel? And what other thing, I pray you, soūdeth Iesus, than a sauiour? Thys our gyft Christ, is a sauiour. For he sauyth hys people from theyr synnes. Fear ye not, sayth the aungell. For beholde, I shewe vnto you a great ioye, which shall chaūse to all people. For this day is borne vnto you a sauiour, which is Christ ꝑ Lord in the cytye of Dauyd. Thus se we, that Christ is a sauiour. Therfore may he ryght well bryng saluacion, and saue so many as beleue in hym. Theo. Is there no saluacion to be loked for, but only at the hād of Christ? Phi. No verely, ye heard, ꝑ the gift of God, which is Christ bringeth saluaciō. It is Christes office alone to saue, & besydes him is ther no sauiour neither in heauen nor in earth. Who so euer seaketh saluacion at ꝑ hād of any other, but at Christes alone, he doth not only deceaue himself, but also robbe christ of his office, depriue him of his glory, blaspheme his blessed name, tread vnder foote his most precious bloud, & vtterly maketh of none effecte ꝑ whole

What Iesus signifieth.

Math. i.

Luke. ii

Al saluacion must be loked for of Christ.

Marke wel.

misterye

misterye of Christes incarnacion. Eusc. It were pity that any mā shuld be of this mind. Phi. You say trueth. Notwithstanding there haue bene, that haue sought health at other besydes Christ, would God there wer none at this day. S. Paule feareth not to saye, if righteousnes cometh by ỳ law, thā dyed Christ in vayn. Agayn, ye are gone quyte frō Christ so many of you as wyl be made righteous by the law, and are fallen from grace. Chri. Let vs hear it proued by ỳ scriptures, that ther is no saluacion, but by this gifte of God Christ alone. Phile. The matter is more euident, than it needeth any probacion to ỳ faythful, & as for thē ỳ are obstinatly blynd, al ỳ scriptures in the world can profit nothyng at al. Notwithstondyng to satysfy your godly desyre, of many, I wyll reherse a fewe, yea and those, ỳ shal seme most fyt for ỳ purpose. Theo. I pray you let it so be. Phi. Whense shal I take my begynnyng, but of the Prophet Esaye, whom Christ our sauiour had so ofte in his mouth? By him Christ speaketh on this maner, I am, I am the Lord, & there is no sauiour besides me. Agayn in that same chapter, I am, I am he, which putteth away thyne iniquities, yea & that for myne owne sake, & wyl remember thē no more. Put me in remembraunce, & let vs be iudged together. Tell me if thou haste any thyng, whereby thou mayest be iustified Thy first father synned and thy Prophets haue trespassed against me. Also in another place, Am not I the Lord? Is there any other god besides me? A righteous God, and such one as saueth, there is none but I alone, Tourne vnto me, and ye shal be safe, o al ye coastes of ỳ earth, for I am God, and there is none other. Once again by ỳ same Prophet he sayth, I alone haue troden downe the wyne presse, and there was none at al that dyd healpe me. Are not al these scriptures plain inough to declare that Christ is the sauiour & that there is no saluacion, but by hym only? There is no sauiour besydes me. I alone put away thyne iniquities, yea and that for myne owne sake, and wyll remember thy synnes no more. A righteous God, and suche one as saueth, ther is none but I alone I alone haue troden down the wyne presse. What can be sayd more? He ỳ wil not be perswaded wt these words, & graunt ỳ al our saluacion cōmeth by Christ alone, he is a very antichrist. Did not god ỳ father say, ỳ the seed of the woman should tred downe the heade of the serpent, ỳ is to say, destroy Satās power, delyuer ỳ faythful out of captiuite, set them agayn at liberte, purchase remission of theyr synnes, obtayne the holy Ghost for them, make them fellow heyres with him of eternall glory? Who is this seed of ỳ woman? Is it not Jesus Christe the gyfte of God? Jesus Christ therfore alone is the sauyour, & he is that gyft of God ỳ bryngeth saluacion vnto al men. For in hym are all nacions blysled, as God ỳ father layd to Abrahā. But let vs come vnto ỳ new Testamēt. We heard before ỳ Christ is called Jesus, ỳ is to say, a sauiour, & that he saueth his people frō theyr sinnes. Wherof we may easely gather, that they which wyll be saued from their sinnes by any other, but by him alone, are none of his people. Christe is that wel beloued sone.

Gala. ii
Gala. v.

Christ alone saueth.
Esa. xliii.

Esa. xlii.

Esa. lxiii.

Gen. iii.
what it is to treade downe the heade of the serpent.

Gen. xxii.
Math. i.
Mat. iii. xviii
Marc. i. ix.
Luke. iii. ix.
ii. Pet. i.

for whose sake God ẏ father is well pleased & at one with man. Ergo for Christes sake & for none others doth God pardon, loue and fauour vs. Christ toke vpon him our syckenesses, & bare away our diseases. Ergo he it is ẏ healeth, saueth, and maketh whole. Christ cryeth, come vnto me al ye that labour & are ladē, and I shall refresh you Ergo Christ easeth, refresheth & comforteth the comforteles. Christ the sonne of man came to seke & saue that, which was lost. Ergo what so euer is lost & saued agayn, is saued by Christ. Christ is that true lyght, which lyghteneth euery man, ẏ commeth into thys world. Ergo they that are not lyghtened by Christ, remayne styl in darkenes Christ gaue to so many as receaued hym, power to be made ẏ sonnes of God because they beleued in his name. Ergo they that receue not him to be theyr sauiour, & beleue that theyr synnes are only put awaye by his name, are not the sonnes of God. Christ is that lambe of God, ẏ taketh away the synne of the world. Ergo there is none other sacrifyce for synne, but Christ alone. No man goeth vp into heauen, but he that came downe from heauen, ẏ sonne of man, which is in heauen. Ergo so many as go vp into heuen, go vp onely by Christ. He ẏ beleueth in the sonne, hath euerlastyng lyfe. But he ẏ beleueth not in the sonne, shall not se lyfe, but the wrath of God abydeth vpō him. Ergo they alone shall be saued, which w a stronge fayth beleue Christ to be theyr Sauiour. Euery one, sayth Christ, that drynketh of the water, that I gyue hym, shall neuermore thyrst. Ergo Christ is a sufficient sauiour for so many as repent and beleue. Christ is that lyuyng bread, which came downe from heauen, yf any man eateth of that bread, he shal lyue for euermore. Ergo he that tasteth Christ aryght, nedeth none other sauiour to gyue hym euerlastyng lyfe. Christ is ẏ good shepeherde, which gyueth hys lyfe for hys shepe. Ergo so many as ar saued, ar saued bs Christes death. Christ is the resurrection & lyfe. Ergo by hym we ryse out of syn, & obtayne lyfe eternal. Christ is ẏ waye, trueth and lyfe. No man commeth to the father but by hym. Ergo by christ alone we ascende & go vp vnto ẏ presence of ẏ father. Without christ we cā do nothing. Ergo wout him we can not be saued. Christ is ẏ vine. He ẏ abydeth in him, bryngeth forthe muche frute. Ergo he ẏ casteth away christ, & seketh any other sauyour, is ẏ tre, which bringeth forth no frute, & therfore shal he be hewē down & cast into ẏ fyre. Christ died for our sinnes & rose again for our iustificacīō. Ergo by christes deth ar we deliuered frō our sinnes, & by his resurrectiō iustified & made righteous. We beig iustified by faith haue peace toward god through our Lord Iesus christ. Ergo christ it is which maketh ẏ attonemēt betwene god ẏ father & vs. By ẏ synne of Adā alone came dānacīō on al mē, euē so bi ẏ rightousnes of christ alone came ẏ iustificacīō of life vpō al mē. Ergo as we wer dāned bi ẏ sin of Adā alone, so ar we saued, iustified & preserued vnto euelasting life by ẏ righteousnes of christ alone. Euerlasting life is the gift of god through christ Iesus our Lord. Ergo so many as obtayne euerlastyng lyfe cometh vnto it by

Math. viii
Esa. liii.
Math. xi.
Luke. xix.
Ioan. i.
Ioan. iii.
Ioan. iiii.
Ioan. vi.
Ioan. x.
Ioan. xi
Ioan. xiiii.
Ioan. xv.
Math. iii.
Rom. iiii.
Rom. v.
Rom. vi.

it by the fre gyft of god, yea and that for our Lord Jesus Christes sake. *i. Cor. i.*
Christ is appoynted of god to be our wysdom righteousnes, sanctifica- *i. Cor. vi.*
cion & redēcion. Ergo by Christ are we made wyse, righteous, holy, &
the chyldren of redēcion. We are washed, we are sāctifyed, yea we are
made ryghteous through name of ỳ Lord Jesus and the spirit of our
God. Ergo by christes name & the spirit of God ar we made, pure, holy
& righteous. Christ which knew no synne, became syn for our sake, ỳ is *ii. Cor. v.*
to say, a sacrifice for our synnes. Ergo those synnes ỳ ar putte away, ar
putte away by ỳ sacrifyce of christ. Christ whan he was ritche, became *ii. Cor. viii.*
poore for our sake, that by his pouertie he should make vs rich. Ergo so
many as be made ritche, are enryched by christ. If ryghteousnes cōeth *Gala. ii.*
by ỳ law, than dyed christ in vayne. Ergo they ỳ are mad eryghteous:
are made righteous by the death of Christ. And who so euer seketh to
be iustified by any other meanes than by the deth of Christ, be goeth a-
bout to make christes deth of none effect, & so is he a playne Antichrist.
By christ we haue redempcion, & by hys bloud remission of synnes. Er- *Ephe. i.*
go by christ is our raunsome payd, and by his bloud ar our synnes for-
gyuen vs. Christ is our peace. Ergo by hym haue we tranquilite, quiet- *Ephe. ii.*
nes & rest in our cōsciences. By christ haue we free entrannce vnto the
father. Ergo so many as come vnto ỳ father, come by Christ. Christ is *ephe. ii. iii.*
gone vp on high, & hath led away captiuite captiue, & hath gyuen gyf- *ephe. iiii.*
tes vnto men. Ergo he it is that gyueth remyssion of synnes. Christ lo- *Psal. lxviii.*
ued vs, and gaue hymself for vs to God an offeryng & swete smellyng
sacrifyce. Ergo for this swete & odoriferous sacrifice of Christ, God the *ephe. v.*
father pardoneth our sinnes. Christ is the head of the body of the cōgre
gacion. Ergo he it is, ỳ saueth his membres. It hath pleased the father,
that in christ al fulnes shuld dwel, & that by him all thynges should be *Colos. i.*
reconcyled vnto hymself, whyther they be thynges vpon earth or in
heauen, ỳ through the bloud of his crosse, he myght make peace euen
through his owne self. Ergo al they ỳ ar reconcyled & set at one wt God
ỳ father, haue obtayned this by ỳ bloud of Christ. This is a true sayig, *i. Timo. i.*
& by al means worthy ỳ we should embrace it, ỳ Christ Jesus came in *i. Timo. ii.*
to ỳ world to saue synners. Ergo Christe it is, ỳ saueth synners. Ther
is one God & one attonement maker betwene god & men euen ỳ man
Christ Jesus, whych gaue him self a raunsome for all men. Ergo as
there is but one God, so is there but one attonement maker, & thys is
Jesus Christ, by whom alone we ar redemed. We ar sanctified by the *Heb. x.*
oblaciō of ỳ bodye of Jesus Christ, done once for al. Wyth one oblaciō
hath christ made them perfecte for euermore that ar sanctifyed. Ergo so
many as ar made holy, haue obtayned ỳ holynes only by ỳ sacrifyce of
christ, which he once for al offered on ỳ Altare of the crosse, so cōsūmate
& perfect ỳ there remayneth none other sacrifyce for syn. We ar not re- *i. Pet. i.*
demed from our vayne conuersacion (which we receaued through the
tradicion of ỳ fathers) with corruptible syluer & golde, but with ỳ pre-
cious bloud of Christ, as of an innocent and vndefyled lābe. Ergo by

Chriſtes bloud are we redemed from all vayne thinges wherin before we wer entangled. The bloud of Jeſus chriſt maketh vs clene from al ſyn. Ergo by chriſtes bloud are we made cleane & puryfied from al our ſynnes. If any man ſynneth, we haue an aduocate vnto the father, Jeſus Chriſte ꝑ righteous one, & he it is, that obtaineth mercy for oure ſinnes not for our ſinnes only, but alſo for al ꝑ worldes. Ergo ſo of tas we ſin, by our aduocate Chriſt are our ſynnes put awaye. There is ſaluacion in none other but in Chriſt. Nether is there any other name gyuen vnto men vnder heuen, wherin they muſt be ſaued, but only ꝑ name of chriſt Jeſus. Ergo whoſoeuer is ſaued, receaueth his ſaluaciō onely by that name of chriſt our Lord. As I may tary no lōger about this matter, al ꝑ Prophets, ſaith ſ. Peter, beare witnes of chriſt, ꝑ through his name, e uery one ꝑ beleueth in hym, ſhal receaue ꝑ remiſſion of ſynnes. If al the Prophets beare witnes of this thing, who dare be bold once to opē his mouth to ſpeake agaynſt it, except he be at defyaūce & opē warre with god & his ſōne Jeſus Chriſt our Lord & ſauiour. But wt ſuch I loue not to meddle. God blyſſe me from them. Do ye not perceaue now ꝑ thys gyfte of God the father, which he hath frely gyuē you, I meane chriſt is thalone ſauiour, and that ther is no helth, ſaluacion, conforte, and re miſſion of ſynnes to be looked for, but onely at his hāde? Euſe. We wer to much blynd, yf we dyd not perceaue it ye haue made ꝑ matter ſo opē vō playne & euidēt ſcriptures. Chri. O Lord, what blyndnes was ther in ꝑ world, whan some dyd put ꝑ hope of theyr ſaluacion in ſtockes and ſtones, & olde totten bones, in gaddyng of pylgrymage, in gyldyng of Images in ſaynctes reliques, & hallowed ſtickes & poppyſh pardons, in other mennes workes, in fanſyes inuented of men. &c. Yea there haue not wanted which ſought ſaluacion in a Graye fryers cowle, truſtyng aſſuredly, ꝑ yf they wer buryed in ꝑ, they could by no means be dāned. Phi. All theſe wer greatly deceaued. But that ye may know, that there can be no ſauiour, but this gyfte of God Chriſt alone, marke a few wordes, ꝑ I ſhal now ſaye vnto you. Fyrſt he ꝑ ſhal be a ſauiour, & ſaue men from theyr ſynnes, muſt be withoute al ſynne hym ſelf. Secondly he muſt be both God & man. Thyrdly he muſt by his innocētcy deliuer vs from ꝑ curſſe of the law, yea and fulfyl the law for vs, that ꝑ aduerſary may laye nothyng agaynſt vs. Fourthly he muſt by hys puyſſaūce & power, banquyſh & ſubdue al the power of Satan. Fyftly he muſt ſlaye death, ꝑ it may haue nomore power ouer the faythful. Sixtly, it muſt be in his power to gyue vnto his people the holi Ghoſt to gouern & kepe thē in a rycht trade of lyuyng. To cōclude he muſt be ſuche one, ꝑ whā they that beleue in him, do offende & prouoke the heauēly father vnto anger, he maye at all tymes be both redy & able to make an attonement betwene God and the offenders. If ye can fynde any ſuche, as I haue here deſcribed, beſydes Chriſt, wel, I wyl thā alſo graūt ꝑ he is a ſauiour. Untyl ꝑ tyme wyl I ſay with al the Prophets, Apoſtles and our Doctor Paule, that this gyfte of God chriſt Jeſus is thalone ſauiour,

1. Ioan. 2.
1 Ioan. ii.

Act. iiii.

Act. x.

Reaſon declaryng that Chriſt alone is oure ſauiour.

our, bryngeth health, and ẏ there is no saluacion to be gotten, but only thrugh hym. Theo. Thys thyng is now more manifest, then it may be doubted of, or called into question. Phil. It saloweth in your newyeres gift. To al men. Note that he sayeth not, to the wycked and damned spirites, which shal neuer recouer their health and saluation, whatsoeuer the Origenistes tryfle in this behalfe, but to al men, yea and ẏ those only, which repent, beleue, and leade a good lyfe. For to wycked men and vngodly persons is Chryst no Sauiour, except they repent beleue and amende. It is not to be passed ouer lightly, ẏ the Scriptures speaketh generally and vniuersally wythout any excepcion. To al men: Chryste bryngeth saluacio to al mē. These wordes proue manifestly, ẏ as Chryst is a Sauiour, so are al mē synners, and agayn, ẏ ther is no mā but that receaueth saluacion of Chryst, if he be saued. Wher are they now ẏ will iustify them selues, and set their merites and good dedes to other? The Scripture sayeth, we be al synners. There is no difference, sayeth S. Paule. Al haue sinned and want the glory of God. What is thys, sayth S. Austen, and want the glory of God, but the grace of God the father by Jesus Chryst, which is the glory of God the father? And what meaneth this, they want or haue nede, saith he? but ẏ no mā of himselfe, because he is borne carnally, is able to recouer the lyfe lost, no thoughe he bryngeth the workes of merytes, except he be spiritually borne a newe by our Lord Jesus Chryst, which came of the vndetted mercy of the father, and of his own, and of the holy goost to saue and seke ẏ which was lost. What was lost? Vnreasonable beastes? Hath god also care for orē Verely mankynde was lost thrugh sin, in consideracio wherof Chryst beyng without spot euen of hys own free wyll geuing hymselfe to the death and rysing agayne, hath redemed man from sin and death euen by the largenes of free grace. These are the wordes of S. Austē, which shewe euidently what we are of our selues, & what by Chryst. But let vs heare mo Scriptures. Euery man is a lyar, God alone is true. The Scripture hath concluded all thynges vnder sin, ẏ the promyse by the fayth of Jesus Chryst should be geuen to the faythful. God hath cōprehended al men vnder incredulite and vn faythfulnes ẏ he might haue mercy on all men. Here see we ẏ al men wer founde synners & vnfaythfull, and that they are saued only by the great mercyes of God. All our righteousnesses are as a cloth polluted wt mēstrue. We wer conceaued and borne in sin. The imaginacions & thoughtes of mans hart aryone vnto euil euen frō hys yonge age. There is no mā innocent before god, there is no man but ẏ synneth. There is not a righteousse man on the earth ẏ doth good, and synneth not. Euery one is an hipocrite & wicked and the mouthes of them all haue spoken foltishnes. Al we haue erred & gone astray lyke shepe, euery one hath followed hys owne fansye. The hart of man is wycked and inscrutable. No man is pure from synne, no the starres are not clene in his sight, how much more is man filthy and vnclene, which is nothing but corrupcio and a very worme in compa-

To whom Chryst is a Sauiour.

As Chryst is a Sauiour so are all mē synners.

Rom. iii.
Hipo. Lib. iii.

Luke. xix.

i. cor. ix.

psal. cxv.
Rom. iii.
Gala. iii.
Rom. xi.

Esay. liiii.
esay. i.
Gene. viii.
exo. xxxiiii.
iii. Reg. viii.
eccle. vii.

esay. ix.

psal. liii.
Iere. xvii.

rſion of God? Who is able to ſay, my hart is cleane, and I am pure frō
Iob.xxv. ſyn? No man is good but God alone. We ar al vnprofitable ſeruātes.
Prouer.xx. The Lord loked down from heauen vpon the childzen of men, to ſee if
Math.xix. there were any one, that had vnderſtandyng or ſought after God. But
Marke.x. al are ſwarued and clene gone out of the way, they are become altoge
Luke.xvii. ther vnprofitable, there is none that doth good, no not one. They ar cor
Pſal.xiii.liii. rupt, and become abhominable in their ſtudies: Their throte is lyke a
Pſal.v. wide mouthed graue, they worke deceate with their tonges, the poyſō
Pſal.cxxxix. of adders is vnder their lyppes. Their mouth is ful of curſing and bit
Pſal.ix. ternes, their fete are ſwift to ſhed bloud. Deſtruccion and wermes are
Prouer.i. in their wayes, the waye of peace haue they not knowen. There is no
Eſay.lix. feare of God before their eies. How like ye theſe Scriptures? Do they
Pſal.xxxv. not paynt out man in his natiue coloures? what haue we of our ſelues
ii.Cor.iii. to reioyſe and boſt of? Chri. We may perceiue now ryght well, that we
be al wretched and miſerable ſynners. The. If God had not geuen vs
his ſonne Chryſt to be our Sauiour, we had ben in a dammable caſe.
Euſe. We were ſo pocky and ful of diſeaſes, that if Chryſt had not been
our Phiſicion to heale our woundes with his moſt precious woundes
we had cōtinued ſtil diſeaſed for euermore. Phi. I am glad ye haue learned
ỳ al mē are ſynners, and ỳ therfore they haue nede of Chryſt the gift
of God, which bringeth ſaluacion to al men. For thys is the firſt poynt
to know Chryſt aryght. Nether can any man to much deiecte and caſt
down himſelfe. For the more man humbleth hymſelfe, the more doth he
exalt the gloryous maieſte of god. But ỳ ye may be without doubte in
thys matter, I wyl rehearſe certayn vnto you, oute of both the Teſta
mentes, which ſhal declare that we be all ſynners. Adam, as ye know,
Gene.iii. tranſgreſſed the commaundement of God in Paradiſe, and by his trā
Gene.ix. greſſion made vs al bonde to eternall damnacion. Nohe fell into the
Gen.xix. ſyn of dronkennes. Lot was not only dronken, but alſo laye wyth hys
Gene.xx. own doughters, and ſo committed the greuous ſyn of inceſt. Abraham
exo.ii. denied his wyfe. Moſes committed manſlaughter. Dauid committed
ii.Reg.xi. both manſlaughter and whoredome. Salomō was an Idolater. Ma
and.xii. thew was a tolegatherer. The Apoſtles did ſtriue among them, who
iii.Reg.xi. ſhould be higheſt and of greateſt aucthorite. Mary Magdalene was a
Math.ix. greuous ſynner. Peter denyed and forſoke Chryſt thryſe. Paule perſe
Math.xx. cuted ỳ congregacion of Chryſt. What ſhould I make many wordes?
Luke.vii. So many as euer wer clad wt this fleſh (Jeſus Chryſte alone excepte,
Iohn.xviii. which was both God and man and conceaued and borne without the
Actes.ix. ſede of man, by the operaciō of the holy goſt of the moſt bleſſed and vn
defyled virgin Mary) wer ſynners, & ſo many as ar in the ſame at this
day, or ſhalbe vnto ỳ worldes end, are and ſhalbe ſinners, ſaued only by
the fre mercy of God through Jeſus Chryſte. We all offende in many
Iacob.iii. things, ſayth S. James. Here ar none excepted. If we ſaye, ſayeth S.
i.Iohn.i. John, ỳ we haue no ſyn, we deceaue our ſelues, and ỳ trueth is not in
vs. Here S. John, which was ſo holy, vertuous & dearly beloued of god

nombreth

nombreth hymselfe among synners neither is he asshamed so to do, that al glory may be geuen to God, and the prayse of our saluacion to Jesus Chryst our Lord and Sauiour. Ch. If al be sinners without exceptiō, what is than to be said of the most glorious and blessed virgin Mary Is she also to be reckened in the nomber of synners? Ph. I answer wyth S. Austen, whan so euer there is disputacion of syn, al must nedes confesse themselues synners, except the holy virgine Mary, of whom for ỹ honor of the Lord, I wyl haue no question at all whan we entreate of syn. For we know that there was geuen to her more grace than to any other creature for to ouercome syn on euery part, for as much as she deserued to conceaue and bryng forth hym, whom it is euidente to haue had no syn. Therfore this virgin except, if we could gather al ỹ saynctes both men and women, whan they liued here, and demaūde of thē, whyther they wer wythout syn: what do we thinke that they would answere, as this Pelagian sayeth, or as John the Apostle affyrmeth? Verely were they excellency of holynes neuer so great in thys body, yf they myght be asked thys thyng, they would surely crye wyth one voyce, if we should say, that we haue no syn, we deceaue our selues & the trueth is not in vs. Hyther to haue I rehearsed the wordes of S. Austē, which as they except the most blessed virgin Mary from the spot of syn, so do they proue al other without exception to be synners. Yet thys dare I boldly affyrme and say, that this most holy pure and glorious virgyne disdained not to confesse Chryst to be also her Lord and Sauiour. Her wordes are these: My soule magnifieth the Lorde, and my spirite hath reioysed in God my Sauiour. Beholde she bosteth not her good dedes she craketh not of her merites, she swelleth not with her own dignitie, but humbly grauntyng herselfe to be ỹ handemayd of the Lord, ready to do his most godly pleasure and wil in al thinges, she confesseth God to be her Sauiour and not her selfe, nor her own good dedes. If so holy and pure a virgine, which was replenished wyth all grace, vertue & goodnes, dyd not bost of her own dignite, worthynes, merytes, dedes and good workes, but cleaued to God alone and sought for saluacyon at his hande, how wycked and godles are they, which seke health at any other, sauing at this gift of God Jesus Chryst, which bryngeth saluacion to al men? Euse. This is godly spoken. Doeth Chryste therefore bryng saluacion to al men? Phil. To al men that repent, beleue, and labour to lede a good life, wer they neuer so greuous synners before. For Chryst came not to cal the righteous, that is, suche as wyl iustify themselues by their own good dedes and merytes, but synners vnto repentaunce. He commaunded his Apostles after his resurrection to preach repentaunce and remission of sinnes in his name vnto all nacions. For he is ỹ Sauior, ỹ wil haue al mē to be saued and to come vnto ỹ knowledge of the trueth. In the old law he was only knowen and preached to be ỹ Sauior of ỹ Jewes (for god was knowē but in Jewry, & in Israel was his name great He shewed his worde to Jacob, his ryghteousnes

Lib. de natu. et gratia. cap. xxxvi.

i. Ioan. i.

Luke. i.

Math. ix.

Luke. xxiiii. i. Timo. ii.

Psal. lxxv.

pſal. cxlvii. oulnes and iudgementes to Iſrael He did not ſo to euery nacio, nether did he open vnto them his ordinances) but now he is a Sauiour to all kind of people. Chryſte before hys death, ſaied to his diſciples, whan he *Math. x.* ſent them forth to preach. Go not among the Gentiles nor Samaritanes, but go rather to the loſt ſhepe of the houſe of Iſrael, but after hys *Math. xxviii* *Marke. xvi.* reſurrection he ſayd: Go throughout al the world and preache the goſpel to euery creature. For ther is now no difference betwene the Iew *Roma. x.* and the Gentile. For one is Lord of all, ryche ynough for ſo many as *Ioel. ii.* cal on him. For euery one that calleth on the name of the Lorde, ſhalbe *Actum. ii.* ſaued. And thys is it that the Prophet ſayeth, the people that walked in *Eſay. ix.* darknes, ſaw a great lyghte, and to them whiche ſat in the region and *Math. iiii.* ſhadow of death, light is ſprong & ryſen vnto the This is great conſolacion & comfort for vs, ý this gift of God, Chryſt, bryngeth ſaluacion to all men ſo wel Gentile as Iewe, or els had we, which were Gentyles, ben damned for euer & euer. The. Bleſſed be God for the ritches of hys grace, wher with he hath freely called, iuſtified, ſaued and glorifyed vs *Rom. viii.* through Ieſus Chryſt our Lord. Wel neighbours, ſeyng ý Chryſte is a Sauiour and bryngeth ſaluacion to al men, ſo endeuour your ſelues, ý ye may be founde worthy to be of ý nomber, which ſhal receaue ſaluacion and be ſaued. Repent ye of your old wicked liuing. Beleue to haue remiſſio of al your ſynnes through the name of Chryſte. Haue no more to do w the world, the diuel & the fleſh, but euer more garniſh your life and conuerſacion w the frutes of the ſpirit. that ye may be fit velſels in to who God may powre hys grace. Chri. I beſech God geue vs grace to do this. Phi. Now marke, what this gift of God hath done. It hath appeared. The gyft of God, ſayeth the Scripture, that bryngeth ſaluacio vnto all men, hath appeared. Chriſt hath appeared, ſaith your new yeres gift. In the old law he appeared by figures, tipes, cloudes, & ſhadowes as by Manna, the Rocke, the Paſchall lambe, the braſen ſerpente &c. which al prefigured Chryſt, and by them dyd he appeare to the faithful which beleued and loked for hys comming, but now he hath appeared perſonally, euen in his own fleſhe. He that hath been ſo long loked for, is now come very God and very man. He hath appeared, he hath been ſene and heard. He hath preached. He hath wrought miracles. He hath ſuffred and dyed for vs. He is ryſen agayn, and aſcended vp into heaue, where he ſitteth now on the right hand of God his father. All this was not fantaſtically done but truely & vnfainedly. He appeared very man in the fleſh, which he receaued of the bleſſed virgin Mary, hauinge hys godhed conioyned with his humanite, ſo that he was, and is, very god and very man. Euſe. There want not now a dayes, as I haue heard, which plainly deny, that Chriſt toke any fleſh of the virgin Mary, and as for that body that he had, he brought down wyth him from heauen. Phi. Thys is no newe hereſye, although it be lately renewed by the wycked and pernicious ſecte of the vngodly Anabaptyſtes, but ſprong vp among the olde Heretykes, ſhortely after the aſcencion of Chryſte.

Of thē that deny the humanite of Chryſt.

Would

woulde God I had ſufficient tyme and conueniente leaſure to vtter my mind fully concerning thys matter But forasmuch as I knowe & am perfectly perſwaded that none of you are addict nether to thys, nor anyother opinion that they mayntayn and holde contrarye to the rule of the catholyke fayth, and the determinacion of Chryſtes churche, I wyl not laboure much in the confutacion of thys their damnable hereſye, but onely rehearſe certayne Scriptures vnto you, that ye maye in fewe wordes perceaue how greatly they ſwarue from ỳ verite of gods word. Fyrſt I wyll rehearſe vnto you the wordes of God the father ſpoken to the ſerpent ſhortely after the fall of man. I wil ſet emnite betwene thee and an woman, betwene thy ſede and her ſede. And that ſelfe ſede ſhall tread down thy head. Thys ſede to be Chryſte no man doubteth, that is faythful. Marke nowe that he calleth Chryſte the ſede of a woman, he meaneth the moſt glorious virgine Mary. If Chryſt be the ſede of this woman Marye, than dyd he take hys fleſhe and humanite of her. So doth it than folow ryght well, that they erre, which affirme ỳ Chryſte brought hys body with him frō heauen, and toke no fleſhe of this moſt bleſſed and vndefyled virgine. For how can he be named to bee the ſede of a woman, if he had no part of her? Can a woman truely ſaye, thys is mine own and naturall ſonne, whan ſhe neuer brought hym forth? To Abraham alſo God the father ſayed: In thy ſede al nacions of the earth ſhalbe bleſſed. Thys ſede is Chryſt, as S. Paule declareth to the Galathians, which beyng borne of the virgine Mary, came of the ſede of Abraham. Now if Chriſt had taken no fleſh of Mary, how could he haue come of the ſede of Abraham. The Prophete Eſay alſo ſayeth. Beholde a mayden ſhal conceaue and bryng forth a ſonne, and hys name ſhalbe called Emanuel. Are not theſe wordes playn ynough? Could this glorious virgine both haue conceaued and brought forth Chryſt, and yet Chryſt haue taken no part of her? Thys had ben a meruaylous cōception, and a wonderful byrth, ſeyng ỳ al the Scriptures fyght agaynſt it. But let vs come to the new Teſtament. S. John in his goſpel ſayth: The word meaning Chryſt, became fleſhe, and dwelt among vs. As though he ſhold ſay. The word, which is the ſonne of God and ỳ ſecond perſon in Trynite, toke fleſh of the virgine Mary and became by ỳ meanes very mā for our ſake, and liued here among vs on the earth, and wrought ſuche thynges as was the wyl of hys heauenly father. Marke that he ſayth, the worde became fleſhe, that is, the ſonne of God became very man. How came thys to paſſe, that he was not onely God, but alſo very mā? Verely in aſmuche as he toke fleſhe of that moſt pure virgyne Marye, through the wonderfull operacion of the holy goſt. S. Paule alſo ſaith Chryſt was begotten of the ſede of Dauid after the fleſhe. Here S. Paul confeſſeth that Chryſt had fleſhe, and was very man, and that he tooke this fleſhe of the ſede of Dauid, which was Mary the moſt pure virgin. Theſe wordes are open inoughe for them that wyl ſee. I lyke thynge

Gene. xxii.

Gala. iii.

eſay. vii. Math. i. Luke. i.

Iohn. i.

Rom. i.

he

ii. Tim. ii. he writeth to Timothe, Remember that Iesus Christ is risen agayne frō death, of the sede of Dauid. Beholde howe he stil maketh mention of the sede of Dauid, because he would haue vs earnestly imprint the humanite of Christ in our hertes, which he receaued of the virgin Mary. For he did afore see in the spirit, ỹ ther should aryse certayn false Prophetes which should labor to wrest out of our hartes thys necessarye article
Gala. iiii. of Christes humanite. To the Galathians also he writeth on this maner, whan the tyme was fulfilled, God sent his sonne borne of a woman, or rather as the Greke word. Genomenon soundeth, begotten or made. Christ by the wonderful and supernatural operacion of the holy goste, was begotten and made man of the virgin Mary, yea and that without the sede of any man. He only receaued his flesshe and māhed of Mary, which God so worckyng by his holy spirit was so pure, clene and undefyled, that there was no spot of vnclennes in her at al. And as Christ was begotten of God the father gods own son and verye God from everlasting, yea and that without the company of any woman, so was he begotten, conceaued, made, and borne verye man of the moste pure
Luke. i. virgin Mary without the sede of any man, the holy goste dyd so come vpon her, and the power of the hiest ouershadowed her. And as Christ receaued his godhead onely of God the father, so receaued he hys manhead onely of the virgin Mary his mother. Wherof we may conclude, that as Christ is very God of God the father wout any mother, so is he very man of Mary his mother without any father. Therfore may hys godhead be as iustly denyed, as his manhead and flesshe takyng of the blessed virgine Mary. But Christ abydeth very God and very man, what soeuer the wycked Heretykes bable in this behalfe. I wil reherse
Heb. iiii. another text of S. Paule to the Hebrues and make an end of this matter. He was tempted and made lyke to vs in all thynges, syn alone except. If he wer like vnto vs in al things, sin alone except, than foloweth that he had a body of flesshe as we haue, and that ther was no difference but that his most blessed body was without all syn, and our bodyes are synfull. For he was borne wrapped in cloutes, layed in a maunger, he, circumcised, embraced in armes, grewe, was made strong in the spirit, profited in wisedome and age, hongred, thyrsted, wepte, was wery, reioysed, was moued with wrath and indignacion, sorowed, was hevy, sad, and at the last suffered the most spiteful death of the crosse. Are not these very signes & manifest tokens of man? Could he haue done these thynges, if he had had ether a fantastical body, or els a body frō heauē? Na verely, for what fantastical or heauenly thyng hongreth, thirsteth, wepeth slepeth, reioiseth &c. Which al Christ did. A litle before hys passion was he not in suche an agonye, that hys sweat was lyke drops of
Luke. xxii. bloud tryckeling down to ỹ grounde? Did he not so greatly feare death that he desired his father to withdraw the cup of his passion from him? Are not al these euident tokens of a very man, seyng his flesh so greatly feared death? Seyng than that he was very man, whense had he this

body,

body, but of the moſt holy virgine Mary, though the meruelous ope-
racion of Gods ſpirit? Confounded therfore be Manicheus, which deni
the humanite of Chriſt. Confounded be Valentius which affirmed þ
Chriſt brought hys body with hym from heauen, & toke no fleſh of the
virgine Mari. Confounded be the Anabaptiſtes, & ſo many as holde &
maynteyne this wycked doctrine contrary to Gods trueth. For God
was shewed in þ fleſh, iuſtifyed in the ſpirit, ſene of Angels, preched vn-
to þ Gentils, beleued on in þ earth, and receaued vp into glory.

Thus ſe you neyghbours, that Chriſt the gyfte of God, which bryn-
geth ſaluacion to all men, hath appered, yea & that in the fleſh, whych
he receaued of the moſt vyrgyn and pure virgine Mary. He appered,
ſayth S. Iohn, þ he myght take away our ſynnes, & yet was there
no ſynne in hym. Agayn, for thys cauſe appered þ ſonne of God, that
he myght looſen the workes of the dyuell. But of all theyſe thynges ye
haue heard aboundantly before, therfore wyll I go forth wyth your
newe yeares gyfte. It followeth. And teacheth vs, that we ſhulde deny "
vngodlynes and worldely luſtes. We hearde before, that chryſt beyng "
borne of the virgine Mary, brought health and ſaluacion to all men "
both Iewe and Gentile. Here agayn S. Paule teacheth, what plea- "
ſure he hath done vs more. He hath not only brought ſaluacion to vs,
and by that meanes deliuered vs out of the miſerable ſtate, wher vn
we wer deteyned before, but he hath alſo taught vs what we ſhulde
do, that though our owne faulte we loſe not agayn the dignite which
we haue gotten through the fre mercy of God. And in this behalfe alſo
are we much bound to thys our gifte. For what doth it profyt to haue
a treaſure gyuen vs, and to loſe it agayn freyght wayes? Are we not
much bold to them, which both gyue vs treaſures, and ſhewe vs alſo,
howe we may ſafely kepe them to our great pleaſure and comforte?
Howe much than ar we endetted to our ſauyour Chriſt, wheych hath
not only gyuen vs the treaſure of ſaluacion which of all treaſures is
moſt excellent, but alſo taughte vs, how we ſhall behaue our ſelues,
that we loſe it not hereafter. But let vs hear, what he hath taught vs.
Euſe. I pray you ſpeake on, for we deſyre greatly to heare it. Phile. Hys
doctrine is thys. That we ſhulde deny vngodlynes and wordely luſtes.
we heare here none vnwritten verites, nor the fantys of men, nor yet "
olde wyues fables and ſuch thynges as edify not, but thoſe thynges "
that haue ben taught of Moſes and the Prophets many yeres before
hys comyng, as we may ſe in the holy ſcryptures, therfore may they
not be reiecte & caſt awaye. The olde Ethnyckes harkened not more
to the Oracles and anſwers of Apollo, than we ought to harke & giue
eare to the doctrine of this gyfte of God, Chriſt our ſauiour. For he is
that Prophet, which God promiſed that he would rayſe vp, & put hys
wordes into hys mouth, ſo þ who ſo euer wyl not heare him God wyl
be reuenged of hym. He is a maiſter ſent from God. He hath the wordes
of euerlaſtyng lyfe. He is the lyght of the world. Who ſo euer followeth

i. Tim. iii.
Ioan. i.
Luke. ii.
Ephe. iii.
Phil. iii.
i. Ioan. iii.
Deut. xviii
Ioan. iii.
Ioan. vi.
Ioan. viii.
ix. xii.

Iohan. xiiii. Titum. i. Pſal. xiiii. Math. xvii. Marke. ix. Luke. ix. ii. Pet. ii. Eſay. lxi. Luke. iiii. Iob. x. Ioan. viii. Eſay. xlviii.

hym, walketh not in darkenes, but ſhal haue the lyght of lyfe. He is the waye, trueth, and lyfe. He is ꝓ God that can not lye. He is faythfull in al hys woꝛdes, and holye in all hys woꝛkes. We ar cõmaunded of god the father to heare him. The ſpirit of God is vpon hym, he is ſent to preach mery tydynges to the pooꝛe, that he might heale the broken in harte, preach delyueraunce to pryſoners, and ſyghte to the blynd. He is that good ſhepered, whoſe voyce hys ſhepe heare: And euery one that is of the trueth, heareth his voyce. He is that Lord God, which techeth vs profitable thinges, and gouerneth vs in the waꝛ, wherin we ought to walke. Seyng than that he is a Lord of ſuche and ſo great authoꝛite, excellency & puyſſaunce, ſeyng alſo he teacheth nothyng but trueth, agayn ſeyng he hath done ſo much foꝛ vs, and tendereth nothyng moꝛe than our health and ſaluacion, we wer not only to much ingrate and vnkynd towarde hym, but alſo very enemies vnto our ſelues, yf we ſhould not wyth all diligence apply our ſelues both to heare hym, and alſo to follow & accomplyſh ſuche thynges as he teacheth vs. Let vs therfoꝛe hear, what he willeth vs to do. And teacheth vs that we ſhould

" denye vngodlyneſſe and worldely luſtes. Where as our Engliſh tranſ-
" lacion hath, teacheth, the Greke, woꝛld is Paideuouſa. Chri. What ſignifyeth ꝓ I pray you? Phil. It ſignifyeth not only to teache, but to inſtructe, enfoꝛme, faſhõ, & teache, as ſcholemaſters ar wonte to do theyr chyldꝛẽ, whom they found & reteaued rude, groſſe, ignoꝛaunt, & wyth-
" oute al good knowledge both of learnyng & manners. Euen ſuche did

Chriſt is our Schole maſter.

our ſcholemaſter & teacher Chriſt fynde vs, al groſſe, al rude, all barbaroꝰs, al blynde, al ignoꝛant, al vnlearned, al vnmãnered and clene out of faſhon. Howe coulde it otherwyſe be? We wer darkeneſſe. We walked in ꝓ vanite of our mynde, blynded in our vnderſtandyng, beyng ſtraũgers from ꝓ lyfe, which is in God thꝛough the ignoꝛaunce ꝓ was in vs, and the blyndenes of our hartes ſo that we gaue ouer our ſelues vnto wantonnes, to woꝛke all manner of vnclennes withe gredynes.

Ephe. v. Ephe. iiii.

ii. Cor. iii. Eſaye. vi. Ioan. xii. Coloſ. i.

Foꝛ Satan the God of thys woꝛld, had blynded our myndes, that we ſhould not beleue, leſt the lyghte of the gloꝛious goſpel of Chriſt, which is the Image of God, ſhould ſhyne vnto vs. But yet foꝛ all this our rudenes, ignoꝛaunce & blyndnes, Chriſt that heauenly Doctoꝛ doth not diſdayne vs. He is contented to reteaue vs into hys ſchole, & to become our ſcholemaſter, ſo ꝓ we wyll leaue our woꝛkednes and be contented to be reformed. Oh what a gentle poynt is this of our ſauiour Jeſus chriſt not to diſdayne vs foꝛ al our rudenes & ignoꝛance, but ioyfully to accepte vs, yf we wyl follow ꝓ trade of his ſchole. The cõmon ſayeng is, an honeſt maſter loueth to haue honeſt ſeruãtes. Now who is moꝛe honeſt, pure godly innocẽt & fauteleſſe, thã this maſter Chriſt? It behoueth thẽ his ſeruaũtes to practiſe & follow ſo nigh as they can, his maners. Therfoꝛe the firſt leſſõ that his ſchollers learne in his ſchole, is to denye vngodlynes & woꝛldly luſtes. They that entende not to do thys, they are not fyt ſcholers foꝛ ſuch a ſcholemaſter, thoughe they braggge neuer ſo much

so much of hys name, and call them selues Christians. For not euery one that saith vnto me, Lord, Lord, sayth Christ, shal enter into ỳ kingdome of heauen, but he ỳ doth the wyll of my father, which is in heaue. *Math. vii.*
And I pray you marke, howe pretely and handsomly the Scripture speaketh. That we should deny vngodlynes and worldely lustes. As though it should saye, although in tymes paste we haue both followed and mayntened vngodlynes, ydolatry, false worshyppynges of God, superstition, cõfidence in our owne selues and workes, and haue lyued after the lustes of the world and the flesh, yet now for asmuch as we are come into a newe schole, & haue a nother schole master & techer, which teacheth hys scholers nothyng but vertue, godlynes, and all that euer is contrary to vice, it becometh vs to deny, forsake, yea & vtterly to forsweare all vngodlynes and worldly lustes, and what so euer is cõtrary to the teachyng of this our newe scholemaster, and neuer to haue to do wt them here after but studiously and wyth al application of minde to follow the doctrine of thys our techer. The. What is it to deny vngodlynes? Phi. To deny vngodlines is vtterly to forsake & to cast away all thynges, that should obscure, deface, or in any poynte hynder ỳ honour ād glory of God. For who so euer wyl be Christes scholer, he must fyrst seke ỳ glory of God aboue all thynges, as it is writen. Thou shalt worshyp the Lord thy God, & him only shalt thou serue, Euse. which are they that hynder the glory of God? Phi. Aske ye which neighbour Eusebius, whan the world is altogither set on wickednes, as S. John. saith. They loue the glory of menne, more than the glory of God, as Christ sayth. Al seake theyr owin, and not that, which is Jesus Christes, saith S. Paule. What a sorte of Idolaters are there in the world, whych steale the honour from God & gyue it to creatures? What a nomber are fallen from Christ, some puttyng theyr trust in poppish pardons, some in ỳ merites of other, some in theyr owne workes, some in the obseruaūces of mens tradicios &c? What a company also is there, ỳ loue worldly thynges, more then God? How doth the couetous man embrase and loue hys ryches, so that it is not wt out a cause sayd of Christ, It is more easy for a cable rope to go through the eye of a nedle, thā for a ryche man to enter into the kyndom of God? How doth the glotonne make of his belly, and enfarse it wyth all kynde of deynties? Howe doth the prowde parsonne garnysh hymselfe and delight in precious ornamentes? Howe doth the trefull man set aside all charite and feare of God, & seake to be reuenged? Again, what a swarme of wycked parsons are ther, which dishonour the name of our God by vnlawfull and abhominable othes? What thyng in earth do they leaue vnsworne by? Yea what parte of ỳ most glorious body of our sauiour Jesus Christ, wherby we receaue redemption and saluacion, do they leaue vntowched wyth theyr to much detestable othes? Why do not these wretches call this precepte of God to theyr remembrāce, Thou shalt not take ỳ name of the Lord thy God in vayne. For ỳ Lord wyl not holde him gyltles, ỳ

Phil. ii.

Deut. vi. Math. iiii. i. Ioan. ỳ. Ioan. xii.

Exo. xx. Deut. vi.

what it is to deny vngodlynes.

tabeth hys name in vayne. The wyse man also sayth, A man that vseth
Eccle. xxiii. much swearyng, shalbe fylled with wyckednes, and the plage, ꝑ is, the
vengeaunce of God shall not go away from hys house. Furthermore
what a flocke is there, that hateth Gods word, & so many as laboure
to promote and set it forth, callyng them Heretykes, and felowes of the
newe learnyng? How lytle pleasure haue these swynysh worldlynges &
volupteous bely gods ether to read ꝑ scriptures them selues or to hear
other? Yea I would there wer not, which nether wyll read the most
holy Bible them selues, nor yet suffer wyth a gladde mynde other to
read Agaynst al such doth Christ thõder in ꝑ gospel, sayeng. Wo be to
Mat. xxiii. Luke. xi. you Scribes and Pharises hyppocrites, which haue taken awaie the
keye of knowledge, & spearred the kyngdom of heauen before men. Ye
your selues do not enter, nor yet suffer them that come to enter. Do
not al these, think you, as I may let passe many other, greatly dishonour
God & obscure his glory? These ar no fytte scholers for Christes schole,
excepte they repẽt & amend. Therfore, as I sayd vnto you before, who
so euer wyll be Christes scholler, he must fyrste seake the glory of God
aboue al thynges. He must loue god aboue al thynges ether in heuẽ or
in earth, beleue hym to be hys alone sauiour, and aske and loke for all
good thynges of him alone. He must honour hys name, and seake ꝑ glo
ry therof in al thynges that he doth. Yea for the glory of this his God,
he must be contẽted not only to bestowe hys goods, but hys very lyfe
Psal. i. also, if the honour of God so requireth. He must loue the word of god,
as the alone tresure of his soule, study in it daye and nyghte, talke of it
with other, exhorte his christen brothers vnto the readyng of it, reioyse
whã he se men haue a plesure in it, and encourage them so to cõtinew,
and to follow that, which thei read. They that do this, denye vngodly
nes, & vnfaynedly seake the honour and glory of God. Chri. I beseech
god, ꝑ we al may haue grace thus to do. Phi. For asmuch as we walke
not only before God but also before men, therfore doth your new yeres
gyfte, I meane Christ your scholemaster not only teache you to deny
vngodlines, but also worldely lustes. The. What meaneth he by ꝑ? Phi.
Euen the very same that S. Paule doth wrytyng to the Collossians.
What it is to denye worldly lustes. Mortify, sayth he, your members, which are on the yearth, fornication
vncleanes, vnnaturall lust, euell cõcupiscence, and couetousnes, which
is worshyppyng of Idols, for which thynges ꝑ wrath of God cõmeth
Colos. iii. on the childrẽ of vnbelefe. In which ye walked once, when ye lyued in
thẽ. But nowe putte ye also awai frõ you al thinges, wrath, fearcenes,
malicyousnes, cursed speakyng, fylthy talke out of your mouthes. Ly
not one to another after ꝑ ye haue putte of the olde man with his wor-
kes, and put on the new, which is renewed in knowledge after ꝑ ima-
ge of hym that made him. Of these wordes may ye learne, what it is to
deny worldly lustes. Nerely to mortify al carnal affectes, which strine
agaynst the spirite. For the flesh lusteth contrary to the spirite, and the
spirite contrary to ꝑ flesh. But they that pertayne vnto Christ, haue cru-

effyed

cifyed the flesh with the affectes and lustes therof. If ye lyue after the
flesh ye shal dye. But if ye mortify the dedes of the body in ỳ spirite, ye
shal lyue. For who so euer are led wyth the spirit of God, they ar ỳ sonnes of God. Here may ye se what purenes both of body & mind god requireth of vs, seing we may not so much as once norysh a worldely and carnal lust in our hartes. How much lesse than, is it lawful for vs to accomplysh them in dede, and to bryng thē forth in externall acte? Hereto pertayneth ỳ commaundement. Thou shalt not couyt or lust. Our scholemaster also in the Sermō ỳ he made in ỳ mountayne, sayth, who so euer loketh on another mannes wyfe, lustyng after her, hath comitted adultry alredy in hys hart. It is not wt out a cause ỳ Christ techeth vs to deny worldly & fleshly lustes. For if the hart be not refrayned frō euell concupiscences, & kept cleane, it is not possible, that we can either speake or do any thyng at all that should be good or godly. For of the abundaunce of the herte, the mouth speaketh. A good man out of ỳ good treasure of hys harte, bryngeth forth that is good. And an euell man out of the euel tresure of hys harte, bryngeth forth that is euell. Euery tree is knowne by her fruyte. Therfore must we aboue all thinges watche that no euell lust crepe into our hartes ether through the entysemēt of the flesh, or the flatteryng of ỳ world or yet the craftye suggestiō of Satan. Be sober, sayth S. Peter and watche. For your aduersary the dyuell goeth about lyke a rorrng lyon, seakyng whom he may deuoure. If the harte be once corrupte wyth worldely lustes, than goeth al to hauocke, as S. James sayth: After ỳ lust hath conceaued, she bryngeth forth synne, and synne whan it is fynyshed, bryngeth forth death.

Gala. v.
Rom. viii.
Matth. v.
Math. vii.
And. xii.
Luke. vii.
i. Pet. v.
Iacob. i.

Blyssed is that man, that can kepe hys harte fre from worldly lustes & vnlawfull desyres. For he is a fytte scholler to be in Christes schole, yea it is an euident token that he hath learned wyth Christ alredy, & hath well prosyted in godly knoweledge. And that you may do this, set euer before the eyes of youre mynde thys sayeng of S. John: Loue not the world, nor those thynges that are in the world. If any man loueth the worlde, the loue of the father is not in hym. For al that is in the world, as the concupiscence of the flesh, and the lust of the eyes, and the pryde of the lyfe, is not of ỳ father, but it is of the world. And ỳ world passeth away, & the lust therof. But he that doth the wyll of God, abydeth for euermore. Eusc. Is it not lawfull for vs to couyte & desyre such thinges of the world, as are necessary for our lyuyng? Phil. To desyre to haue meat, dryncke & clothe, wythout ỳ which ye canne not liue in ỳ world, it is lawfull. Salomon and Jacob prayed for them vnto God. Christ also in the Pater noster taught vs to pray on this manner: Giue vs this daye our daily bread. S. Paule also sayth, If any man doth not prouide for his houshold, he hath denyed ỳ fayth, and is worse than an infydel. Therfore it is lawful both to desire & to pray, & to make prouisiō for thē, so that it be done in fayth & of a syngle hart. For al the creatures of god are good, as the scripture sayth God beheld al thinges that he had

i. Ioan. ii.
Gene. xxviii.
Prouer. xxx.
Math. vi.
i. Tim. v.
Gene. i.
Titus. i.

made, and they wer very good. All thinges are pure to them ꝑ are pure.
1. Tim. iiii. Nothynge is to be cast away, that is receaued wyth thankes geuing.
To desyre these thynges, I say, yea and to haue the vse and possession
of thē, ye ar not forbydden, but to lust & desyre worldly ryches wyth a
couetous & insatiable mynde, that ye may ioyne house to house, lōde to
lande & ferme to ferme, to desyre to be reuenged, when al vengeāce per-
Deut. xxxii. tayneth to God, as he sayth, vengeance is myne, and I wyl reward,
Rom. xii. to lust after another mannes wyfe, mayde or seruaūt, to desyre and lust
after deynty meates, that the flesh may be the more prone and redy to
Psal. cxv. synne, this to do ye are forbydden. & yf ye do it, ye are cursed of God, as
ꝑ Psalmographe sayth, cursed be they that turne awaye from thy com-
Iacob. i. maundementes. Thus perceue ye, I trust what is ment by ꝑ denieng
of worldly lustes. Theo. We perceaue it right wel, Phi. Seeing ye do so
neyghboures, loke ye be no forgetful herers, but diligent accōplysheres
of suche thynges, as ye know, lest your knowledge turne to your grea-
ter damnacion. Mortify your carnal affectes & worldly lustes. Suffer
none of them to crepe into your hartes. Cal to God for helpe wythout
ceacyng, that ye may be able through hys grace to suppresse all euell
affectes, concupiscences, lustes and desyres. Kepe your harte so pure, ꝑ
nothing may come frō you but purenes, vertue, & godly innocency. Re-
member, that so many as are baptised in Christ Jesus, are baptised in-
Roma. vi. to hys death. They are buryed togither wt him by baptisme into death
that as Christ was reysed vp from death, through the glory of ꝑ father,
Coloss. iii. so they lyke wyse should walke in a newe lyfe. If ye be rysen agayn wt
Christ, seake for those thynges that are aboue, wher Christ is sitting on
the ryght hande of God. Prouyde for those thynges that are aboue, &
not vpon the earth. For ye are dead, and your lyfe is hyd wyth Christ
in God. If ye do these thynges, and follow the teaching of your schole-
master Christ, so that ye denye vngodlynes and worldly lustes, thā shall
ye shew your selues to haue ben good studentes in the schole of Christ,
& ye shall take forth a new lesson, which here followeth. Chri. what is
" that? Philemon. Euen thys. And that we shoulde lyue soberly ryghte-
" ously and godly in this present world. Euse. Thys is a godly lesso. Phil.
" Labour therfore ꝑ more diligētly to remember it. Before ye herd, how
" ye must forsake syn, now ye are taught to practyse vertu & godlynes.
For it is not ynough to cease frō doyng euell, excepte we also do good,
Psal xxxiii. as ꝑ Psalmograph sayth, Departe frō euel, & do good. Also ꝑ Prophet.
Esaye. i. cease to do euel, lerne to do good. Therfore as before we wer taught to
decline frō euel, so ar we here monished to do good & to embrace vertu.
And in this our lesso, which I now last rehersed, we ar taught how to
behaue our selues both toward our selues, our neighbours & god in this
Note. The discripsion of a christen mans lyfe. worlde. We must lyue soberly toward our selues, rigteously toward our
neighbors, & godly toward God. Here is ꝑ hole life of a christē mā, paynted, described, & set forth in few wordes. To lyue so, ꝑ we nether offende
our selues, our neyghbors, nor God, is not thys ꝑ whole summe of the

christen

Chriſten religion? what is the duty of a Chriſten man more to do? Chr. what is it to liue ſoberly? Phi. The Greke word Sophronos ſoūdeth on ſuch maner, that to liue ſoberly, ſhould ſeme to be, ſo purely, diſcretely, modeſtly, temperatly and ſagely to inſtitute our lyfe, that our cōſcience ſhould neuer accuſe vs of any euil, but teſtify with vs, that we lyue and do all things godly. He that thus liueth, liueth ſoberly. For ther is a certain ſobriete ſo wel in the mind as in the body. There is alſo a certayn dronkennes ſo wel in the mind as in the body. Like wiſe as the body is recounted ſober and in ſafe eſtate ſo long as it is not diſtemperate with the ſuperfluite of meates and drynkes: ſo in like maner ſo longe as the minde is not troubled with vicious affectes but remayne in her natiue purite, it is recounted ſober. So that we are here taught, not onely to liue ſoberly, modeſtly and temperately cōcerning the body, but alſo the mind. For a Chriſten mā muſt haue a ſpecial reſpect to ỹ mind, whiche beyng dronken wyth vices, what doth the ſobriete of the body profyte? If I kepe my body ſober, and in neuer ſo good tēperaunce, & my minde be dronken with wrath, yre, cōtencion, deſyre of vengeaunce, wyckedom vncleane thoughtes, and ſuch other carnal affectes and worldlye luſtes, what doth it profit? Therfore as the body is to be kept from dronkennes: ſo muſt the mind be frō vices. Than ſhal we be truly ſober, & lyue wel toward our ſelues. But for almuch as this tyme of Chriſtmas mē vniuerſally are moſt of al geuen to banketting, volupteous eatyng and drynkyng, ſo that the Chryſten ſobriete and moderate temperaunce is forgotten wyth many, and glotony and dronkenſhip beare chiefe rule, therfore I deſire you brothers by the tender mercyes of God, ỹ ye lyue ſoberly, and beware of ſurfettyng and dronkeſhyp. Vſe a ſober and temperate dyet. Ouercharge not your ſtomackes wyth to muche eatynge and drynking. Let other glory in their Chriſtmaſſe bankets, made for the bely, haue you your whole reioyſing, pleaſure, and delight in ỹ meat which periſheth not, but abydeth into euerlaſtyng lyfe. Make no prouiſion for the fleſhe to fulfil the luſtes therof. Be not dronken with wyne, wherin is exceſſe. Caſt away the workes of darknes, and put on the armoures of lyght. Walke honeſtly as in the day light, not in banketting and dronkennes, not in chamburyng and wantonnes, nor yet in ſtrife, and enuying, but put ye on the Lord Jeſus Chriſt. Remember that we lyue not to eate, but eate to lyue. And nature is contented wyth a lytle. What ſoeuer is ſuperfluous, is ſynneful and damnable. Remēber that Adam and Heua dyd fall through glotony. Remember ỹ Nohe whan he was dronken, was vncouered in hys Tente, and laye wyth his priuities bare. Remember that Lot beyng dronken commytted inceſte wyth his owen daughters. Remember that whan the children of Iſraell had ſat down to eate and drynke, they fell ſtreyght wayes vnto Idolatry, & worſhypped the golden calfe. Remember that Ammon the brother of Abſolon was ſlayne at a banket, whan he was dronke. Remember that Holoferne beyng dronke, was ſlayne of an woman. Remember

What it is to liue ſoberly.

Luke. xxi. Godly admonicions agaynſt ſurfetyng and dronkennes Iohn. vi. Rom. xiii. Ephe. v. Rom. xiiii.

Gene. iii.

Gene. ix. Gene. xix. exo. xxxii. 1. cor. x. iii. Reg. xiii. Iudith. xiii.

that at a banket, it was graunted, that S. Iohn Baptist shoulde loose
Matth.xiiii. his head, and yet no cause why, but a litle enui, and because he would tel
the king trueth, wherwith the flatterers ẏ wer about him could not a-
Luke.xvi. way. Remember ẏ the ryche gloton, which fared deintely euery daye,
was buryed and throwen down into hel. Remember ẏ the occasion of
Gene.xviii. the wickednes of Sodome was pryde, fulnes of meate aboundance
Ezec.xvi. and ydlenes. All these be terryble historyes agaynst glotony & dronke-
shyp. Again, what diseases come therof? How many sorowes & troubles
Pro.xxiii. do they bryng to mans body? Let vs heare what Salomō saith, wher
is woe? wher is sorow? where is stryfe? where is brawling? wher are
woundes wout a cause? Where be red eyes? Euen among those, that be
uer at ẏ wyne, & seke out where ẏ best is. Therefore kepe no companye
with wine bibbers & riotous eaters of flesh, for such as be dronkardes &
ryotous shal come to pouerte. Iesus the sonne of Sirach also saith: Be
Eccle. xxxvii. not gredy in euery eating, and be not to hasty vpon all meates. For ex-
cesse of meate bryngeth sickenes, and glotony commeth at ẏ last to an
vnmeasurable heate. Through glotony haue many perished, but he that
dieteth himselfe temperately, prolongeth his lyfe. Therfore good neigh-
bours, ẏ we may eschewe al these great perels let vs cast away al glo-
tony and dronkennes, lyue soberly, practise moderate temperaūce, and
so embrace Chrysten sobriete, ẏ we may be sober both in body and mind
So shal we be ẏ more able to do our duty toward our neighbours. Th
Trueth it is. For he ẏ cannot order hymselfe wel toward himselfe, shall
euil do his duty toward his neighbour. I pray God geue vs grace first
to loke vpon oure selues, as we ought to do, and afterwarde to behaue
our selues toward our neighboures, as it becommeth vs. Ph. Thys is a
godly desyre. We are taught of Christ our scholemaster not only to liue
soberly, which concerneth our selues but also ryghteously, which to we-
cheth our neighboures. Euse. What is it to liue ryghteously? Phil. To do
What it is to lyue righteously. to euery man as we ar bound by the commaundement of God. For the
office of ryghteousnes is, to geue euery one his owne. This our lesō, ẏ
we should liue ryghteously, cōprehendeth al the second table of the ten
exod.xx. commaundementes. For iustice and ryghteousnes requireth, that we
Deut.v. honor our father and mother, reuerence them, and do for them, whatso
Math.xix. euer lyeth in our power. It requireth of vs ẏ we also haue in hono
Marke.x. al tēporal magistrates and so many as be our superiours. It requireth
agayne, that we geue to the ministers of gods worde double honour,
that is to say, both an harty external reuerence, and also al thyngs that
are necessary for their liuing, that their most godly exercyses maye not
Rom.xiii. be letted. It requireth that we slay no man, no doe no man no harme,
i.pet.ii. but walke charytably towarde al men, speake and report wel of al mē,
i.Timo.v. helpe, comfort and succour thē, yea though they be our extreme enemies
and seke our death. For the commaundement of our scholemaysters is
Math.v. thys: Loue your enemyes, pray for them that curse you, doe good to thē
that hate you. &c. It requireth, that we commytte none adultrye but
.cor.vii. that euery man haue hys owne wyfe, and euery woman her own hus-
bande.

bande. It requireth that we do no theaft, nor ſteale any thing from our neighbour, nor brybe away his goods vniuſtly, nor deceue hym in bargayning, but helpe him, mayntain him, ſuccour him, and do for him vnto the vttermoſt of our power, that he may want no good thyng. It requireth that we heare no falſe wytnes agaynſte oure neighbours, nor obſcure his good name, nor yet do any thing at al, that may turne hym to diſpleaſure, but both thynke and ſpeake of hym gentilly, frendly and charytably, enterpretyng al thynges vnto the beſt, and couerynge hys faultes, where there is hope of amendemēt. It requireth of vs, ẏ we do not couit our neighbours houſe, wyfe, ſeruaunte, handmayde, nor any thyng that is his, but that we wiſh wel vnto hym and to all ẏ he hath, beyng contented with that ẏ God hath geuen vs, be it litle or much. To be ſhorte, to lyue righteouſlye, is to doe vnto other, as we woulde they ſhould do vnto vs. He ẏ doth theſe things aforeſaid, liueth righteouſly, and behaueth himſelfe toward his neighboure, as he is bounde by the commaundement of God. Chri. Now haue we learned our duty both towarde our ſelues, and our neighbours. Let it now be declared vnto vs, I pray you, how we ought to behaue our ſelues toward God. Phi. Chryſt our Scolemaſter teacheth vs not only to liue ſoberly and righteouſly, but alſo godly. The. What is it to lyue godly? Phil. To lyue godly, is to beleue ẏ ther is but one true and liuing God, to cleaue vnto him as the foundacion of al goodnes, to looke for al health and ſaluacion at his hand, to loue hym w the whole mind, hart, power and ſoule, to call vpon his moſt bleſſed name, to praiſe him in al kynde of fortune, to ſeke his glory aboue al things, and to ſerue him accordyng to hys worde. Euſe. Bleſſed is that mā, to whō it is geuen thus godly to lyue. Phile. Neighbours now haue ye learned the whole trade of Chryſtes ſchole, and what he teacheth. Hys doctryne is this, ẏ ye ſhould deny vngodlynes and worldly concupiſcences, and ẏ ye ſhold liue ſoberly, ryghteouſly and godly. Loke therfore ẏ ye folow this teaching and practyſe it in your dayly conuerſacion, ẏ ye may be founde no forgetful hearers, but feruent doers of ſuch thynges as ye haue heard & learned. Deny vngodlines, & forſake al ẏ euer is contrary to gods honor, prayſe, worſhip and glory. Mortify your carnall affectes and worldly luſtes. Become newe men in your liuing. Away with the workes of darkenes, and on with the frutes of the ſpirite. Put on the armoures of lyght, and caſt away the workes of darkenes. Be no longer darkenes, but light in the Lord. Shine in the world as great lightes. Glorifye God in your body, & in your ſpirite, which are gods. Let your lyght ſo ſhine before men, that they may ſee your good workes, and glorify your father, whiche is in heauen. Lyue ſoberly, modeſtly, temperatly diſcretely & ſagely toward your ſelues. Do nothing, wherof your conſcience may ether condemne or accuſe you. Lyue ryghteouſly toward your neighbor. Do none other wiſe vnto him, than ye would, he ſhould do vnto you. Lyue godly towarde God. Seke his glory in al thinges, & worſhip hym accordynge

i. Theſ. iiii.

Pro. x.
i. Peter. iiii.

Math. viii.
Luke. vi.

What it is to lyue godlye.

colo. iiii.

Rom. xiii.
Ephe. v.
philip. iii.
i. cor. vi.
Math. v.

to his worde, and not after your blynd fantsye, and fleshly ymagination. Thus doyng, ye shal shew your selues scholers not altogether vnworthy such a scholemaster. But ye must note that al these things must be done in this present worlde, as your newe yeres gift hath. For this is the

Esay. xlix. ii. cor. vi. time of grace, fauour, comfort & remission of sinnes, as God saith by the Prophet, I haue heard the in a time accepted, and in the daye of saluacion haue I socoured thee. Beholde now is that wel accepted tyme, beholde now is that day of saluacio. Seke the Lorde while he may be found.

Esay. lii. In this worlde ther is tyme of mercy fauour and grace. Here is it lawful to lamēt our synnes. Here may we vndoubtedly beleue, trust & obtayne remission of our synnes. After thys lyfe there remayneth nothyng

contra. Demet Tractū primo but ether euerlasting pain or eternal glory, as S. Cipryan saieth: wo han we go once oute of thys worlde, there is no more place of repentaunce, there is no more satisfactio to be made. For lyfe is here ether lost or gotten, here is prouision made for eternall health with the worshippyng of God and ẏ frute of fayth. Let no man discorage him selfe because of the multitude of his sinnes, or by the reason that he hath bene so long a sinner, thinkyng that by this meanes he shall obtayne healthe the lesse. For so long as we are in this worlde, there is no repentaunce to late. Ther is a way to obtayne fauoure, and they that seke and vnderstande the trueth, shal sone come by it. Therfore in this worlde must we denye vngodlynes and worldly lustes. In this worlde must we liue soberly righteously and godly. So doyng, we may wt a good and free conscyence do

" that which foloweth. Chri. I pray you let vs heare, what it is. Phi. Lo
" king for that blessed hope and appearing of the glory of the great God, and
" of our Sauioure Iesus Christ. A good seruaunt nedeth not to feare hys
" masters comming. For in his absence he hath been faythfull and diligent to do ẏ thyng, which hys master wylled him to do. Therfore may he lawfully euen wt ioy and gladnes loke for his masters returne. So likewise a Chrysten mā, ẏ walketh in ẏ way of ẏ Lorde, & doth ẏ, which he is appointed by the law of God, & leueth aboue al thyngs the accomplyshment of his masters wil, may wt a free, glad and merye conscyence loke for the commyng of Chryst at the day of iudgement, which shalbe terryble to the wycked, but comfortable to the faythfull. And verelye so many as hope to be saued at that great day, oughte so to behaue themselues in thys worlde, ẏ they may wt ioy at al tymes loke for it. And they ought to be so much the more diligent, seing the time is vncertayn when it shalbe. Of that day and tyme, sayeth Chryst, knoweth no man, no not the Angels, which ar in heaue, nether the sone hymselfe, saue only ẏ father. Take hede, watch, and pray, for ye knowe not when that tyme is.

Actes. i. Math. xxiiii. xxv. Luke, xii. xix. As a man, which is gone into a straunge countrey, & hath left his house and geuen authorite to his seruauntes, and to euery man hys worke, and cōmaunded ẏ porter to watch. Watch therfore, for ye knowe not, whan the maister of the house wil come, whether at euen, or at mydnighte, whether at the corke crowinge, or in the dawninge, leaste if he

come sodenly he should finde you sleping And that I say to you I says to all, watche. It is to be noted, that the Scripture calleth that a blessed hope, wherwyth we hope and loke for the glorious comyng of our Lord and Sauiour Jesus Chryst vnto the iudgemente. And not with out a cause. For although a Chrysten man be neuer so greatly vexed in this worlde, yet whan he casteth the eyes of hys fayth vpon that daye, & hopeth that Chryst shal come and geue hym eternall glorye accordyng vnto hys fayth, this maketh hym blessed, ioyful, quiet and mery, and contented wyth a glad hart, paciently and thankefully to beare, what soeuer crosse God layeth on hys backe. We are saued through hope, sayeth S. Paule, Derely beloued, sayeth S. John, we are nowe the sonnes of God, and it hath not yet appeared what we shalbe. But we know yt if he once appeare, we shalbe like vnto him, for we shal see hym, as he is. And euery one that hath this hope in hym purifyeth hymselfe, euen as he is pure. The hope of Saintes is ful of immortalite, sayeth the wyse man. It folowth. And the appearing of the glory of the great God, and of our Sauiour Iesus Chryst. At Christes comming into this worlde, he came altogether poorely. He was borne of a poore maid in a stable, wrapt in simple cloutes, and laied in a maunger amõg brute beastes. He was brought vp homely, liued hardely, not hauing wher once to rest his hed All the time of his life he was of such ignominy among the Bishoppes, Priestes, hed rulers, Scribes, Pharises and Saduces, that at the last they put him vnto the most spiteful death of the crosse, as a pestiferous malefactoure, a deceauer of the people, a teacher of new learnynge, an enemy to our mother the holy chirch. &c. But whan he shall appeare agayne and come vnto the iudgement, his appearing shal bee glorious, his comming shalbe royall, victorious & triumphant. He shal not come humbly and simply, as a base person, but like a great and almighty god lyke a Lorde full of all puyssaunce, mighte and power, terryble to the wicked, and amiable to the faythfull. He shall come in his glory, and all the holy Aungels wyth him, than shall he sit vpon the seate of hys glory and there shalbe gathered before hym all nacions. He shal shewe hymself to be a great God, and such one as none is able to be compared vnto hym. It shall wel be knowne at that tyme that he was and is the true sonne of GOD and that very true Messias, which was promysed of God by the Prophetes, what soeuer the wycked Jewes saye vnto the contrary. Than shall it be manifest to all men, that the gods of the Gentyles are diuels, and that there is no other God, but this oure God alone. Than shall they that are the aduersaryes of his trueth, and enemyes of hys most holy gospell knowe how greatly they haue erred blaspheamed the diuine verite, persecuted his faithful seruauntes, maintayned pernycyous doctryne, yea than shall they receaue a rewarde worthy theyr wyckednesse and tyrannye. He shall shewe himselfe suche a great God, that it shall lyghe in hys power to geue to the faythfull euerlastynge lyfe, and to the wycked eternall damnation. Oh greate

Rom. viii.
i. Iohn. iii.
Sapi. iii.
Philip. ii.
Mat. xxvii.
Luke. xxii.
Marke. xiiii.
Iohn. xviii.
Math. xxv.
psal. cxv.
Esa. i. iii. & v.
Math. xxv.

is the

Pſal.cxliiii. is the Lord and worthy very much to be prayſed, and there is no ende of hys greatnes, ſayeth the Pſalmographe. Nedes muſt our Lord God be great, ſeing he repleniſheth both heauen and earth with the maieſte of his glory. No place is there any whete, but that his power reacheth vnto it. Heauen is my ſeate, and earth is my foteſtole, what houſe will ye bilde for me, ſayeth the Lord? for what place is it that I ſhold reſt in? Hath not my hand made al theſe things? But it is to be noted, that Chriſt is not only called a great God, but alſo a Sauiour, yea and that our ſaui-

eſay.lxvi. Actei.vii.

our. So that at the day of iudgement he ſhal not only appeare a great and mighty God to all men, but alſo a bounteous and merciful Sauiour to the faythful, as S. Paul witneſſeth, our cõuerſacion is in heuen

philip.iii. ſayeth he, from whenſe we alſo loke for a Sauiour, euen the Lord Ieſus Chryſt, which ſhal chaunge our vile bodyes, that they may be faſhi-

colloſ.i. oned like vnto his glorious body accordyng vnto the working, whereby he is able to ſubdue al thinges vnto hymſelfe. Agayne, when Chriſt which is our lyfe, ſhal ſhewe himſelfe, than ſhal ye alſo appere with him in glory. Thys great God is Chryſt our Sauiour, and not Mary, Peter, Iames, Michael, Fraſices, Dominike, Auſtē, or any other. He ſhall both ſaue and lede his people with him into eternall glorye. For as he ſhal ſay to the wycked, Depart and go away from me ye curſed into-

Math.xxv. uerlaſtyng fyre, which is prepared for the diuel and his aungels, ſo ſhall he ſay to his faythful people: Come ye bleſſed childzen of my father, inherite the kingdome, which was prepared for you from the beginning of the world. O ſwete ſaying more ful of ioy and comfort than it can be expreſſed. Chri. Lord I beſeche thee for thy great mercyes ſo to aſſyſte vs with thy holy ſpirite, that we may ſo walke before the in this life accordyng to thy moſt holy worde, that we may be founde in the nombre at that day of thy bleſſed childzen, to whom thou of thy free grace ſhalte geue that moſte glorious inheritaunce. Phi. Youre deſire is godly. We ſhall heare more of your newe yeares gyft, for it begynneth to draw vs to an end. Euſe. I pray you, let vs heare. Phi. VVhich gaue himſelfe for vs to redeme vs from al vnrighteouſnes. That there can be no Sauiour for vs but Chryſt alone, theſe wordes proue manifeſtly, for almoſte in none other but he only gaue himſelfe for vs to redeme vs from all vnryghteouſnes. Was Paule crucified for vs? Or wer we baptiſed in the

i.cor.i. name of Paule? What Saint at any tyme thoughte hymſelfe ſo pure, immaculate and wout al ſpot of syn, y he durſt preſume to die for vs, & to auouch his death to be an oblacion & ſacryfice for our ſinnes to God the father, except peraduenture we wil admit for good paiment thoſe ſuch like blaſphemies which wer wōt ful ſolemly to be ſong in the temples vnto the great ignominy of the glorious name of God, & the diſhonour of Chryſtes moſt precious bloude. Ieſu bone per Thome merita, noſtra nobis dimitte debita. Et atrina morte nos ſuſcita. Agai, Ieſu bone per Thome uulnera, que nos ligant, relaxa ſcelera. Itē, Thome cedunt et parent omnia, Peſtes, morbi, mors, et demonia, Ignis, aer, tellus et maria.

Thomas

Thomas mundū repleuit gloria. Mundat lepra conſperſos maculis, ſoluit mortis ligatos vinculis. I let paſſe many mo which ar very eſaye to be ſearched & founde oute. What ar if theſe be not, blaſphemes? what obſcure ꝓ pryce of Chriſtes death, if theſe wycked ſētēces do not? Ah Lord, what blyndenes occupyed ꝓ world, whā ſuche wycked doctrine crept in & was receaued into ꝓ chyrch, & made in a manner of equal authorite wyth the holy ſcripture? Oh Satan, great is thy craft, vnſearchea-ble is the ſuttelty of thy wicked imaginacions. Chri. Here are ſome of vs, whych vnderſtand not the Latin tonge, Englyſh therfore ꝓ afore-ſayd ſentences. Phil. I wyl do it in order. O good Jeſu, forgiue vs our dettes through the merites of Thomas. And reyſe vs vp from the thre folde death. O good Jeſu, releaſe vs of our ſynnes, which bynde vs, through Thomas woundes. Al thynges gyue place & obeye Thomas, Peſtilētes, diſeſes, death & dyuels, Fyre, ayre, earth & theſees. Thomas fylled the world ful of glory. He maketh clene lepers. He loſoneth them that are bounde, from the bondes of death. How ſaye ye to thys geare? Is it not good ſtuffe? Euſe. Let God be but a lytle merciful vnto me, yf I haue ether heard or read more peſtilēt & abhominable blaſphemies, thā theſe are. Is this any other, thā as Lucifer ſayd, I wyl clyme vp in to heuen, & make my ſeat aboue the ſtarres of God, I wyll ſytte vpō ꝓ glorious mōūt toward the North. I wyl clime vp aboue the clowdes, and wyll be lyke the hygheſte of al? Is not this the office of God to for-gyue vs our dettes for the merites of Chriſt? Doth it not pertayne vn-to God to reyſe vs vp from death? Are not our ſinnes only releaſed for Chriſtes woūdes ſake? Is not al power giuē vnto Chriſt both in heuē and in earth? Are not all thinges in the hande of God, to do with them what ſo euer hys moſt godly pleſure ſhall be? Is it not God alone that loſoneth the ſynfull from the bondes of death? Howe than can theſe thynges be iuſtly aſcribed to a mortal creature begotten, conceaued & borne in ſyn, yea & as ſome iudge of him, a Traytour both to God and his Prynce? Is a ſynner fyt to pay a ſynners raūſome? Is a Traytour a conuenient perſon to make meās for another Traytour vnto a kyng whom both of them haue offended? What pryncē can awaye with the ſyght of them? Phi. Ye ſay trueth. It therfore foloweth wel that nether Thomas, Fraūces, Dominicke, Auſtē, nor any other creature nether in heuen nor in earth, wer they neuer ſo holy, and ſuffered they neuer ſo greate paynes, could be our ſauiour, but chriſt alone that pure and im-maculate lābe of God, which gaue himſelfe for vs, as your new yeares gyfte ſayth, to redeme vs from all vnrighteouſnes. Marcke that he ſayth. VVhych gaue hym ſelfe for vs. Theſe wordes expreſſe ꝓ vnſpeake-ble kyndenes of Chriſt towarde vs, ſeyng that whan we had deſerued no ſuche gentylnes, he was contented to come downe from the glorye of his father, and to become man for our ſake, yea & to gyue hymſelf vn-to the death to reconcyle vs vnto God the father, and to make an at-tonemēt betwene him & vs. He gaue him ſelfe for vs. He ſuffered death

Eſaye. xiiii.

Math. xviii.

The gentil-nes of chriſt toward vs.

wyllyngly. It was not ỳ violence of the Iewes, that drewe him vnto his passion, but hys owne volũtary wyl. The feruent & brẽnyng loue, that he had in hys brest toward mankynd caused hym to take ỳ death vpon hym, and to suffer those most cruel paynes. So that he dydde all thynges wyllyngly, as the Prophet sayth. He was offred, because it was his pleasure and he dyd not once opẽ his mouthe. Esa. liii.

Christ hymselfe also sayth. Therfore doth my father loue me, because I put my lyfe from me, that I myght take it agayn. No man taketh it from me, but I put it away of my selfe. I haue power to put it from me, and haue power to take it agayn. Ioan. x.

Thus se we ỳ Christ wythoute any cõpulsion suffered death for our sake. He gaue him selfe and no Aungell, nor any other creature nether in heauen nor in earth, for vs, for vs, I saye men, although neuer so greuous synners, if we repent, beleue & amende. O most precious & incõparable gyfte. There is one god, sayth S. Paule, and one attonement maker of God and mẽ, euen the man Christ Iesus, whych gaue hymselfe a raũsome for al men. i. Tim. ii.

Christ gaue hymselfe for vs, wherfore? To redeme vs from all vnrighteousnes, Theo. What is it to redeme vs? Phil. To redeme vs is to bye vs agayn, whã we are loste, to pay our raunsome, to satisfy for our syn, to delyuer vs oute of captiuite, to bryng vs hom agayn to our true owner, to restore vs to our old liberty, to set vs again in that fauour, wherin we wer with God the father, before we offended. What it is to redeme vs.

All this hath Christ, and none other, done for vs, by hys most precious bloud. The sheddyng of hys bloud, was the perfecte and wholly sufficient raunsome for all our synnes, as S. Iohn sayth: The bloud of Iesus Christ maketh vs clene from all synne. By hys owne bloud, sayth S. Paule, entred Christ once for all into ỳ holy place, and found euerlastyng redemcion. Agayn, we are made holy by ỳ oblacion of the body of Iesus christ done once for all. Item, by christ haue we redẽcion, & by hys bloud remissiõ & forgyuenes of our synnes. By ỳ bloud of Christes crosse are all thinges pacifyed & set at a staye, ỳ ether be in earth or in heauen. i. Ioan. i. Heb. ix. Heb. x. Coloss. i.

Chri. Hath Christ by hys bloud redemed vs frõ al vnryghteousnes? Phi. Yea verely. Chri. Let me aske you one questiõ, what do ye vnderstãd by vnrighteousnes? Phi. Vnrighteousnes is here taken for synne, & for al that we offende God wh. From all thys hath Christ redemed vs, Chri. I haue herd some saye ỳ Christ only redemed vs from original synne, & that as for all other synnes we must make amẽdes & satisfy for them our selues by our own workes & merites. Phi. This is not farre frõ theyr opinion, whych holde ỳ there is no remission of those synnes, that be committed after baptisme. But as ỳ is an heresy, so is this no godly doctrine. Of ỳ remyssion of synne after baptisme we talked the last Lent abundantly in our Potaciõ, therfore leauyng that, I wyll shewe & proue now vnto you that Christ hath redemed vs from al vnrighteousnes, as your new yeres gyfte sayth, and that by his bloud we are delyuered not onely from original synne, but also actual, veniall, mortall, cal thẽ by what name ye wyll, so that they

What vnrighteousnes signifyeth

Of original synne.

Searche the Potacion for Lent.

which offende, repent, beleue & take a newe lyfe vpō them. Only ꝑ ſinne agaynſt the holy Ghoſt, which hath deſperacion & obſtinate malyce to her compagnions, is irremiſſible & neuer forgyuen, for aſmuch as it excludeth repentance, fayth & amendement of lyfe, as Chriſt witneſſeth, Euerye ſinne & blaſphemy ſhall be forgyuen men, but the blaſphemy agaynſt the holy Ghoſt ſhal not be forgyuē vnto men. And who ſo euer ſhal ſpeke a worde agaynſt ꝑ ſonne of man it ſhal be forgiuen hym. But he ꝑ ſpeaketh agaynſt ꝑ holy Ghoſt, it ſhal not be forgiuen hym, nether in this worlde, nor in ꝑ worlde to come. Agayn. All ſinnes ſhal be forgyuē to mennes chyldren, & blaſphemies, wherwyth ſo euer they blaſpheme. But he ꝑ blaſphemeth the holy Ghoſt, ſhal neuer haue forgyuenes, but is gylty to euerlaſtyng damnacion. Thys is ꝑ ſynne, which S. John calleth the ſynne vnto death, for the which he would that no mā ſhould praye. Of theſe wordes it is euident that all ſynnes ſhal be forgyuen men if they repent, beleue & amend, beſydes the ſynne agaynſt the holy ghoſt. But nowe let vs ſe by what meanes theſe ſynnes are forgyuen, whyther for our dedes & merites, or for Chriſtes bloudes ſake, & ſo ſhal we eaſely perceaue, whyther Chriſt by hys death hath delyuered vs only from originall ſynne, or rather from al other vniuerſally. Euſe. Thys is it ꝑ we would gladly heare. Phil. By ꝑ Prophet Eſaye, Chriſt ſpeaketh on this manner, I am he, I am he, which put away thyne vnrighteouſnelles yea and ꝑ for myne owne ſake, & I wyl remēber thy ſynnes no more. Marke that he ſayth, vnrighteouſneſſes & ſinnes in ꝑ plurall nōber, becauſe no man ſhould pike a cauillacion & ſay, ꝑ Chriſt only putteth away one offēce, which is ꝑ original ſynne. S. Paule in our newe yeares gyfte ſayth, Chriſt gaue hym ſelfe to redeme vs from al vnrighteouſnes. And by the Prophet Chriſt ſayth, ꝑ he putteth away our vnryghteouſneſſes and ſynnes. Is it not al one? Do they not tel both one tale? So ſe we that it is no newe doctrine to ſay, that Chriſt putteth awaye allour ſynnes both original, actuall, veniall, mortall. &c. They that affirme the contrary derogate not a lytle the vertue & glory of chriſtes death, and are very they, whom S. Paule calleth, the enemies of ꝑ croſſe of Chriſt, whoſe ende damnacion is, whoſe God theyr belly is. &c. Theſe ar thoſe falſe Prophets & lyeng techers, which, as Peter prophecied, ſhuld come, & priuyly bryng in dānable ſectes, denyeng ꝑ Lord which bought them. Are not they very enemies of Chriſtes croſſe, and do not they vtterly deny Chriſt, which teache, ꝑ Chriſt by hys paſhyon, bloud and death did only put away but one ſynne? And that for thoſe, whych we commyt after baptiſme, we our ſelues muſt ſatiſfy & make amēdes, ſo ꝑ for them there is no remiſſion and forgiueneſs to be aſked of God ꝑ father for Jeſus Chriſtis ſake? What any other thyng is thys thā to make our ſelues equal with Chriſt, yea to exalt our ſelues aboue Chriſt, & to holde that our good dedes & merites be of greater prycē & more value, than the death & bloud of chriſt? For this doctrine I graūt tracheth that Chriſt is a ſauiour, but yet that he ſaueth only from ori-

Matth. xii.

Marc. iii.

1. Ioan. v.

Eſaye. xliii.

Phil. iii.

ii. Pet. ii.

Mark ix.

ginall synne, which we receaued of our fyrst father Adam, so ꝑ by hym we are delyuered but from one syn. Ytterheth agayn, that we our selues are sauiours, for asmuch as we saue our selues through our good dedes and merites, from all those synnes, which we commit after baptisme. Now lette vs se, whyther Christ be the better sauiour or we our selues, & whyther there is more saluacion in ꝑ death of Christ, or in our good workes. Christ by his death saueth only from one synne, which is original. We saue our selues from many and innumerable synnes (for seuen tymes in a daye synneth the righteous) which we commyt after baptisme. Ergo we are better sauiours than Christ, & there is more vertue of saluacio̅ in our workes, thā in the bloud and death of Christ. So that Christ is but a quarter sauiour and we make vp ꝑ whole. O pernicious & dyuelyshe doctrine. Who hath euer opened his mouth to speake blasphemies agaynst the most highest, if they do it not, which maintayne this wycked & damnable doctrine? But let vs heare mo scriptures. Esay the Prophet sayth, vnfaynedly he, that is to saye Christ, hath taken vpon hym our sycknesses, & borne our sorowes. Agayn, he was wounded for our wyckednesses, and broken for our mischeuous and vngratious actes. Behold how vniuersally the scripture speaketh, our sycknesses, sorowes, wyckednesses, myscheuous and vngracious actes. Are al these but one synne: If they be many, ergo Christ delyuered vs from many. If he delyuered vs frō many, ergo not from original synne alone. To what poynte are ꝑ authors of thys wycked doctrine becōe now? wyth what eyes do these Owles & blynd Andabates loke vpon the holy scriptures? w what spirite do they searche the misteries of God? Let vs heare what the Psalmograph sayth: Prayse the lorde O my soule, and all that is wythin me, prayse hys holy name. Prayse ꝑ Lord O my soule, and forget not al his benefites. Which forgyueth all thy synnes, and healeth al thyne infirmites. Which saueth thy lyfe frō destrucciō, & crowneth the in mercy and louing kyndnes. Dauid here bosteth not him selfe of his good dedes, nether cleueth he vnto them as the Authors of his saluaciō, but he falleth vnto the prayse of the Lord & magnifieth hym for his benefites confessing ꝑ what so euer he hathe, beyng ether good or godly, cōmeth of God and not of hym selfe, & therfore is he worthy al praise, honour & glory. He ackno wlegeth that god forgyueth hym al hys sinnes, & healeth al his infirmities. Where is any exception here I pray you? God for gyueth all, what remayneth than behynde to be forgyuen? Is original synne only now forgyuē through Christ? Moreouer he sayth, ꝑ God saueth his lyfe from destruccion, and crowneth him in mercy & louyng kyndnes. Are not these words playn ynough? He grauunteth ꝑ god preserueth him from dānacion, agayn ꝑ God crowneth him ꝑ is to say, giueth him eternal glory euē of his own free mercy & tēder goodnes. What woulde we haue more? God forgyueth vs all our synnes, healeth al our infirmities, saueth our lyfe from destruccion, crowneth vs in mercye & louyng kyndenes, what can he do more

Esaye. liii.
Mat. viii.
i. Pet. ii.

Psal. ciii.

do more to shew himselfe a sauiour, and that there is none that saueth from synnes, be they originall, actuall, veniall or mortall, but he alone? The. He is twyse vnkynd to God & his sonne Christ, that can not brooke these thynges. Phi. We saye trueth, but let vs come vnto ỳ new Testa- *Math.i.*
ment whan Gabriel came vnto the most blyssed virgine Mary, & shewed her, that she should cõceaue through the operaciõ of ỳ holy Ghost, and bring forth Christ ỳ true Messias, and annoynted kynge, whych was so longe loked for, amonge all other thynges he sayd to Joseph, after that Mary was perceaued to be with chyld & he mynded to go frõ her priuely: Joseph the sõne of Dauid, feare not to take mary thy wife vnto the, for that which is cõceaued in her, commeth of the holy Ghost. & she shall bryng for the a sonne, and thou shalte call hys name Jesus. For he shall saue his people from theyr synnes. Here are two notable thynges to be marked. One is, that christ is called Jesus whych, as ye heard before, is by interpretacion, a sauiour. Another is ỳ it is he ỳ saueth his people frõ theyr synnes. Hys name declareth hym manifestly to be a sauiour. And because no man shoulde thynke, ỳ Christ is called a sauiour only, bicause he saueth vs from ỳ daunger of the originall sin, therfore the Aungell speaketh here in the plurell nomber, & sayth, that he shall saue hys people from theyr synnes, and not frõ theyr synne originall alone. If Christ saueth vs frõ synnes, ergo he saueth vs from mo synnes than one. S. John Baptiste also poyntyng Christ wyth hys *Ioan.i.*
fynger, sayd, Beholde that lambe of God, whych taketh away ỳ synne of the worlde Chri. Thys texte among other haue I hearde rehearsed for ỳ establyshment of this opiuion, ỳ christ redemed vs only from originall syn. Phi. There is no texte that maketh more against it. But we wyl ponder euery worde of this sentence. Fyrst S. John sayth, Beholde, wherby he declareth ỳ he wyl shewe a new, straũg & wonderful thing. was not this a thyng both straũge and to be wõdered at, to se one in so vile fashõ, so beggerly apparelled, so of no substance, hauyng so slẽder a garde to wayte vpon hym, and so lytle worshyp, honour and reuerẽce shewed vnto hym, to be ỳ sauiour of ỳ world, & very hũn, that shulde reygne ouer all nacions and kyngedoms? This was a straunge thing to the grosse Jewes & fyne Pharisees, which thought that he shoulde come into the worlde wt great põpe & glory, subduyng other naciõs to them by martiall armoures, & euen by strong hãde and myghty power whan not withstandyng the scripture sayth, Tell ye the doughter of Syõ, beholde thy kynge cometh vnto the, meke & sytting on an asse. &c *Zach.ix.*
Therfore I thynke S. John might saye vnto them, Beholde, twise, or *Math.xxi.*
they would harken vnto hym once in such a case, or at the leest beleue hym. But let vs se, what S. John entendeth to shew vs. Beholde, sayth he, that lambe of God. By these wordes, that lambe of God, he setteth forth very much ỳ dignite of Christ, & sheweth that there is a speciall respecte to be had vnto hym, & that we ought to cast our eies vpon him as our alone sauiour, & vpon none other. For he is that lambe of God, *Exo.xxi.*

which was prefigured by the Paſcal lambe, vv whoſe bloud they ꝑ are
i. Pet. i. *Ephe. v.* ſprynkeled, are ſafe & vvout al ieoperdy of ſleyng. The other lambe was
taken out of the flock, but thys lambe is the lambe of God, gyuen vs of
i. Cor. i. god to be a ſacrifyce for our ſynnes, to be our wiſdom, righteouſnes,
ſanctificacion & redemption. It followeth, which taketh away the ſyn
of the worlde. Chriſt is that lambe of God, whych taketh away ꝑ ſynne
i. Iohn. i. of the worlde. The bloud of Chriſt maketh vs clene from all ſynne. By
the offeryng vp of the bodye of Jeſus Chriſt done once for all, are we
Heb. x. ſanctifyed & made holy. But note, ꝑ S. John ſayth, which taketh away.
He vſeth here the preſente tence, and not the preter nor yet the future,
which declareth that the vertue of Chriſtes death abydeth euery
one, and that it is of aſmuche ſtrēgth now, as euer it was, and that by
it our ſynnes are dayly forgyuen, no leſſe than they wer at the verye
hour of hys death, whā our raūſome was payd. For his bloud cryeth
Gen. iiii. not for vengeaunce, as the bloud of Abell, but for grace, mercy, fauour,
and ꝑ dignite of it is ſo great, that it is neuer ſayd naye, but obtayneth
what ſo euer it aſketh, ſo that, as S. John ſayth, Chriſt that pure & imma
culate lambe of God doth ſtyl dayly & continually take awaye: what?
verely the ſynne of ꝑ world. Now if Chriſt taketh awaye ſynne dayely
& continually, ſo foloweth it well, ꝑ he taketh awaye mo ſynnes than ꝑ
originall ſynne. Chri. They that alleadge thys ſentence for theyr pur-
What is mente by thys worde ſynne. poſe, ſtycke verye much to thys, that S. John nameth the ſynne of the
worlde, and not ſinnes, ſo that he ſemeth to ſpeke of one ſyn only, which
ſaye they, is originall ſyn. And thus do they cōclude that Chriſt taketh
awaye only the ſynne originall. Phi. A wyſe concluſion & a prayty. They
cōclude, before they haue made their argumēt aryghte. That S. John
ſayth, ſynne, hyndereth nothyng our purpoſe, if it be truely vnderſtād.
For by thys word, ſynne, doth S John vnderſtand the whole lompe
of ſynne, that is in the worlde, whyther it be that, which we cōmitted
in Adam, or elles thoſe, which after our baptiſme through the ragyng
carnall affectes, that are in vs, we cōmyt in thoughte, worde or dede.
All thys whole lompe of ſynne, ꝑ is to ſaye, all that euer is contayned
vnder this worde, ſynne, or yet pertaineth vnto ſynne, doth Chriſt that
lambe of God at all tymes take awaye. What authorite of ꝑ ſcripture
can by recited more opē & euidēt agayn thē? Chri. We ſaye trueth. But
let vs heare mo ſcriptures, ꝑ we mai be throughli ſatiſfied in this point
Phi. When Chriſt hangyng vpon ꝑ croſſe had payd a ſufficiēt raūſome
for our ſynnes by the ſheddyng of his moſt precious bloud, he commen-
ded hys ſpirite into the handes of his heauenly father, and bowynge
Ioan. xix. downe hys head, ſayd, Tetelestai, that is to ſaye, euery thyng is nowe
conſūmate, perfecte & fully finiſhed. The ſacrifyce for ſynne is offered, &
a plentefull raunſome is payde, ſo ꝑ nowe al ſacrifyces, al oblaciōs for
ſynne ceaſe. This one ſacrifyce, thys one oblacion, which I haue made
vpon the altare of the croſſe, fynyſheth & maketh perfecte all thynges,
ſo that there remayneth after thys none other ſacrifice for any kynd of
ſynne.

syn. Hereto agreeth the saying of S. Paule, Christ our Bishop abideth for euer, and hath an euerlasting Priesthode, so ỳ he is able to saue euen at the ful, them that come vnto God by hym, euer liuing, that he maye make intercession for vs. Agayn Chryst by his owen bloud entered into the holy place once for al, and founde euerlastyng redemcion. Item, vo one oblacion hath Chryst made them consummate and perfecte for euermore, ỳ are sanctified. Thus see we, that al thyngs are throughly finyshed, made cõsummate and perfect by Chryst, so ỳ ther is no more sacrifice for sin left behind to put awaye sin, but if we will haue remission of our wickednesses, we must run with the fete of our mind to that sacrifice, which Chryst offered once for al vpon the altare of the crosse, that he might put sin to flight for euermore. Now if Christ had put away only original syn by hys death, than had he not made al thinges perfecte. For he had left mo synnes vnforgeuen, than wer forgeuen by his death. How great and infinite is the nomber of those synnes, which we commit after baptisme in comparyson of thys one original syn? Thys were but a slender consummacion and makyng perfect, so to leaue vs in mo synnes, than we wer founde. But Chryst saueth at the full. He maketh them perfect for euermore, that are sanctified. The vertue of Chrystes sacrifice is so great and of so much dignite before God the father, that it lasteth euer in ful strength to put away syn, yea and that not onely before, but also after baptisme. Euse. Let vs heare, what S. Paul sayth to this matter. Phi. Paule as a good and faythful seruant doth agre w his master, ye may be sure. Not wstanding I wil geue you a tast of his doctryne concernyng this matter. The. Let it so be, I pray you. To the Romaynes he sayth on thys maner: God setteth forth his loue toward vs, in that Chryst dyed for vs whan we wer yet synners. Muche more than shal we be saued from wrath by hym, seeing we are nowe made ryghteous through hys bloud. For if we were reconciled vnto God by the death of his son, whan we wer yet enemyes, much more shal we be saued by him now that we are reconciled. Here S. Paul proueth, that as we ar reconciled to God the father by the death of hys sonne Christ so are we also by hym saued from al wrath and displeasure that should fal vpon vs. Ar not these words playn inough? At baptisme we ar purged through Chrystes bloud from original syn and al other, ỳ we haue committed before, so that we are reconcyled to God, and recounted for ryghteous. Now by christ also are we preserued from the wrath of god which we deserue through the wickednes, which we do after baptisme Hereof than may we gather that christ is not only a Sauiour vnto vs before, but also after baptysme. So may we conclude, that by chrystes death we are not onely redemed from originall syn, but also from al other, by what soeuer names they be called. Agayne he sayeth, it is not with the gift as wyth the synne. For if through the synne of one, many be dead, yet much more plenteously came the grace and gift of God vpõ many by the fauour that belonged vnto one man Jesus chryst.

Rom. v.

And the gift is not onely ouer one sin, as death came through one syn, of one that synned. For the iudgement came of one syn vnto condemnacion, but the gift, to iustifie from many synnes. Do not these wordes euidently shewe, that by Christ we are iustified and made ryghteous from many sinnes? If from many synnes, than not from one synne alone. Agayn to ỳ Corinthians, first of al I deliuered vnto you, ỳ which I also receaued, how that Christ dyed for our synnes, according to the Scriptures. Marke that. S. Paule saith, for oure synnes, and not for our sin, wherewith we al offended in Adam. To ỳ Collossians also he wryteth on this maner: By Christ we haue redemcion & by hys bloud remission of synnes. Note, by Christes bloud we haue remission of sinnes, not onely original, but also actual, mortal, venial. &c. and not by the workes, which we do after baptisme as though it laye in oure power to fulfil the law, to satisfye ỳ wil of God, to appease the diuine wrath, & to obtayne euerlasting lyfe. For all these things chaūse vnto vs by Christ and are obtayned for vs by Christes death, and not by any workes or merytes of man, as S. Paule sayeth, if righteousnes commeth by the law, than dyed Christ in vain. Agayn, we know ỳ man is not iustified by ỳ workes of ỳ law, but by the fayth of Jesus Christ, and we beleue in Christ Jesu, ỳ we myght be iustifyed by the fayth of Christ, and not by the workes of ỳ law because ỳ no man shalbe iustified by the workes of the law. Item, ye are gone quite from Christ, as many of you as wyll be made ryghteous by the law, yea ye are fallen frō grace. Againe in another place, they not knowing the ryghteousnes of God, and labouring to establish their own righteousnes, wer not obedient to the righteousnes of God. For Christ is the perfeccion of the lawe vnto iustificacion for euery one that beleueth. Once agayne, if saluacion cōmeth of grace, thā is it not of workes, els wer grace, no grace. But if it come of workes than is grace nothyng. Al these sentences teach vs, that we are deliuered from al our synnes by Christ and his ryghteonsnes, and not by our own workes and deseruinges. Moreouer S. Paule sayeth, whan ye wer dead through synnes, and the vncircumcision of the flesh, God quickened you wt Christ, and forgaue vs al our synnes and put out the hād writing, that was agaynst vs contayned in the law wrytten, and that hath he taken out of the way, and fastened it to the crosse, and hath spoiled rule & power, and hath made a shewe of them openly, and triumphed ouer them in hys owne person. God hath forgeuen vs all oure synnes, through Christ, sayeth S. Paule here. Wher is any exceptiō? If ther be mo synnes, than the originall syn as there are, them also hath God the father forgeuen vs through Jesus Christ our Lord. To the Hebrues agayn he wryteth, Christ in hys own person purged our sinnes, and is set on the ryght haude of the maiestie on high From oure synnes hath Christ made vs cleane, and not from one syn onely, Christ was offred once for al to take away the synnes of many. Al shal not be saued, for all do not beleue, but many shalbe saued, & they haue not only original sinne, but

i. cor. xv.
Esay. liii.
Rom. v.
Colo. i.
Gala. ii.
Gala. v.
Rom. x.
Rom. xi.
colos. ii.
Rom. v.
Ephe. ii.
Gene. iii.
Luke. xi.
Iohn. xii.
Hebru. i.
Hebru. ix.

ne, but also al their other synnes taken away by Christ. Agayne, euery Priest is redy daily ministring, and oftentimes offreth one maner of offerynges, which can neuer take away syn. But this man Christ, when he had offred for synnes one sacrifice, which is of value for euer, sat hym down on the right hand of God, and frō henceforth tarieth til his foes be made his fotestole. For wt one offring hath he made perfect for euermore, thē that ar sanctified. S. Paule here compareth Christ the euerlasting Bishop and Priest, wt the Priestes of the old lawe. He sheweth that they offred sacrifices daily, and yet could they neuer put away sin by them. No meruaile for they wer only shadowes of good thynges to come. But this our hed Priest Christ hath offered but one sacrifice, not for the original sin only, but for synnes sayeth he, and yet is it of so great vertue and strength, that it is of value for euer, the power of it neuer decayeth it abideth in ful strēgth, so long as any syn remayneth, so that it nedeth not often times to be offred, as the sacrifices of the old lawe wer. For wyth thys one sacrifice, which was the oblacion of his body, hath he made them for euer so perfect, that ar sanctified, that they nede none other sacrifice to make thē holy and acceptable in the syght of God. All that haue had their sinnes forgeuen them frō the beginning of ỹ world vntil this day, or shal haue vnto the end of the world, haue had, and shal haue all their sinnes forgeuen them through this one sacrifice of Jesus Christ. And that ye may know this to be true, consider this one thing that I shal now say vnto you. Who was more faythful than Abraham more derely beloued with God than Dauid, more holy thā John Baptiste? Yet could nether they, nor none other enter into heauen, vntyll Christ had suffred his passion, and offred his body a swete smellyng sacrifice for vs vnto God the father. Thus haue I opened vnto you the mynd of S. Paule concernyng thys matter. Eusc. His sayinges proue manifestly, that we are redemed by Christ not only from original syn, but also from al other. Phi. You say truth. Wel ye shal heare nowe the mindes of the other Apostles. S. Peter sayth, Christ hys own self bare our synnes in his body on the tre, that we beeing delinered frō synnes, shuld liue vnto righteousnes. Note how Peter agreeth in euery point wyth his felow Paule. He stiffely affirmeth that Christ his own selfe, and none other, bare our sinnes in his body, and not our original syn alone. By his stripes we wer made so whole, that there remayned not so much as a scar of al our sores, botches and woundes. S. John also saieth, the bloud of Jesus Christ maketh vs throughly clene, yea and that from al syn. Can any thyng be spoken more generally? If the bloud of Jesus Christ maketh vs clene from al syn, what remaineth therbehind I pray you? So followeth it that both the syn original, actuall, mortal, venial, and what not, is washed away by Christes bloud. Agayn, if we confesse our synnes, God is faithfull and righteous to forgeue vs oure sinnes, and to make vs cleane from all wickednesse. This one texte alone of Sayncte John is able to subuerte, ouertople and throwe

Hebrn. x.

Psal. cix.

Ephe. v.

i. Pete. ii. Esay. liii.

i. Iohn. i.

downe

down al the bilding, shores and props, wherewith these sleightie dau-
bers vpholde their enterpryses. If we confesse our sinnes, sayeth he. If
☞ which we: if we that professe the Christen religion, and yet throughout
fragilite and weakenes of nature haue offended God after our bapti-
me contrary to our vow and promise made thereat, if we, I say after
we haue fallen, confesse our synnes, God is faythfull and ryghteouse,
what to do? to forgeue vs our sinnes. Note, our synnes, and to make vs
cleane from al vnrighteousnes: What syn is it than, I pray you from
which he doth not make vs cleane? This sentence must nedes be vnder-
i. Iohn. i. stande of them, which offende after Baptisme. Nowe sayeth S. Iohn
although we syn after baptisme, yet let vs not dispayre, but rather re-
pent, bewayle our sinful liuing detest our wicked maners, turne vnto
God, and confesse our synnes vnto hym. If we do this, doubte we not
but that God, which is faythful in performing his promise (he hath pro-
mised them ẏ come vnto hym wt a faythfull and repentaũt heart, remis
sion of their synnes) and righteous in forgeuing the penitent & sorowe-
full synner, and in condemning the wycked, which continue in hys vn
godlynes without any confession of his fault and amendemente of lyfe,
wil forgeue vs our synnes, yea and make vs clene frõ all vnryghteous-
nes. These words proue manifestly, that God forgeueth our sinnes af-
ter baptisme, if we repent, confesse, and amende. Wherof cometh thys:
of the merytes of our workes, or rather of the free grace and mere mer
cy of God, purchased for vs by Iesus Chryst, for whose sake the wrath
of God the father is pacifyed, & he is wel pleased and fully contented wt
man: Merely for Chrystes sake doth God shewe to vs this exceadynge
and great mercy in forgeuing vs our synnes, whensoeuer we call vnto
him, wt a contrite and sorowfull hart, as S. Iohn proueth by ẏ words
i. Ioon. ii. that folow: My litle childzen, I write these thinges vnto you, that ye
shoulde not syn. And if any man syn, we haue an aduocate with the fa-
ther Iesus Chryst that ryghteous one. And he is that sacryfice, whiche
apeaseth gods wrath and satisfyeth (so soundeth the Greke worde) Hi-
lasmos) for our synnes, not for our synnes onely, but also for al ẏ worlds
As though he should say: My litle childzen, I haue declared vnto you
that although we syn after baptisme contrary to our profession, yet ẏ
ther is grace, fauour, mercy, and forgeuenes of synnes layed vp for vs
in store, if that we repent, confesse our faultes, and entende vnfaynedly
to amende our liues. I haue not done this to engraffe in you a vayne
hope, and to encourage you to haue the more pleasure and to remayne,
in your old wickednes, but I write these thinges vnto you, ẏ ye should
not syn. I haue set forth the kyndnes of God toward you, ẏ ye shoulde
endeuour your selues to liue worthely of it. But for almuch as ther ly-
ueth no man in this world, which synneth not, and seeyng we cannot
walke so purely, but ẏ at sometyme we must nedes fal, therfore becaule
ye should not dispaire, but be assuredly perswaded, that ther remaineth
health for you with the Lorde God: I certifie you, that we haue one
which is our aduocate with the father, which pleateth our matter bee-
fore

fore the throne of the diuine maieste which is ready to helpe vs, which ceaseth not making intercession for vs, vntil he be hearde, and thys is; not such one, as hath also offended, but Jesus Chryst that ryghteouse one, which is godly, innocent, vndefyled, pure, clene, faultes, immaculate, and so without al spot of vice, that euē for his own dignite, worthines and innocency, he is worthy to obtain whatsoeuer he asketh. And I say moreouer vnto you, that not our own works, nor the merites of other, but that righteous one Chryst, is that very sacrifice, which apeaseth gods wrath whō we haue prouoked vnto anger with the synnes, which we do commit after baptisme, and satisfyeth for our sinnes. Yea he maketh not only a sufficiēt and plēteous amēdes for oure sinnes, but also for al the whole worldes, I meane so many as repent thē of their wicked liuing, cōfesse there faultes, beleue, desire forgeuenes, and labor to leade a newe life. What wil we haue more? Doeth not S. John declare here euidētly that our synnes, whan soeuer they be committed or done ar forgeuē vs of God through Jesus Chryst, which is our aduocat and that sacrifice, which apeseth God the fathers wrath, and plenteously satisfieth for our synnes? So doth it thā manifestly appere, ẏ Chryste hath not only redemed vs and satisfyed to God the father for originall syn, but also for al other. *i. Iohn. ii.* But let vs yet heare more, what he sayeth. I wryte vnto you litle childrē, that your sinnes ar forgeuē for his names sake. Ergo our synnes, and not one syn alone, ar forgeuen vs, not for our own works and merytes, but for Chrystes name, that is to say, for the dignite, worthines, excellency, merytes and deseruinges of Chryste. Agayn, In this thing appeared the loue of God toward vs, that he sent hys only begotten son into the world that we should lyue through him In this is loue, not that we loued God, but that he loued vs, and sente his sonne to be a sacrifyce both to appease his wrath and to satysfye for our sinnes. *i. Iohn. iiii.* What do I? Paper, ynke pen, and time shal first want vnto me, than I shal may be able to reherse al the testimonies, wherwyth it is euidently proued, that Chryst hath not only by hys most blessed and precious bloud redemed vs from originall syn, as some wyckedly dreme but also from al other, by what soeuer name they be called, the sinne of the holy gost excepted, and that whan soeuer we repent, beleue and amend God the father forgeueth vs also those synnes, which we cōmyt after baptisme, not for our own dedes, works and merytes, whiche be more vnpure, than they may be able to stand in the sight of God, which is a consuming fyre, a Jelous God, greate in strength, iudgemente and ryghteousnes, and wyth whom there is none innocente, but for the swete smellyng sacrifice, which Jesus Chryst his welbeloued sonne offered for our synnes vpon the altare of the crosse onee for al, whose vertue and strength abideth so perfect for euermore, ẏ by it the synnes of so many as wyth a truly faythfull and repentaunt hart come vnto God, are forgeuen, forgotten, and neuermore remembred. And thus see you, that Chryst is a perfecte Sauioure, which, as your new yeares gyfte sayth, *Deu. iiii. Hebru. xiii. Iob. xxxvii. exo. xxxiiii. Ephe. v. Hebru. ix. x.*

sayeth, hath by hys blood redemed vs from al vnrighteousnes, that is to say, from al syn both original, actuall, mortal, venial &c. yea and that not onely before but also after baptisme. So that as S. Peter sayeth,
Actes. iiii. there is saluacion in none other, but onely in Christ Jesus. Neyther is there any other name geuen to men vnder heauen, wherin we must be saued. Chri. We haue now heard it euidently proued by the holy scriptures, that we through Christ are deliuered from al syn, both original, actual, mortal, venial &c. So that al the whole glorye of our saluacion is to be geuen and ascrybed vnto God alone, as he sayeth by the Pro-
Ose. xiii. phet, O Israell thy destruccion commeth of thy selfe, but thy health and saluacion commeth only of me. Thys thyng maketh all saintes and the
Psal. cxiiii. truly faithful to say, Not to vs, O Lord, not to vs, but to thy name geue the glory for thy mercy and truethes sake. Phi. Wel, thus haue ye heard grossely and rudely, but yet faythfully & truly vttered of me, what the holy Scriptures do determine concerning the remission of synnes by Christ, and that by him we are not only deliuered from original synne, as some wickedly dreame but also from all other, by whatsoeuer name they be called. Now because ye shall not thynke that I wrest the scriptures, whom al men ought to handle reuerently and incorruptli, I wil
Li. ii. ca. viii. rehearse a saying or two vnto you of the Doctors. Hisichius sayth: Not one sin only, but many are forgeuen vs through the Sacrifice of Christ which is the only begotten son of God. If not one syn onely, but many are forgeuen vs through the sacrifice of Christ, it foloweth than that by Christes death we are not only redemed from original sin, but also frō
In Rom. v. al other. Hereto agreeth the saying of S. Ambrose. The grace of God through Christ hath iustified men not from one syn alone, but from many, by geuing them remission of sinnes. Not from one syn onely, sayeth S. Ambrose, hath God of his grace through Christ iustified, and made vs ryghteous, but from many, by geuing vs remission of synnes. Now gather who iust. The words ar playn ynough. But I wyl rehearse S.
Ad hilarium. Ep. lxxxix. Austen, one of the best among the auncient Doctors, and most faithful expositour of the holy Scriptures. S. Austen wryting agaynst the Pelagians & Manicheys, hath on thys maner. What is this to say, of one faulte vnto condemnacion, but that fault wherwyth Adam offended? And what is it to say, from many faultes to iustificacion, but that the grace of Christ hath not only losoned that fault, wherwith infantes be bounde, whiche had their beginning of that one man, but also manye faultes, whiche after that men come to age, they adde and put vnto it through their euil maners. Here sayeth S. Austen playnly, that ꝑ grace of Christ hath not onely losoned, deliuered and made vs free from original sin, wherwyth we al offended in Adam, but also frō al other, which we afterward commit, as we grow in age. I could rehearse many mo authorites both of thys Doctor and other, which maynly fortifye thys matter, but because I wil not be tedious vnto you, I lette them passe, trusting that with these aforesayd ye are fully satisfied. The. Yea bere-

ly neighbour

ly neyghbour Philemō, or elles our hartes wer more then twise stony.
Phil. Al though this vngodly doctrine be raised vp now agayn in thys our tyme of the Anabaptistes, yet hath it had al wayes fautoures and mainteners long before our dayes, in somuch as we rede, ỳ a certen mā called Peter Abelharde was counted for an Heretyke & compelled of S. Bernarde to recant in the councel of Senō, because he taught thys & suche lyke thynges. If hys doctrine had bene godly and agreable to ỳ holy scriptures, he had neuer ben so hādeled: Alas good neighbours, what are we of our selues, ỳ we dare so depresse & trust downe ỳ death of Christ, and so exalte our selues that he by hys passion sauyng vs frō one synne, we shuld presume to saue our selues by our owne workes & merites from many? Thys is a presumption to moche to be detested.
Thys is a stondyng in our owne cōceate more Luciferyke thā it may be suffered of any christen harte. To the Lord our God, sayth the Prophet, be righteousnes, but to vs and to our fathers, confusiō of face. As towchyng the righteusnes, which is in the law, no man could once rebuke me, sayth S. Paul. But those thynges, whych wer vauntage vnto me, I counted losse for Christes sake. Yea moreouer I thynche all thynges but losse for the excellēcie of the knowledge of Christ Jesu my Lord, for whom I haue counted all thynges losse, and do iudge them but dounge, that I myghte winne Christ, & be foūd in him, not hauing myne owen ryghteousenesse, which cometh of the law, but that, whych is by the fayth of Christ, namely the ryghteousnes, whych cometh of god in fayth, to know hym & the vertue of his resurrecciō and ỳ felowshyp of his passiō. How cleueth S. Paule vnto Christ? How reiecteth & casteth he awaye his owne ryghteousnes, whych he had by the outewarde keppynge of the law, that he myght through fayth be made righteous in Christ? How lytle esteemeth he his owne goodnes, so ỳ he may know the vertue of Christes resurrecion, and the felowshyp of his passion? Al Paules declaracion & pleasure is in Christ & in christes death, as he sayth in another place, God forbyd, that I shulde reioyse in any thynge, but in the crosse, that is to saye, the death & passion of our Lord Jesus Christ. If so noble and worthy Apostle had all his delyght in Christ, & in christes merites, so that for christes sake and to wynne the ryghteousnesse of Christe, he esteemed hys own ryghteousnes so vile as ỳ dūge, what shall we wretches than saye? Shall we lyfte vp our brystles & open our mouthe to speake blasphemies against ỳ most hyghest? Shall we so trust to our workes, ỳ we shal seake more saluaciō in thē, than in the Lord christ? All our ryghteousnesses, sayth the Prophet are as a cloth polluted w menstrue. All sorte of vs haue erred as shepe euery man hath followed hys own trade. Euery one is an Hypocrite a dissembler and wycked. No man is able to saye, my harte is clene, I am pure from syn. There is not a ryghteous man on earth, that doth good and synneth not. All haue synned, & want the glory of God. Seing we are all in this case, how dare any man auouche himselfe to be so pure, &

Baruch. iii.
Phil. iii.
Act. ix.
Gala. i.
Gala. vi.
Esa. xxxiiii.
Esa. liii.
Esaye. ix
prouer. xx.
Eccle. vii.
Rom. iii.

hys workes to be so good & perfect ẏ by thē he is able to satisfy for hys synnes committed after baptisme? Euse. Ye saye trueth. Why thynche ẏ whole menne, which are of this opinion, knowe neither God nor thē selues aright. Phil. Trueth it is. For if they dyd know, ẏ as god is good, righteous, holy perfecte, fautles & with out al spotte of synne, so they of thē selues ar euel, vnrighteous, imperfecte, synfull, and hedged rounde about wyth the fylthynes of synne, & if any goodnes they haue, it commeth of God, & therfore haue they nothyng, wherof they may reioyse, for it is Gods, and not theyrs, they woulde not stande so much in theyr owne conceate, nor crake so much of theyr purite and clennes. If ẏ starres be not pure in the sight of god, and the Fungels be not clene and fauteles before hym, how thā dare a wretched mortal creature, which synneth dayly and heapeth wyckednes vpon wyckednes so auaunce himselfe, that he dare presume to stande tyght vp, & with an open face before God, which is a consumyng fire and hateth so many as worcke wyckednesse, and to take vpō hym to satisfy for his synnes by his own righteousnes? If they would assaye to go down into thē selues, & could searche the botome of theyr hart, which is wycked & unscrutable, they shulde there fynd such hepes lōpes & dōge hylles of sinne, ẏ they would be redye to dispayre & to vndo thē selues, so farre is it of, ẏ they would iustify them selues, or take vpon thē to be theyr own sauiours by theyr dedes workes, & merites. The consyderacion of the diuine maiesie and ẏ true knowledge of hym selfe made Dauid to praye on this manner, O Lord enter not into iudgement wt thy seruaunt, for no man ẏ liueth shalbe iustifyed in thy syght. Agayn, O Lorde, yf thou shuldest marke our wyckednesses, O Lord who wer able to abide it? But ther is mercy wyth the. Lette Israel therfore trust in the Lord. For wyth ẏ Lord there is mercy and plenteous redemcion. And he shall redeme Israel from all hys synnes. Chri. God gyue vs grace to haue the true knowledge of God, and of our selues. So shal we vnfaynedly ascribe & gyue vnto God al the glory and prayse of our creaciō, vocation, iustificaciō, redemption, saluaciō, glorificaciō, and what so euer goodnes we haue more, and frely confesse that we are saued of the great and vndeserued grace of God thorough Jesus Christ our Lord & sauiour. Phi. I beseech God, it may so come to passe. Thus haue I accomplyshed your desyre neyghbours in prouynge by ẏ scriptures and the auncient Doctors, ẏ christ by hys death hath not only redemed, delyuered and set vs free frō originall synne, but also from all other, and that the synnes, wherch we commit after baptisme, be not forgyuen of God the father for the dignite and worthines of any workes which we do, but for the excellency of ẏ sacrifyce, which Christ once for al offered vpō the Altare of the crosse, the vertue & strengthe wherof abideth in so ful power, that it is able to saue so many as repent, beleue, and labour to lead a good and innocētlyse for euermore. Neyther haue I spoken theyse thynges to discourage any man from doyng good workes, but for to set forth christ to be a perfe

Hie. xvii.

Psal. cxliii.

psal. cxxx.

fecte

fecte sauiour agaynst the wycked doctrine of the Anabaptistes, which nowe begyn to crepe in amonge vs vnto the great dishonour of God, ꝥ extreme blasphemy of Christes most precious bloud, ꝥ noysome perturbacion of ꝥ holy catholyke chyrch. And as I may knytte vp al this matter in fewe wordes, know good brothers, that in Adā all we wer damned, so that through his wickednes we wer begotten, conceyued ꝥ borne in synne, yea ꝥ by nature the very sonnes of wrathe. Now to be delyuered from thys miserable state wherinto we wer caste by Adā, we of our owne wytte, polecy, wisdom holynes, righteousnes, &c. could inuent no meanes, but so stil remayned in the daunger of euerlastyng dānacion. Therfore God moued to pitte towarde mankynd, euē of his owne free mercy ꝥ goodnes wtoute any of our desertes, sent downe his only begotten sonne Jesus Christ in to thys vale of misery, whych for our sake toke flesh of the most holy ꝥ pure virgin Mary, through ꝥ operacion of the holy ghost, became man ꝥ at the time tofore appoynted, he offered voluntaryly his most blyssed body an acceptable ꝥ swete smelling Sacrifice to God ꝥ father, which was ꝥ is of so great vertue and power, that by it alone all our synnes are putte awaye, not only that which we committed in Adam, but those also, whych we our selues in processe of tyme do perpetrate ꝥ cōmit. Now so many of vs as ar baptised in the name of the father, of ꝥ sonne, ꝥ of the holy Ghost, and haue taken vpon vs a newe lyfe forsakyng ꝥ world, the deuil ꝥ the flesh wt all theyr pōpes ꝥ workes, haue at ꝥ very tyme of Baptisme al their sinnes forgyuen them, and ar so clerely redemed, deliuered and made free from all vnrighteousnes, be they yonge or olde, as though they had neuer cōmitted any of them at all. And this is it that S. Paule sayth, Christ loued the congregacion, ꝥ gaue himselfe for it, to sanctifye it, and clensed it in ꝥ fountayne of water through the worde, to make it vnto himselfe a glorious congregacion wythoute spot or wrincle, or any suche thyng, but that it shulde be holy and without blame. Now we if whan they be once baptised and growne vp in age, they through eyther fragilite or ignorancy do again offende ꝥ breake the law of God cōtrarye to theyr profession and vow made at baptisme, than haue they an holy anchore to flye vnto, whych is repentaunce, so that if they truly repent, be sorry for the fautes committed, bewayle theyr synfull lyuynge, mortifye theyr carnall affectes, slay theyr worldly lustes, banysh theyr dyuelysh concupiscences, confesse theyr wyckednes, flye vnto the mercy of god, beleue to haue forgiuenes and take a newe lyfe vpon them: God the father wyll surely forgyue them theyr synnes, be they neuer so great or many, yea and that for the dignitite of that one sacrifyce whych hys onely begotten sonne offered once for all vpon the altare of the crosse. So that if repentaunce ꝥ amendement of lyfe come, chrystes sacrifyce serueth to put away sinnes for euer ꝥ euer. But as the bloud of christ is sufficiēt to pacify ꝥ father, although one man had cōmitted so many offences, as al the worlde hath done or shal do vnto ꝥ very ende of ꝥ world, ☞

Eph. ii.

Eph. v.

so lyke wyse is ther no saluacio layd vp for him in store, which wyll not repent nor cease to synne, although christ shuld suffer an hondred thousande tymes. For christ is a sauiour to penitent synners, and not to the wicked & vngodly. And as there is no damnation to them, that are ingrafted in christ Jesu, whych walke not after ỳ flesh, but after ỳ spirite; so is there no helth nor saluation to them, that liue after ỳ flesh, though they bable neuer so much of christ, of christes passion, bloud & death, of the remission of sinnes, of the mercy of God, of the gospel, of ỳ wordes of God, & of euerlastyng lyfe. God hath not called vs, ỳ we shuld be vncleane, but holy and vertuous. God sayth S. Peter, sent his sonne to be a beneficial sauiour vnto you, that euery one of you shuld turne fro his wyckednesse. But of thys we will speake more hereafter. Therfore brothers, whan so euer ye perceaue ỳ ye offend God in any thyng, dispayre not, flye vnto repentaunce, be sory for your synfull lyuynge, bewayle your wycked maners, thyrst after strength to do the wyll of God, confesse your synnes from the very harte, call for grace, desyre mercy, and praye vnto God that he wyll forgyue you your faultes, and he wyll vndoubtedly remit and forgyue you al the faultes, synnes and trespasses, that ye euer cõmitted agaynst hym for the lone that he beareth towarde his sõne our Lord & sauiour Jesus christ, which, as your newe yeres gyfte sayth, hathe redemed vs from all vnrighteousnes, ỳ is to say, both from originall synne and all other. Euse. Brother Philemon we shall neuer be able to recompense thys your kyndenes, which so gẽtily at our request hath declared this matter vnto vs concernyng the remission of synnes through christ. I beseche God giue vs all grace, so to institute and order our lyfe, that we may be found in the nombre of them whose synnes are put away by this most holy sacrifice of christes blyssed bodye, whose wyckednesses are washed awaye by christes most precious bloude. Chri. Amen. For than shall we be sure not only to be delyuered from al our synnes, but also to enioie euerlastyng lyfe, whych is ỳ gifte of God through Jesus Christ our Lord. Phi. See wil gentyly with your newe yeares gyfte and make an ende. It follow-eth. And to pourge vs a peculier people vnto hym selfe. Christ gaue not him selfe only vnto death for to redeme vs frõ all vnrighteousnesse, but also to pourge vs a peculiare people to himself. For as he hath redemed vs by his death so hath he pourged, purified & made vs clene by his bloud, as S. John sayth, ỳ bloud of Jesus christ maketh vs cleane frõ al synne. For what entent hath he thus pourged & made vs clene? Verely ỳ we shuld be a peculiare people vnto him selfe. Chri. What is mẽte by ỳ I praye you? Phi. To be ỳ peculiare people of God, is to be chosen out of the compant of the vnfaithful and wicked people, and to be cõsecrated, dedicated, & wholly gyuen to serue God, to seake his glory, to magnify his most blyssed name, and to do al thynges according to his word, as the Jewes in tymes past wer chosen awaye from the Gentiles to be the people of God, to serue hym, and to walke in hys holy ordinaunces.

Rom. viii.

i. Thes. iiii.

Act. iii.

Rom. vi.

i. Ioan. i.

What it is to be the peculiare people of God.

Ye

Ye are a chosen generacion, sayth Peter, a royall prestehode, an holy nacion, and a peculiare people, that ye should shew forth the vertues of hym, ꝑ called you oute of darkenes into his maruelous lyght, whych in times past wer not a people, yet are nowe the people of God, which wer not vnder mercy, but now haue obtayned mercy. Of these wordes may we lerne vnto what end Christ hath redemed & purifyed vs by hys bloud. Verely ꝑ we should be a peculiare people to hym selfe. Thā ar we here taught, ꝑ we may nomore from henseforth serue the Prynce of darkenes, be conuersant in his court, wer any lenger hys cognisaūs, fulfyll any more hys pleasure and will, but wholly gyue our selues to serue God, which is ꝑ Prince of lyght yea & ꝑ true lyght it selfe, whych lyghteneth euery man ꝑ cometh into this world. What nacion wyllingly serueth a straunge Prince? what faythfull and honest seruaunte forsaketh a gentle & louyng master, & commeth vnto a Tyraunt? How vnsemely than wer it for vs, which before wer in so miserable a case and delyuered from it only by the goodnes & fre harte of our Lord and master Jesus Christ, to forsake him, & to cōne backe agayn vnto ꝑ powers & rulers of darknesse? we are now lyght in the Lorde, shall we become darkenes agayn? we are now the sonnes of God, shall we become the childrē of wrath again? we ar now the beautiful spouse of Jesus christ shall we be made the harlot of Satan agayn? we are nowe nomore Ghestes & straungers, but Cytysenses of the saynctes, and of the houshold of God, shal we become Captiues & bonde seruitours to Satans courte agayn? we are now by christ made prestes and kynges, shal we faull from thys dignite. and becom vilions and abiectes agayn? we are now ꝑ peculiare people of God, sāctifyed vnto his vse, and vnto ꝑ worshynge of those thynges ꝑ make vnto his glory, shal we neglecte our dignite, worshyp and honoure, as I maye so speake, fall awaye agayn frō our Master and so behaue our selues, ꝑ this prouerbe may worthely be obiected and layde agaynst vs. The dogge is returned vnto hys vomitte, and the sow after she hath washed herselfe is gone agayn vnto hyr olde wallowyng in the myer? Therfore seyng that Christ by hys bloude hath purifyed, and pourged vs a peculiare people vnto himselfe let vs manfully fyghte vnder the standarde of our Captayne agaynst Satan the Prynce of darckenes, let vs seake the glory of our master, let vs obserue suche preceptes as he hath commaunded, let vs reuerence, feare honour, worshyp & loue hym aboue al thinges, let vs not suffer hys most precious blod to be shed in vayne, let vs so behaue our selues, that it may euidently appere, that we be no vnkynd nor vnthāckfull personnes but euermore walke wor thy thys kindnes & tender cōpassion. This thing shall come to passe, if we be suche, as the ende of your. Newyeres gyfte payneth. Euse. What is ꝑ. Phi. Euē such as be earnest folowers of good workes. If we wyll shewe our selues to pertayne vnto Christe, to be hys people, to be wholy addycte vnto hym, we must be earnest folowers of good workes we may no lēger loytour nor play

i. Pet. ii.

Ioan. i.

Ephe. v.
Ioan. i.
Epe. ii.
Apoc. xxi.
Ephe. ii.

Act. i. v.
i. Pete. ii.
Titus. ii.

prouer. xxvi.
ii. Pet. ii.

Of good workes.

the sole lubbers, we must worke earnestly, and as the Kentysh men say, a good. For Christ hath redemed vs from all vnrighteousnes, not that we shuld continewe styll in our olde wyckednes and vngodly conuersacion, but ỳ we shuld be hys peculiare people chosen out to serue hym and to worke his most godly pleasure, agayn that we shuld be earnest followers of good workes. And here is answer to be made to them, whych saye. If Christ hath redemed me frō all vnrighteousnes, made me clene by hys bloud from al my synnes, purchased freely by hys death for me eternall lyfe and made a perpetuall agremente betwene God ỳ father and me, what nede I to worke? what can my workes profyte what shall my laboures auayle me? Christ hath done ynoughe for me, Christ is my sufficient Sauiour. Christ hath made all thynges so perfect, that nothyng cā be added ther vnto. Therfore let vs be mery and take no thought. O fylthye swyne and careles dogges. Because Christ hath don that for thē, whych they could not do for them selues, behold how wyllyngly they caste them selues in to hell fyre, who treadeth the bloud of Christ vnder hys fote, if these bellygods do it not? who deliseth ỳ price of Christes death, & the glory of his resurrection, if these fylthy swyne heades do it not? who dishonoureth Gods most holy worde, yf these Epicures do it not? But let these swyll bellyes wel know, that thei haue no part of Christe, of Christes paschiō bloud & death, nor yet of none of all hys merites so longe as they continew in thys ther wycked & so much detestable purpose, crake they neuer so much of Christe, of christes bloud, of fayth, of the gospell, of the christen liberty &c. They shall go to the Deuell hedlonge whout any mercy for al Christ, Christes bloud, fayth, Gospel, Christen lybertye, and what soeuer they cā alledge more, yf they haue tyme & conuenient leasure to do good workes, & yet wyll not. who was euer saued wythout good workes, hauyng opportunite to worke? Be obiect and laye agaynst me the theefe. Very theuilshly done. For what leasure had he to worke? Nether do I know whyther ỳ way of health was euer preched vnto him, or not, although he was not vtterly voyde of good workes. For he beyng at the poynte of death, bewayled his wretchednes, amented hys synneful maners, confessed hys wyckednes, repented hym of hys abhominable lyuyng, turned to Christ, knowledged him to be ỳ sonne of God, & the sauiour of the world, and desyred hym to remembre hym, whan he came into hys kyngdom. If this man had had leasure, vndoutedly he wold haue shewed forth hys repentaunce & faith by doyng external good workes. Therfore ỳ exāple of yi helpeth nothig your sluggish & dissolute maner of liuig, which haue both red & hard Christ many times preched to you, & yet ar ye neuer ỳ better. Only ye perswade your selfe well of christes Christes merites, but al i vain. For he is no sauiour to thole sinners, which liue whout al feare of god, but to such as repēt, beleue & labour earnestly, to brigforth good workes, frō ỳ nōber of ỳ which ye seme to be so far, thā ỳ west is frō ỳ East. Christ hath redemed vs, saith the scripture, that

Anobiection

The answere.

Note.

Of the theefe *Luke. xxiii.*

To whom Christe is a sauiour.

that we should be his people, and earnest folowers of good workes, we must be his people & earnest folowers of good workes, or els haue we no redemcion by Christ, as S. John Chrisostome witnesseth. Neyther baptisme, layeth he, nor forgeuenes of synnes, nor knowledge, nor ỹ cõmunio of the sacramentes, nor the holy table, nor the fruicion of the body, nor the pertakyng of the bloud, nor any of these thinges shal maye be able to profit vs, except we haue a lyfe, which is right, very pure, yea & free from al syn. What wil these idle lubbers say to these wordes of the golden mouthed Doctor? Where are al their proude crakes become of Christ, his bloud and merites? Al these profit nothing at al without a good lyfe. Chr. It standeth Christẽ men in hand therfore to be earnest folowers of good workes. Phil. Ye say trueth, chefely if they entend to be saued. But let vs heare the scriptures. When God promised Abrahã that he would blesse them that did blesse hym, and curse them that did curse him, and that in his sede al nacions of the earth should be blessed and that he would multiply his sede as the starres of the firmamente, and make him a father of many nacions, and that he would be his defender and his sufficient great reward: He made a couenaunte wyth him, because he would haue him shewe gentlenes agayne, and sayed, I am the God omnipotent, walke before me, and be perfect. As thogh he should say: I am the God almightie, omnisufficiente, all good, all holy, al ryghteous, al wise, al liberal, al plenteous, al merciful, and haue nede of nothing, but frely geueth to al men al thynges, whatsoeuer are necessary ether for the body or for the soule, and so replenished wt al thynges, that I am able and sufficient in al poyntes to satisfy the lawful desires of al creatures, yea I haue all thynges so in my power, that no thyng that good is, can be geuen to any man, but of me alone, and what soeuer I am or haue, it is for the profit of the, and of thy posterite. Alone lye walke before me, and be perfect, take me alone for thy omnisufficient Saulour, flie vnto no other, as thogh ther wer in me acertain insufficiency, but cleaue to me alone wt al thy hart, attempt nothing but that is pleasaunt in my syght, order thy lyfe in al pointes accordinge to my holy wil, let thy conuersacion be innocent, blameles, pure, honest, right and al good, and so wyl I be thine almightie God, thy puissaunt defender, and thy sufficient great reward. This couenaunte hath God made not only with Abrahã, but also wt al hys posteryte, that is, so manye as are faythful. Now if we be of the sede of Abrahã (I speake of the spiritual, and not of the carnal generacion) than doth God require of vs also, that we walke before hym and be perfect that we stedfastly cleaue vnto hym by strong fayth, as the onely and sole Author of all goodnesse, & so institute our lyfe, that we may breath nothyng but purite, innocency holynes and integrete, all the tyme of our lyfe in thys worlde. Thus doyng, God wyl be our God, yea our almighty God, our strong defender, and our sufficient great reward, no lesse than he was Abrahams. Therfore as Abrahã walked before God, so let vs do. By this meanes

Titus. ii.

In die. Apost. Nolo vos ignarare.

Ge. xv. xvii.

Gene. xvii.

Mm.iiii. shal

shall God be no lesse beneficiall to vs, than he was to Abraham. Iohn. viii. If ye wer the sonnes of Abraham, sayth Christ, ye woulde do the workes of Abraham. Euse. Of al these matters and howe we ought to waike before God and be perfect, ye taughte vs ful godly in ỳ Nosegaye, which ye gaue vs. Chri. It was our seconde floure, called, Pure innocency. Searche the Nosegay in the seconde floure. Phi. I remember it wel, and I am glad, ye haue not forgot it. I wyll therfore hast vnto the other Scriptures. Whã S. John Baptist saw many of the Pharises and Saduces comming vnto his Baptisme, he said vnto them. O ye generation of vipers, who hath shewed you that ye should flye from the wrath to come? Bryng forth therfore frutes worthy of repentaunce, and be not of thys mind to say wythin your selues, Abraham is our father. Mat. iii. Luke. ii. For I say vnto you, that God is able to bringe it to passe, that of these stones there may rise vp children to Abraham. The hoke is now laied at the rote of the tre. Therefore euery tree, that bringeth forth not good frute, shalbe hewen down and cast into the fier. The. This is a terrible saying for al them, that are not earneste followers of good workes. Phi. Certes as it profited the Pharyses and Saduces with the other Iewes nothyng at al to boste themselues of Abraham, excepte they did the workes of Abraham, so lykewyse it auaunteth vs nothing at al to take of God, of Christs bloud, passion, merytes, sayth. &c. if we do not good workes This sentence abideth alway true, Euery tree, that bryngeth forth not good frute, shalbe hewen down and cast into the fyre. psal. i. Iere. xvii. If we be not lyke vnto those trees, which ar plãted by the ryuers syde and bryng forth their frute in due season, surelye we shalbe hewen vp and cast into hel fyer. For how dare we loke for any kindnes at the hand of God, and do nothing that he commaundeth? Dauid saith, I being as a fruteful olyue tre in the house of god, haue trusted in ỳ mercy of god for euermore, Dauid confesseth here that he trusted in the mercy of god, but he addeth that he was in the house of god that is to say ỳ cõgregaciõ of Christ, as a fruteful Olyue tre, whiche, as Plyny writeth, is neuer wout grene leues & frute. psal. li. Euse. You taught vs this also in ỳ Notaciõ for Lẽt, declaryng to vs what the Processyon on Palme sonday signifieth, wt all ỳ ceremonies pertayning therunto. Lib. xv. Searche the Notacion for Lent. Phil. So se ye thã, that if we wil be holpen by the mercy of God, we must be as fruteful Olyue tres, and bryng forth plenty of good workes, and neuer cease from doyng them, or els our hope and trust is but vayne. Mat. vii. Christ saith, not euery one that sayth vnto me, Lord, Lord, shal enter into the kingdom of heauen, but he that doth the wil of my father, which is in heauen. For many shal say vnto me at that day, Lord, Lorde, haue not we prophecyed in thy name, and cast out diuels by thy name, and wrought many miracles through thy name? But than shall I say vnto them, I know you not Depart frõ me ye workers of iniquite. psal. vi. Here ar we taught, that to professe God by our mouth, to call vpon hys name to talke of Christ, of fayth, of the gospel, and of all the diuine misteryes, yea to worke miracles and to cast out diuels by the power of Christes name,

name, that auaile nothing at the day of iudgement, except we leade a
good lyfe in thys worlde, and worke the good pleasure of God. For the
kyngdome of God is not in word, but in power, sayeth S. Paule. He
that hath my commaundementes, sayeth Christ, and kepeth them, he it
is that loueth me. If any man loueth me, he will kepe my wordes, and
my father shall loue him, and we will come vnto him, and dwell with him.
He that loueth not me, kepeth not my wordes. Here Christ meaneth
our loue that we beare towarde hym by kepyng his worde. If we kepe
his worde, than loue we him, but if we kepe it not, than haue we him no
thing at al. Agayn he sayeth, I am the vine, and ye are the braunches.
He that abideth in me, and I in him, bringeth forth much fruite. Let vs
not flatter our selues. If we abide in Christe, we bryng forth fruche
fruite. If we bryng forth no fruite, than abide we not in Christ. If we
abide not in Christ, than are we none of Christes. And likewise as
as withered braunches we shalbe gathered and cast in to the fyre, and
there burne for euer. S. Paul saith, not they, which heare the lawe are
righteous before God, but they that fulfill the lawe in dedes, shall be
counted righteous. Although no man be able, so longe as he liueth in
this worlde, to fulfil the lawe so throughly, as the purite therof requireth,
yet is it our office to labour vnto the vttermost of our power to fulfyll
the lawe, and where we perceaue that we are not able to kepe to passe
with so great clennes of hart that, which the spirite of the lawe requy-
reth, to bewayle our weakenes, to desyre strength, and to praye vnto
God that Christ, which is the ende and perfect fulfillyng of the lawe,
may supply that, which wanteth in vs. Agayne he saith, we are buryed
with him by Baptisme into death, that as Christ is risen agayn from
death throughe the glory of the father, so we shoulde walke in a newe
lyfe. And a litle after, recount your selues to be dead vnto synne, but lyue
vnto God through Iesus Christ our Lord. Therefore let not syn
raygne in your mortall body, for to obey it through the lustes therof.
Neither geue ye your members as instrumentes of vnrighteousnes vn-
to syn, but geue your selues vnto God, as they that are aliue frō death,
and geue your members as instrumentes of righteousnes vnto God.
Agayne in that same chapter, as ye haue geuen your members seruāts
to vncleanes and to iniquite, euen from one iniquite vnto another, so
now geue your members seruauntes vnto righteousnes, that ye may
be sanctified. Al these sentences declare vnto vs, how pure, innocēt and
faultles our liuing ought to be. If it be the contrary, our profession pro-
fyteth vs nothyng at al. In another place also he sayeth. If any man be
in Christ, he is a new creature, that is to say, wholy chaunged from his
olde maners vnto newe. He hath no more lefe to worship wyth the vnfrute
full workes of darkenes but so composeth and appointeth hys lyuyng,
that he may appeare to be the lyghte of the worlde. Agayne, they that
are of Christ, haue crucifyed the flesshe with the affectes & lustes therof.
If we liue in the spirite, let vs walke in the spirite. For the flesshe lu-
steth

i. Cor. iiii.
Iohn. xiiii.
Iohn. xv.
Rom. ii.
Marke well.
Rom. x.
Rom. vi.
ii. Cor. v.
Ephe. v.
Math. v.
Gala. ii.

steth against the spirite, and the spirite agaynst the flesh. All they therfore whiche liue according to the appetite, lust and desire of the flesh,
Ephe. ii. pertayne not vnto Christ. We are the workemanshyp of God, created in Christ Jesus vnto good workes, whiche God hath prepared that we
Searche the Banket in ỹ fourth dishe. should walke in them. Behold God is our maker, and we bee made a newe in Christ Jesus vnto good workes. So many therfore as applye not themselues to do good workes, are not engrafted in Christ, but re-
Ephe. iiii. mayn stil members of Satan. Item, I being prisoner, exhort you in ỹ Lord, that ye walke worthy your callyng wherin ye are called, with all lowlines, and meekenes, with softnes of mind sufferyng one another by charite, studying to kepe the vnite of the spirite throughe the bonde of peace. Here see we, with what vertues we ought to garnishe oure lyfe, that we may walke worthy our vocacion and callyng. How far then are they out of the way, which defyle themselues wyth all kynde of abhominable vice. Be ye, sayeth S. Paule, the followers of God, as well
Ephe. v. beloued children, and walke in loue, as Christ hath loued vs. If it bee our duty to be the followers of God, so must we practyse hys goodnesse, and folow hys innocency and purite so much as lyeth in oure power, or els we ar not the sonnes of God. Our celestial father is pure and holy, and shal we his children be prophane and vnholy? Our heauenly father is good, godly, merciful, paciet and al spirit, and shal we his sonnes
Leuit. xix. be euil, wicked, rigorous, impacient and al flesh? Be ye holy, sayeth he,
i. peter. i. for I am holy. Be shalbe perfect, sayeth Christ, as your heauenly father
Math. v. is perfect. Moreouer S. Paule writeth. Be ye pure, and such as nomã
philip. i. can be offended wyth you agaynst the day of Christ, filled full of the
fruite of rygh teousnes, which chaunseth through Jesus Christ vnto ỹ
philip. v. glory and prayse of God. Agayne, do al thyngs without grutching and disputacion, beyng such that no man can complayne of you, and pure, the sonnes of God faultes in the mids of a frowarde and croked nacion, among whõ shine ye as lightes in the world, holdyng fast the word of lyfe. It is not without a cause, that your newe yeares gyft teacheth vs to be earnest followers of good workes, seyng that so great puryte and cleannes of lyfe is required of vs. Woo worth those fylthye swyne, which walowe and tomble themselues in all kynde of fleshlye vnclennes, vnto the great slaunder of Christes gospell. Item. Mortifye your
Colo. iii. earthly members, whoredom, vnclennes, couetousnes. &c. For god hath
i. Thes. iiii. not called vs vnto vnclennes, but vnto sanctyfycacion. All ye are the
i. Thes. v. sonnes of lyght, sayeth he, and the sonnes of the day, we are not of the night nor yet of darkenes. Therfore let vs not slepe as other do, but let vs watch and be sober. Seyng that we are no more the worldes, seyng also we haue geuen ouer Satan and the flesh, with all theyr workes, pompes and pleasures, it becommeth vs so to walke in al our lyfe and conuersacion, that we be not founde lyke Satans seruauntes, nor the volupteous worldelynges, nor yet any such, as lyue after the flesh and not after the spirit, but pure, clene, honest, faultles, godly, and as I may

so speake

to speake, euen lyke another Chryst. S. Peter also sayth, geue not your selues to your olde lustes, wher with ye were led, whan ye knewe not Chryst, but as he that called you is holy, so be ye also holy in al your conuersation, for it is written, be ye holy, for I am holy. Here ar we taught to forsake our old sinful liuing, and to fashion our selues, like vnto the maners of God, which is holy, righteous, perfecte, and aboundauntlye good in all thynges. Furthermore S. John sayeth, if we saye, that we haue felowship with Chryst, and yet walke in darknes, we lye and doe not the trueth. But if we walke in the lighte, as he is in the lyghte, we haue felowship one with another, and the bloud of Jesus Chryst gods owne sonne, maketh vs cleane from al synne. This texte proueth manifestly that we haue no felowship with Chryst, so longe as we walke in darkenes, that is, in synful liuing agayne, that the bloud of Chryste profiteth vs nothyng at al, except we walke in the lyght of gods word and laboure to fulfil his holy preceptes. For, sayeth S. John, by thys do we knowe that we haue knowen hym, yf we kepe his commaundementes. He that sayeth, I know him, and kepeth not his commaundementes is a lyare, and the trueth is not in hym. But he that doeth hys worde, truely in him is the loue of God perfecte. By this do we knowe that we are in him. He that sayeth, he abideth in hym, ought to walke, euen as he walked. Of this and all the other textes, which I haue hytherto rehearsed, we may easly learne, what is our duty and howe earnestly we ought to seke occasions for to do good. Seing we ar the people of God, yea his peculiare and oute chosen people, we muste nedes shew our selues eatnest folowers of good workes, or els haue we no felowship with Chryst. God the father is not our father, nether are we Christes brothers, nor yet felow heyres with him, if we seke not to lead a godly and vertuous lyfe. Let vs neuer take of the iustification of fayth, of the free mercy of God, of Chrystes passion, bloud, death, merytes, &c. except we leade a lyfe worthy the kyndnes of God. Let vs neuer reioyse that we are deliuered from the power of Satan, syn, death and hell. For so long as we continue in our old synful liuinge and wycked maners, we pertayne not vnto Chryst, but are the bondeslaues of Satan, and very fyrebrondes of hel. For as the good Prayest Zachary father to S. John Baptist sayth, God hath performed ỳ othe, which he sware to our father Abraham for to geue vs, that we deliuered oute of the hands of our enemies, might serue hym without feare al ỳ daies of our life in holines and righteousnes. Hereto agreeth the saying of S Paule, the bloud of Chryst which through the euerlastyng spirite, hath offered himselfe pure to God, shall pourge your conscience from dead workes for to serue the liuing God. Here learne we, that Chryst hath deliuered vs from the power of our enemies, that we should serue him in holines and ryghteousnes all the dayes of our lyfe. Nowe if any bee not geuen to the seruyse of God, surely he is not free, but abydeth styll the miserable captyue and bonde prysoner of hys enemyes. Let al men

i. Pete. i.

Leui. xix.

i. Iohn. i.

i. Iohn. ii.

Luke. i.

Hebru. ix.

therfore

therefore take hede, and prepare themselues to leade a godly lyfe, that they may be earnest folowers of good workes or els nether their baptisme, nor Christ, nor yet any thing that euer Christ did, shal profit them any thing at all. Chr. O good Lord, howe greatly be many deceaued, which put their trust in Christ and crake much of fayth, and yet continue still abhominable liuers, thinking not withstanding, all thys their great wickednes, to be saued. Phil. To repentaunce, fayth and amendment of lyfe, mercy is neuer denied. But be not you deceued neyghbors

Rom. ii. For not they, which heare the law, are ryghteous before God, but they that exercise the law in dedes, shalbe counted ryghteous. Be ye the do-

Iacob. i. ers of the word, and not the hearers onely, deceauing your selues. Th.

Titus. ii. God geue vs grace thus to do, that we maye garnyshe the doctryne of God our Sauioure in all thyngs. Euse. Amen I beseech the good Lord. Phile. Verely there are many causes, yea and those vrgent and necessary, why Christen men should bryng forth good workes, if they did consider their vocacion and callyng well. Fyrste because it is the wyll of

Causes why we ought to do good workes. God, and God hath commaunded so by hys holy word. For what child accomplysheth not hys fathers wil for the loue that he beareth toward hym? What seruaunt fulfylleth not hys masters commaundemente if he do but onely feare hym? How much more than oughte we, which haue so louing a father, and so puissaunt a Lord and beneficiall a master, for the loue and reuerent feare, that we beare to warde hym, shewe our selues obedient to hys holy wyll, and fulfyll it to the vttermoste of our power? Where ether feare or loue of God is, there must the fulfilling of gods law nedes folow. If it doth not, neuer let vs confesse our selues

Mala. i. ether to feare or loue God truely. The sonne honoreth hys father, and the seruaunte his Lorde. If I than be your father, where is my honoure? And if I be your Lord, where is my feare, sayeth the Lord of Hoste?

Matth. vii. Not euery one that sayeth vnto me, Lorde Lorde, shal enter into the kingdome of heauen, sayeth Christ, but he that doeth the wyll of my father, which is in heauen. The holy Scripture commaundeth vs to repent, and to bryng forth fruites of repentaunce. And Christe sayeth, as

Matth. iii. my father gaue me commaundement, so I do. Agayne I haue not spoken of my selfe, but he that sent me, that is to say, my father, he gaue me

Iohn. xii. commaundemente, what I shoulde do, and what I shoulde speake. I Christen man therfore must do good, because it is the commaundement and wyll of God. Secondely, we ought to do good workes, that God

Matth. v. maye be glorifyed through them, as Christ sayeth. Let youre lyght so shine before men, that they may see your good workes, and glorifye your father, which is in heauen. Also S. Peter, see that ye haue an honest conuersacion among the Heithen, that they, whiche bacbite you

i. Peter. ii. as euill doers, may see your good workes, and prayse God in the daye of visitacion. For what greater dishonoure can there be done to God, than to professe the name of God, and ignominiously to deface and obscure the glory of it, through our wycked and vngodly conuersacion?

Their

Theyr rulars do vnrighteously, sayth ẏ lord, and by thys means my name is blasphemed cõtinually euen al ẏ whole daie longe. S. Paule also sayth, ẏ name of God is euell reported for you among the Hethen. Agayn, what greater honour can there be gyuen to God of vs, than to lede a godly lyfe, & to expresse ẏ manners & liuyly Image of our heuenly father in al our lyfe. By the one, God is dishonored, by the other, he is greatly honored, praised & magnifyed. Thyrdely, it is our dutye to do good workes, that we may be certẽ that our fayth is right, true, lyuyly and worlyng. For as there is not a more certen argument & sure token that a tree is good, thã bi bringing forth good frute, so is ther not a better probaciõ, that our faith is true & christen, than whan we worke the wyll of God, and bryng forth the frutes of the spirite. Whã we worke the wyll of God, and fashion our lyfe accordyng to the rule of Christes gospell, than may we be certen that our fayth is ryght, and that we ar the sonnes of God, & fellow enheritours vỏ Jesus Christ. Nether nede we doubte of any thynge, that God hath promised in his holy scriptures, but beleue stedfastly, ẏ we shall haue all thynges accordyng to hys promises, in asmuch as we bryng forth ẏ frutes of fayth. But if we liue slyly carnall, and do the fylthy workes of the flesh, as dronckeshyp, whoredom, theafte, couetousnes. &c. than haue we no cause to reioyse, nor yet to boste of our fayth. For ẏ true fayth worketh great & maruelous thynges, as we maye se in Abraham, which truly beleued in God, & therfore wrought many godly workes. He obeyed ẏ word of God, he lefte hys own natyue countrey, he was contented at the commaundement of God to kyl & offer hys own sonne, & to what soeuer ẏ spirite of God moued hym to do. Of thys nature are so many as truely beleue. They ẏ thus worke not, haue not Abrahams fayth, neyther ar they the sonnes of Abraham. For Christ sayd to ẏ Jewes, yf ye wer the sonnes of Abraham, ye would do the workes of Abrahã. Therfore after ẏ we are persuaded of the goodnes of god toward vs, and beleue faythfully, ẏ god for his promises sake, which he hath made vs in christes bloud, wyl be bounteous & merciful vnto vs, we must note ẏ the scripture cõmaundeth workes to be done of the faythful. For after that we be once iustifyed by fayth before God, we must expresse that fayth, whych is known to god alone, by external & outward workes, ẏ we may appere ryghteous both before God & man. Nether is there any better signe, or more manifest argument, as I sayd before, ẏ our fayth is ryght, true & lyuish, than whan it produceth and bryngeth forth good workes, euen as there is not a more manifest probacion, that a tree is good, than by the bryngyng forth of good frute. A faythfull man therfore is not compared without a cause of the Psalmographe, to a tree planted by the ryuers syde, which bryngeth forth her fruyte in due season. I beynge lyke a fruteful Olyue tree, sayth Dauid, in the house of God, haue trusted in the mercy of god for euer and euer. A christen man is compared to a grene Olyue, for he is euer full of fruyte and neuer barren, al waye

Esaye. iii. Rom. ii.

Note whan we haue ths true fayth.

Gene. xx. xxii.

Ioan. viii.

Psal. i.

psal. li.

greene and neuer seare, euer worckyng, and neuer idle. He that truly be-
i. Tim. i. leueth, hath no nede of lawes to compell hym to do good workes, as ỹ
scripture sayth, the lawe is not gyueu vnto a righteous man, but vnto
the vnrighteous and disobedient. &c. For of his own fre wyl (so lyuyche
and myghty in operacion is sayth whan God gyueth an occasion, he
wyll bryng forth good workes, euen the frute of sayth vnto the glory
of God and the healthy of hys neyghbour. The sonnes of God are not co-
Chrisostõe. tent to syt ydle, sayth Chrisostome, but the spirite prouoketh them to
take some great and commendable worke in hande. Herete agreeth ỹ
Gregory. sayenge of S. Gregory, The loue of God is neuer idle, for it worketh
great thynges, if it be ỹ loue of God in dede, but if it ceaseth to worcke,
than is it no loue. The vnfaythfull is lyke vnto a dead stocke, which
bringeth forth no frute at all, but is vnprofitable altogyther, and there-
Math. iii. fore shall he be heuen down and cast into hell fyre. To be shorte in thys
matter, they that are frutefull & bryng forth good workes, pertayn vn-
to the chyrch of God, and they whych are vnfrutefull, & bryng forth no
Math. xxi. good workes, belong vnto ỹ chyrch of the Dyuell (for there is a double
Chyrch) and shall be cursed as the fygge tree was.

Fortely, we ought to do good workes, ỹ we may wynne our neygh-
i. Pet. iii. bour also vnto Christ, as S. Peter wryteth: you wiues be ye obedient
to your husbandes, ỹ they also which obey not ỹ word, may be wonne
by the conuersacion of theyr wyues wythout the worde, whyle they
consydre your chaste & pure conuersacion ioyned wyth reuerence. For
as christ came not into thys world to wynne ỹ fauoure of hys eternall
father for himself, but what so euer he dyd, was done for vs so in lyke
manner what so euer we do, we must do it also for our neyghbours to
wine thẽ vnto Christ, to make thẽ professours of Christes, Gospel, & the
perfecte chyldrẽ of God our father. Let ỹ same affection be in you, sayth
Phil. ii. S. Paule, ỹ was in Christ Jesus, which beynge in the shape of God,
thought it not robbery to be equal with God. Neuertheless he made
himself of no reputacion, & toke on him ỹ shape of a seruaunt, & became
lyke vnto mẽ & was founde in ỹ figure as a man. He hũbled him self &
became obedient vnto ỹ death, euen the death of the crosse.

Fystely we must do good workes, that ỹ mouthes of ỹ vngodly may
i. Pet. ii. be stopped, as S. Peter sayth, thys is the wyll of God, that by wel do-
yng ye shulde stoppe the mouthes of foly sh and ignorant parsõnes. Do
Phil. iii. al thynges wythout murmuryng and disputyng, sayth S. Paul, that
ye may be faultlesse and pure, and the sonnes of God wythout rebuke
in the myddes of a croked & peruerse nacion, amõg whom, se ỹ ye shyne
as lyghtes in the worlde, holdynge faste the worde of lyfe. Verely yf it
were euer expedient, that Christen men should lede a godly lyfe, it is at
thys tyme most necessary. For whan the aduersaries of Gods truth
se thẽ that profesle ỹ Gospel of Christ lyue dissolutely, not fast, not pray,
not gyue almes, not mortify the affectes of the flesh, but lead a more vn
godly lyfe, than the other sorte do, than blaspheme they the gospel, than

call

cal they the worde of God herefye, than hate they extremely, persecute, prisonne, condemne and vtterly destroy so many as cleaue purely to ỳ doctrine of christ. And all this come to passe through the wyckednes & vngodly conuersacion of the grosse Gospellers, the raylyng readers of the scripture, the tayelyke iaugelers of Gods worde, and wayneles babelers of ỳ gospell, which babie much of gods trueth, and yet liue no part therof. Oh what a great hinderaunce is this to gods most holy worde. God gyue vs grace, both to loue and lyue the gospell.

Finally we ought to do good workes, seyng it is none vnprofitable seruice, neyther shall our labour be lost in so doyng, but we shal bygbly be rewarded for doing of them, not only in this world, but much more plenteously in the world to come. Reioyse and be mery, sayth Christ to all that do good workes, for great is your rewarde in heauen. Agayn he that receaueth a Prophet in ỳ name of a Prophet, he shall receaue the rewarde of a Prophet. And he ỳ receaueth a righteous man in the name of a righteous man, he shal receaue ỳ rewarde of a righteous mã And who so euer shal giue to one of these litle ones a cuppe of colde water to drynke onely in the name of a disciple, verely I say vnto you, he shall not lose hys rewarde. Also in another place, who so euer shal giue to you a cuppe of water to drincke in my name, because ye are of Christ verely I saye vnto you, he shall not lose hys rewarde. Euery man shall beare his owne burdẽ. All of vs must stãde openly before ỳ iudging place of Christ, ỳ euery one may receaue accordyng to that, which he dydde whan he was alyue, whither it be good or euell. Christ the sonne of mã shall come in the glory of his father wyth his Aungelles, and than shal he gyue to euery one accordyng to theyr workes. The hour commeth in the which all that are in the graues shall heare the voyce of Christ, & they that haue done good, shal come forth into the resurrectiõ of lyfe, & they that haue done euel into the resurreccion of damnacion. To the that haue done the workes of mercy shall euerlastyng glory be gyuẽ at the day of iudgement, & to ỳ vnmercifull, eternall damnacion. So that they which do good workes in thys world, shall receaue a glorious & euerlastyng rewarde in the worlde to come. Of this had S. Paule a certen assuraunce, whan he sayd, I haue fought a good fyghte, & haue fulfylled my course, and haue kepte the fayth. From henle forth is laide vp for me a crowne of ryghteousnesse, which the Lorde, that is a righteous Judge, shall gyue me at that daye, not to me onely but vnto all them, that loue hys commyng. Thus muche haue I spoken concernyng good workes, & here haue ye now your new yeres gyft cõplete & perfecte, Theo. Blyssed be God for thys our new yeres gyfte, which is more precious than golde, perle, & precious stone. God mought gyue you an heauenly gyfte for this your new yeres gifte, wher vỏ thys day ye haue enriched vs. Phil. The christen loue & tender affeccion, wher vỏ I loue you al, hath moued me to do, that I haue done. If I haue done you any pleasure to the reioysyng of your spirit, I am glad. If I haue

Mat. v.
Mat. x. Luke x.
Gala. vi. Marc. ix.
ii. Cor. v.
Rom. xiiii.
Mat. xvi.
Ioan. v.
Mat. xxv.
ii. Tim. iiii.

not in all poyntes satisfied your desyre and expectacion, yet accepte my good wyll. For he is not altogyther to be blamed, whych entendeth well, although all thynges do not throughlye answer to hys intent. Well neyghbours I wyll now knyt vp in fewe wordes, that I haue sponne in many, & shewe you breuely the whole effecte of your newe yeres gyfte. Ye haue learned, ỳ Christ is the gyfte of God, freely gyuē vnto vs of God the father for your newe yeres gyfte. So that not only he him self, but al that euer he hath, in asmuche as he is man, is ours, his fastyng, watchyng, prayenge, hys mercye, goodnes, purite, innocency, his passion, bloud, death, resurrection, and all ỳ euer he hath besydes. All is ours. God hath gyuen vs all thyng wyth him, as S. Paule saith. This gyft of God Christ our newe yeres gifte hath appeared no more by types, figures, clowdes and shadowes, but in his flesh. He hath taken flesh of ỳ most holy & pure virgine Mary and is become very man for our sake, lyke vnto vs in al thynges, syn alone excepte. And ỳ we may know ỳ he is a precious gyfte vnto vs, he bryngeth helth vnto all menne, not onely vnto the Jewes, but also to the Gentiles, so that who so euer calleth on the name of the Lord, he shal be saued, be he Jewe or Gētile, free or bonde, noble or vnnoble. For he is thalone sauiour. None saueth but he alone, nether is there any saluaciō but in him alone, nor yet any name gyuen vnto men vnder heauē wherin they must be saued, but in his name alone. Moreouer ye haue lerned that he is not only a sauiour & bryngeth saluacion to al men, but he is also a scholemaster vnto vs. For he teacheth vs, ỳ fyrst we should deny vngodlines & worldly lustes, and afterwarde lyue soberly, righteously and godlye in thys present world. What so euer vice hath reygned in vs in times past, we must now vtterly put it awaye from vs, wer it Idolatry, false worshypping of God, superstition, confidēce in ceremonies, despysyng of Gods word, swearyng by hys most blessed name, breking of the sabboth day, &c. or els vncleānes, carnal affectes, worldly lustes, diuellysh motiōs, whordō theaft, couetousnes, dronkēshyp, glotonny, wrath, contention, bloud shedding. &c. and garnyshe our lyues wyth all kynde of vertues, sobrite, iustice, godlynes, purite, innocency, pacience, longe sufferynge, charite, peace, goodnes, fayth, temperaunce, mekenes, and wyth all the other frutes of the spirite, that vō good consciences and fre hartes we may loke for that blessed hope and glorious appearing of ỳ great God & our sauiour Jesus Christ, whych wyllyngly and wythout any compulsion gaue, no aungell nor man, but hym selfe for vs, to redeme vs from all vnrighteousnes, that is to saye, from all synne, both originall, mortall, veniall, or any other, so that we repente, beleue, aske mercy & amende our synfull lyuyng, and to pourge vs a peculiare people vnto hymselfe, to do hym seruyce & none other, and euen suche as wythout any fayning or cloked holynes should be earnest followers, not of theyr owne wylles, fansys and fleshly plesures but of good workes, euen such workes as God commaundeth and are accepted before him, & not such as dame

Christ and al that euer he hath, is owres.

Rom. viii.

Heb. iiii. Ioel. ii. Act. ii. Rom. x.

Act. iiii.

Gala. v.

as dame Good entend, and her sister Blyndenesse imagineth and inuenteth of their own braynes without the authoryte of Gods worde.

Thus haue ye neyghbours in few wordes, that ye receaued before in many. What now remayneth, but that, seyng God ỳ father hath shewed vs so great kyndenesse by his sonne Jesus Christ, we do as ỳ newe yeares gyfte teacheth vs, that is to saye, deny vngodlynes and worldly lustes, lyue soberly, rightuously and godly in this present world, and be earnest followers of good workes, that we may with a good conscience & merye harte loke for ỳ blyssed hope and glorious appearyng of the great God and our sauiour Jesus Christ: Remember ỳ to be called a christen man auayleth nothyng, excepte we lyue accordyng to our name and profession. Remember that to rede ỳ scriptures, & to haue the knowledge of them, profyteth nothyng at al, excepte we fasshiõ our lyfe accordyng to ỳ doctrine therof. Remember ỳ to crake of fayth & of our iustification by it, is nothyng to the purpose, except we bringe forth ỳ frutes of fayth. Remember that to glory of our saluacion purchased by Christ auayleth nothyng, excepte we chaunge our olde lyuyng and become newe men. Remember that all the benefites of christ serue only for them, which repent, beleue and lead a godly & innocẽt lyfe. Al other as they haue no parte of christ, so remayne they styl ỳ bond captiues of Satã, and shal, if they amend not, be committed vnto hel fyre for euermore. Therfore neyghbours take hede, refuse not to walke in the lyght of Gods word. Walke whyle ye haue light, lest darkenes ouerwhelme you. Whyle ye haue lyghte beleue in the lyght, that ye may be ỳ children of lyght. Whyle ye haue tyme, do good vnto al men. Nyght shal come, whan no man shal be able to worke. Now is the tyme of grace now is the tyme of health. Therfore neyghbours stande not idle al day worke manfully in the Lordes vine yearde. Be not lyke vnto that vnprofitable seruaunt, whych hydde vp the treasure of hys master in the grounde, lest ye be caste into the vtter darkenes, wher weppyng and gnashyng of teth shal be, but apply the talent, that ye haue receaued vnto ỳ glory of god and the profyt of your neyghbour. Be not barren and vnfrutful as ỳ fyg tree was, lest ye also be cursed. Be not lyke ỳ fyue folysh virgins, which had lampes and no oyle in them, and therfore could not they enter into the mariages w̃ the Bridegrome, but wer speared out. Be not lyke the grosse & vnthankful Jewes, which whan they wer deliuered out of Egypt ỳ house of bondage, desyred to be ther agayn among the grecy flesh pottes. Be not lyke to Lotes wyfe, which loked backe vnto ỳ fylthy Sodomites, but be lyke vnto Christ, and so many as be ỳ followers of hym, as S. Paule sayth, Be ye ỳ followers of me, as I am of Christ. Be earnest followers of good workes. Walke worthy ỳ gospell of Christ, & shew your selues faythful in al thinges, that ye may garnysh the doctrine of God our sauiour. What shulde I saye more vnto you? Be faythful vnto the death, that the crowne of lyfe may be gyuen vnto you. For he that cõtinueth vnto the ende, he shal be safe.

Ioan.xii.
Esaye.xlix.
ii.Cor.vi.
Math.xx.
Math.xxv.
Math.xxi.
Marke.xi.
Math.xxv.
Exo.xvi.
xvii.
Num.xx.
Gene.xix.
i.Cor.xi.
Tit.ii.
Phil.i.
Apoc.ii.
Math.x.

Rom.xii. ii.Cor.vi. Iacob.i.

And here also I make an end desyryng you by the tender mercyes of God, and by the precious bloud of Iesus Christ our Sauiour, that ye receaue not the grace of God in vayne, but so behaue your selues in all thynges, as is becometh the seruauntes of God. So may ye be sure to receaue the crowne of lyfe, whych the Lorde hath promised to so many as loue hym. Amen. Nowe neyghbours here haue ye your newe yeares gyfte, although homely, yet godly. If it had lyghen in my power better to haue gyuen you, better ye should haue had. But I praye you accepte my good wyll for thys tyme. If God at another tyme gyue me better, be ye sure, that ye shall not want your parte of it. Eufe. Neyghbour Philemon we thanke you right hartely, and we agayn vnto the vttermost of our power, giue both our selues and al that euer we haue vnto you, not only to desire but also to commaundemēt. Phi. I kno we the good hartes of you all toward me. I praye you vouchesafe to come vō me into my hault, and we wyll drynche & be merey together in God, as ỹ tyme of the yeare and the common custome require. The. We follow you gladly. Blyssed be God for our newe yeres gyft. Christopher. Amen.

¶ Gyue the glory to God alone.

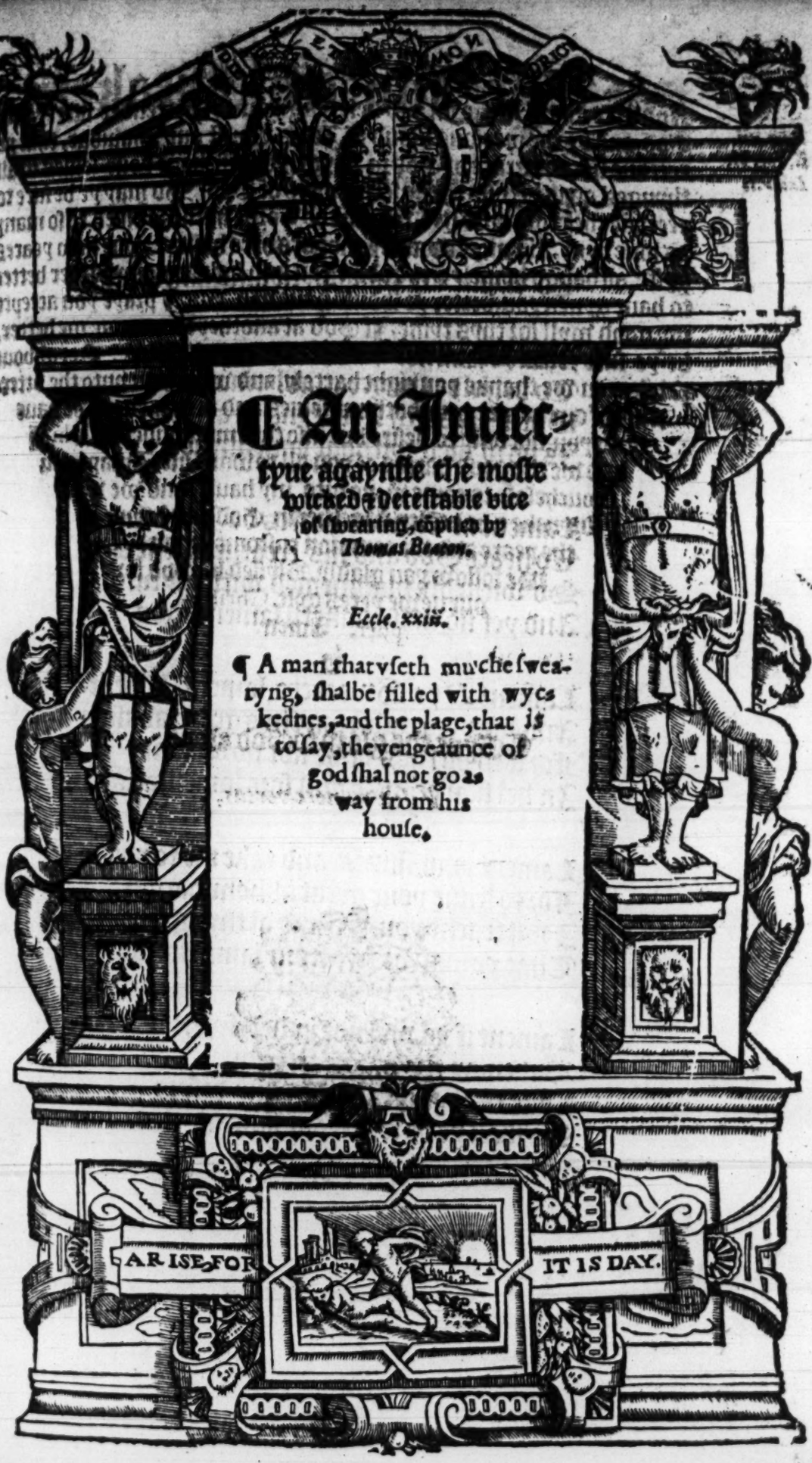
Viscit vulnere virtus.

11 JU 62

¶ An Inuectyue agaynſte the moſte wicked & deteſtable vice of ſwearing, cõpiled by Thomas Beacon.

Eccle. xxiii.

¶ A man that vſeth muche ſwearyng, ſhalbe filled with wyckednes, and the plage, that is to ſay, the vengeaunce of god ſhal not go away from his houſe.



The Inuective speaketh.

LAmentably do I now proceede
Of mine Author sent at thys season
In a sad and lamentable wede
To make my complaynt and lamentacion.

Lament I must both day and night
To beholde the great abhominacion
Which through swearyng in al mens sight
Is now vsed without lamentacion.

Lament al Christen hartes do I am sure
To heare God and his creatures eche one
So wickedly blasphemed without cure
And yet no man maketh lamentacion.

Lament O ye Swearers, lament, lament
And loke ye cease from thys great abusion
For if to do thus ye be not now bent
In hel shal ye make full sore lamentacion.

Lament your sinnes, and take me to you
For to leaue your great abhominacion
I wil teache you, yea and al thyng true
That ye may be free from lamentacion.

Lament if ye wyl not in hell fyre.
But enioy the diuine fruicion
Loke that ye accomplishe my desyre
So shall ye be free from lamentacion.

BRITISH MUSEUM

To the ryghte worshypfull

Mayster Rychard Skotte. *Thomas Becon* wisheth long lyfe, continuall health and prosperous felicite.

God the father sayth by his Prophet, Cry, cease not. Lift vp thy voice as a trompe, and shew to the people their wickednesse, and to the house of Jacob their sinnes. That this is chefely spoken to them that are Preachers and Ministers of gods worde. There is no man that is but meanely learned, ignorannt therof. For it is their dutye to cry and not to cease. It is their duty to exalte & lift vp their voice as a trompe. It is their duty to shewe vnto the people their wickednesses and synnes. *Esay. lviii.*

It is their duty to preache the gospel to euery creature. It is their duty to preach Repentaunce and remission of sinnes in the name of Christ vnto al nacions. It is their duty to geue meate to the Lorded family and houshold in due time. It is their duty to fede Christen people wyth doctrine and knowledge. It is their dutie to comfort the weake, to binde vp that is broken, to bryng again that is cast away, to seke vp that is lost, and to cherish al the flocke of Christ. It is ther duty to cast away vngodly and old wiues fables, and to exercyse themselues vnto godlynes. It is their duty to be an example of the faithful in worde, in conuersacion, in loue, in spirite, in fayth, in purite. It is their duty to rebuke them that syn before al men, that other may haue feare. It is their duty to shew them selues cõmendable to God, worke men that nede not to bee ashamed, iustlye diuidinge the worde of trueth. It is their duty not to striue, but to be gentle and peaseable toward al men, ready to teach, suffering the euil with mekenes, enformyng them ỹ resist, if god at any tyme geue them repentaunce to know the trueth. It is theyr duty to preach the worde, to be feruent both in tyme and out of tyme, to reproue, to rebuke to exhort with al sobrtnes and doctrine. It is their duty to watche in all thynges, not to shrinke in afflictions, to do the worke of an Euangelist, to make their ministracion commendable euen vnto the vttermost. It is their dutye to bee cautles, as the stewardes of god, not highe minded, not angrye, not dronken, not fighting, not geuen to fylthy lucre, but maintayning Hospitalite, studyousse of good thinges, sober ryghteous, godly, temperate, and holdyng fast that faithfull word, which is accordyng to doctrine, that they may be able to exhort by holsome doctrin, and to ouercome thē that speake against it. It is their dutye to feede the flock of Christ, somuch as ligheth in their power. To be short it is their dutye to shewe themselues dispensatours of the diuine misteryes on such maner, that they may seme and appeare vnto all men to haue taken ther power to edify and not to destroye. For they are the lighte of the world to shewe men how they oughte to walke. They are the salt of the earth to sauoure such as be vnsauery. *Matth. xxviii.* *Luke. xxiiii.* *Matth. xxiii.* *Luke. xii.* *1. Tim. v.* *Eze. xxxiiii.* *1. Tim. iiii.* *1. Tim. v.* *ii. Tim. ii.* *ii. Timo. iiii.* *Titus. i.* *1. Pet. v.*

But alas, the lighte of the worlde I meane Priestes, is now so dymme, that it sheweth almoste no lighte at all. Men that walke in darkenes cannot perceyue how to walke, the Preyestes are so wrapped about with the workes of darkenesse. The salt of the earth I meane the Priestes, is so vnsauery that it cannot suck out the corrupte humours. The people that are diseased cannot be healed, the prestes themselues are so feble, weake, infirme, sicke and wounded on euery part.

Moreouer

Esay.lvi. Moreouer the Prieſtes, which ſhould be ouerſears of the people, are al blinde as ſ. Prophet ſayeth, they are al without knowledge, they are dumme dogges, not able once to barke, they haue a pleaſure to lode vpon vayn thynges, they geue themſelues to ſluggiſhnes, they lighe snorying al day, yea they are vnshamefaced doggis, that haue neuer ynough. The ſhepeparders themſelues are without al knowledge. Al folow their own waies, euery one of them is geuen vnto couetouſneſſe, euen from the highest to the lowest. God ſaieth, Cry, ceaſe not. But they turne tayl in the pan and ſay, Ceaſe, cry not. God ſayeth. Lift vp thy voice as a trompe. But they ſay, whiſt, not a word leſte we be ſuſpect to be felowes of the new learning. God ſaieth, ſhew vnto the people their wickednelles, and rebuke their ſinfull liuing. Nay by ſ. Mary ſay they, al thing ſaue that. It is good ſleapyng in an hole ſkin. He is not wiſe that wil caſt himſelfe into trouble, whan he may liue in reſt. O Lord haue mercy vpon vs. By this meanes is it come to paſſe, that vertue is ſo litle regarded, and vice ſo vniuerſally vſed. Wo be to thoſe Prieſtes, whiche neglect their office, flatter the people and ſuffer the to liue in all wickednes. For they are the authors of al euil. They are the occaſion that ſo many ſoules periſh. They cauſe that ſo muche miſchiefe and abhominacion reigneth nowe a dayes. Their negligence, their ſilence, their diſſolute liuing, cauſe that gods word is ſo euil regarded among many, and that ſo great wickednes ſuppreſſeth the honoure of the Chriſten religion. Is it any meruaile? We ſee that the body withereth awai, perryſheth and decayeth, if it wanteth corporal ſuſtenaunce. Is it than to be thought that the ſoule can be in ſafe eſtate, if it wanteth her meate, I meane the worde of God? Chryſt ſaieth, Man ſhal not liue with bread alone, but with euery worde, Matth.iiii. Deut.viii. that commeth forth from the mouth of God. Salomon alſo ſayeth. Whan the preaching Pro.xxix. of gods word faileth, than periſh the people and come to nought. We ſinne dayly true euery day more and more. For the longer we liue, the more wyckednes doe we ſe reigne. It pitieth a Chriſten mans hart to beholde the face of thys worlde. What vngodlynes, ſuperſticion, Hipocriſie, diſſimulacion, ſwearyng, pryde, enuy dronkenſhip, glotony, fornication, adultery, whordome, couetouſnes, and an hole ſea of euils hath ouerflowed the world? And al this is come to paſſe throughe the ſleapy negligence of Curates, nether can ther as yet be perceued any amendemet. The Prieſtes go forth ſtyl to neglecte the office of preachyng gods worde, and the people remaine ſtil in their old blindnes, not caryng much thogh they neuer hear one word of the holy Scripture preached vnto them in all their life, ſo litell pleaſure haue the poore ſely ſoules in it, becauſe they know not what a precious treaſure the moſt holy word of God is. What than remaineth, but that one of vs muniſh, teach and exhort another? as ſ. Paule biddeth, teach and moniſh ye one another. For if one lay man wer no more merryful to another, than the Prieſtes are for the moſt part, ſurely the greateſt part of the world ſhould, I thinke, rou headlong vnto the diuel for want of knowledge. Wherfore I exhort all men of what degre and ſort ſoeuer they be charitably to moniſh one another whan they ſee any man offende, and rebuke hym by the Scriptures of God, that we maye ſhyne Philip. ii. in the mids of a frowarde and croked nacion as greate lightes in the world, purr, ſauteles, and ſuch as no man can complayn of, holding faſt the worde of lyfe. Let Rom.vi. vs ſuffer no ſin to reigne in this our mortall body, but mortifie al thyngs y ſtrine againſt the ſpirite. Let vs ſo watche and geue diligence to our ſelues, that nether Satan nor the world, nor yet the fleſh, may haue any intereſt in vs. Let vs hate Matth.v. Iacob.v. deteſt and abhorre ſin, as the moſt greuous peſtileuce and peſtyferous poyſon, y can chaunſe vnto vs. But aboue al things, as Chryſt and James monyſheth vs, let vs not ſweare at al, nether by heauen nor by earth, nor yet by any thinge that is contayned in the. If any of vs at any tyme ſhall chaunſe to heare another ſwear and pollute the name of our Lord God by vain, idle and vnlawfull othes, lette vs charitably moniſhe the offender, exhorte hym to ceaſe from his ſwearyng, & moue hym vnto the prayſe of God and of hys moſt holy and bleſſed name. For ſurely if

there

there were no mo sinnes committed in Englande, but onely the blasphemyng of God and of his creatures by vayn swearyng, it wer inough to bring final destruction vnto this Realme from the which I beseth God long to preserue it, and geueth inhabitauntes therof grace to correct and amende their synful maners. And to the intent that men may know how great offence it is before God vainlye to sweare. I haue made this Inuective against swearing which herefoloweth, wher in as in a cleare mirrour they shal vnfaynedly perceiue and see, what great damnation hangeth ouer the heades of al swearers, and that it is not possible for them to escape the most greuous vengeaunce of God, except with al hast they repente, for sake, their detestable maner of swearing and earnestlye fall vnto the hartye prayses of God. This mine Inuective I dedicate to your good Maistership, to whō I confesse my selfe more endetted and bounde, than my poore beggary shall euer may be able to recompence your most kynd and free gentilnes, desiringe you for your accustomed humanite to accept this my litle gift with the minde wherwith I haue offered it to you and to take it as a testimonye of my faythful and seruisea ble hart towarde you. I was the gladder to dedicate thys my litell treatyse to you, because I haue in times past perceaued, and stil daily do, how greatly ye desyre that al men should liue according to their profession at Baptisme, ỹ through their good workes they may garnish the doctryne of our Lord and Sauiour Iesus Christ. Nether is it vnknowne vnto me what a feruent and godly affection you beare towarde the holy Scripture, and how desyrous ye ar that the word of christ should dwel in Christen men ritchely with all wisdom as S. Paule sayeth. These be the singulare and greate gyftes of God, which he hath wrought in you by his holy spirite, and are manifest signes and tokens that ye are the childe of saluacion, enheritoure of eternall glorye, and one of Christes flocke seeying ye are so earnestly bent both to heare and practise the word of God in your daily maners. For Christ saith. He that is of God, heareth the wordes of God. Againe, My shepe heareth my voyce. God mought vouchsafe to encrease these his gyftes in you daylye more and more vnto the glory of his most blessed name and the saluacion of your soule, in whom I desire to your right worshipfull Maistership and to the good Gentle woman your wyfe all good, luckye and prosperous thynges.

Amen.

Collos. iii.

Ioan. viii.
Iohn. x.

¶ The Inuectiue against swearyng.

Ier.ix.

Whense shal I take my beginning, while I lament the corrupt maners of this most wretched world more aptely and fytter for the purpose, than of the Prophet Jeremy, and with weping teares and sorowful hart cry out with him, saying. Oh who shal geue my head water ynough, and a well of teares for mine eies, that I may wepe night and day for the slaughter of my people? The Prophet doth not here bewayle them, that haue their bodies slain with swearde, or with any other kind of violence, but he lamenteth thee to much wretched and damnable state of such as ar slain in their soules with the multitude of synnes (for what soeuer ỹ swearde is vnto the body, euen the very same is synne vnto the soule (as it manifestly appeareth by his wordes that folowe. For he calleth them adulterers, and a company of wycked transgressoures. They bende their tonges lyke bowes, sayeth he, to shote oute lyes. As for the trueth, they may nothyng away wythal in the world. For they go from one wickednes vnto another, and holde nothing of God. They ar so false and crafty, that euery one had nede to kepe hymselfe from another. No mã may safely trust hys own brother, for one brother vndermineth another, & one neighboure begyleth another, yea one dissembleth with another, & they deale wyth no trueth. They haue practysed their tonges to speake lyes, and haue taken great paynes to do mischiefe. They haue set their stole in the midst of deceate, and for very dissemblyng falshode they wil not know the Lord. Their tonges are like sharpe arowes to speake deceate. With their mouth they speake peasably to their neighboure, but priuely they laye wayte for hym.

These wordes of the Prophete declare euidently, that he bewaileth them that are slayn in their soules, by the reason of the manifolde wyckednes, wherwyth they are wounded inwardely and slayne, that is to say, cast away from the fauour of God, and condemned vnto perpetual death, except they repent, beleue and amende. So lykewyse I at this tyme vsyng the wordes of the Prophete do not lamente suche as haue tasted the death of the body and are gone, but them that are yet alyue in this world as concerning their bodyes, but dead through syn as touchyng their soules. These I lament, these I bewayle, these I sorowe & sygh for both day and nyght. These make me to lay asyde al mirth and ioye, and to walke as one desolate and comfortlesse. These cause me to wysh that I beyng one and a prsyuate parson mighte bee banyshed, yea cursed from Chryst, so that so great a multitude myghte be saued. My

faith

ſayth is that I am wrytten in the boke of lyfe, and nombred among the veſſels of mercy, not withſtandyng woulde God I myghte be wyped out, ſo that theſe ỳ are ſlayne in the ſoule through ſynne, myght be ſaued. What one man hauyng but a kernel of Chriſten ſalte in hys breſt wyſheth not ſo? Who deſyreth not rather beyng one perſone to be dãned, than ſo great a nomber ſhould peryſhe? What nede I rehearſe here ỳ tender affeccion of Moſes, Chriſt and Paule, which they bare toward ỳ ſaluaciõ of other, whom al we ought to follow? Moſes whã ỳ Iſraelites had offẽded God for worſhyppyng of ỳ golden calf, prayed for them on this manner: Forgyue them, ob Lorde, this faulte, or elles wype me oute of the boke, wherin ỳ haſt wrytten me. Chriſt by ỳ Prophet ſayth, Iudge I praye you betwyxte me and my vyneyard. What more could haue bene done for it, ỳ I haue not done? S. Paule wyſhed hymſelfe to be banyſhed from Chriſt for hys brethen and kynneſfolke as pertaynyng to the fleſh, which are the Iſraelites. Certes he is no true Chriſten man, ỳ proudeth for his owne ſalnacion, and careth not for the health of other. God ſayth Chryſoſtome, wyll not that a Chriſtẽ man ſhould be contented wyth hymſelfe alone, but that he alſo edifye other, not by teachyng only, but by lyuing and conuerſacion alſo. Charite, ſayth ſ. Paule, ſeaketh not her owne. Agayn, let no man ſeake hys owne, but the profyt of other. This made al the holy fathers in tymes paſt to be ſo deſyrous of the health of other ỳ they wyſhed euen wyth ỳ loſſe of theyr own health, ỳ ſaluacion of theyr Chriſten brothers, who beyng of theyr mynd, and godly enſpired wiſheth not the ſame at thys hour. For euen as the Prophet Hieremye dyd lament ỳ wyckednes of ỳ people which lyued at that time, euen ſo I am ſure, do ſo many as ar godly mynded, bewayle the vngodlines ỳ reygne among vs at thys day. For conſyder what ſynne & how manifold reygned at that tyme, euen ỳ very ſame vo a great heape more reygneth yea & triumpheth in theſe our dayes, ſo greatly hath wyckednes preuayled and got them the vppermoſt hand. If I ſhulde diſcend and go downe into ỳ great Ocean and mayne ſee, which ouerfloweth the whole worlde wyth thaboundaus of all euelles, ſo ſhould I neuer be able to ſayle and paſſe through. I wyll therfore at this tyme take vpõ me onely to ſearche the ſeuerall ſea of one ſinne only, althogh it may ſeme to be both great, large, brode, depe, bottomeles, & not able to be ſayled through of any man, and ſhewe how many daungers and greuous perrelles abyde them, ỳ preſume to paſſe in that cruell & fearfe ſee. And this ſynne is the moſt wycked & deteſtable vice of ſwearyng, which now reygneth ſo greatly in euery place, that I feare al admonicions, exhortacions, warnynges and councels are fruſtrate and vayne, ſo euell is a noughtye & peruerſe cuſtome, ſo rare a thinge is it to heale that pocke, which is rooted by the bõne. Notwythſtãdyng al though ſome peraduẽture ſhal laugh at this my laboure as a ſonge ſunge to them that ar deafe eared, yet for aſmuche as my truſt is, ỳ al which be entangled with this vice, are not

Rom. ix.

Exo. xxxii.
Phili. ii.
Rom. ix.

Eſaye. v.

Rom. ix.

Hom. vii. in Geneſi.

i. Cor. xiii.
Phil. ii.

Hie. ix.

Vice greater ly encreaſed.

of a deſperate mind, nor ſo ouerwhelmed wyth the waues of thys vnmerciful ſea, but ẏ they may be called agayn, & brought vnto amendment, euē for theyr ſake, & to wyn theyr ſoules vnto glory, wyll I ſpeke ſomewhat in this matter, & declare how greatly the abhōmable ſinne of ſwearyng is to be deteſted, and abhorred of euery true Chriſtē harte. Therfore I ſhall moſt intierlye deſyre all faithfull and Chriſten people that ſhall read thys my worke to marke diligently what ſo euer they ſhal here fynde, and to repoſe it in ẏ bottome of theyr hartes as a graue and weygthy matter pertaynyng vnto the healthy of theyr ſoules. If any man wyll not amend after thys our admonicion, hys damnacion fall vpon hys owne head. For I am free from hys bloud, and haue done my dutye in thys behalfe. After that God had brought his people the Iſraelites of Egypte, myndyng to inſtitute & appoynte a newe publique weale, that ſhulde be gouerned after hys deuyſe and appoinctment he ordeined certayne ceremonyes and ordinaunces, wherby they ſhoulde obſerue and by the obſeruaunce therof ſhewe and outwardly declare theyr obediente harte towarde hym. Among all other for the ryght inſtitucion of theyr lyfe, he gaue them by hys ſeruaunt Moſes ten commaundementes, wherby by no meanes they myght tranſgreſſe, except they woulde fall into hys great diſpleaſure, wrath & indignacion. To the kepers of thoſe commaundementes he promiſed all good, fortunate and proſperous thynges, but to the tranſgreſſours and ſuche as breke them, he threatened all troublous, greuous & paineful thinges, as we may ſe in the bokes of Moſes and of the other Prophets. Amōg all other he gaue a commaundement, wherby is thys. Thou ſhalt not take the name of thy Lorde God in vayne. For the Lorde wyll not holde hym gylteles that taketh hys name in vayne. As thoughe he ſhoulde ſaye, Beholde I am the Lorde thy God, wherby haue done the many great and ſinguler pleaſures. I haue made the lyke vnto myne owne ſimilitude, lykenes and image. I haue preſerued the from eternall damnacion, vnto the wherby thou haddeſt made thy ſelfe bounde through the offence of thy fyrſte father Adam, wherby he committed in Paradiſe. I haue fed the in thy mothers wombe. I haue noryſhed the hytherto. I haue ſent thee thy helth, & ſaued the from al daungers. And now at ẏ laſt alſo euē of myne owne mere mercy & free goodnes. I haue delyuered the out of Egypt ẏ land of ſeruitude & extreme bondage, euē out of the handes of that thy moſt cruell & vnmercifull enemy Pharao. I fede the with meate from heauen. I gyue the drinke out of the harde & ſtony rocke, & now I haſt with al mayne to lead the into the land of ẏ Cananites, euen ſuche a land as floweth wyth mylke and hony, & abideth wyth all good thinges, where (thyne enemies caſte out before thy face) thou ſhalt lyue & reygne lyke a moſt wealthy Prynce & rulare of the earth. Loke therfore that thou kepe my commaundementes & ordinaunces. Heare my voyce. Flye the voyces of ſtraungers. Loke thou haue none other Gods beſydes me. Take me for thine one & alone god.

Haye not but that ye are warned

Deut. xxviii.

Gen. iii.
Rom. v.

Exo. xiiii.

Exo. xvi. xvii.

Exo. xx.
Deut. v.

Feare,

feare, honour & worſhyp me alone. Loue me wyth al thy harte, minde ſtrength, power, ſoule &c. Hange on me. Seake for al good thynges at my hand, Beleue me to be ỳ God alone, which am omniſufficient, plenteous to gyue and nedy of nothyng. Make the no grauen ymage vnto ỳ lykenes of any thyng in heuē, earth or elles where. Do no reuerence nor honoure vnto them. But aboue al thynges loke thou take not the name of me thy lord God in vayn. For if ỳ ſo do verely ỳ ſhalt not eſcape vnpunyſhed. I wyll be reuenged of thy wyckednes. For by no meanes wyl I ſuffer my name to be polluted & defiled wyth thyne abominable & vnlawful othes. And that thou mayſt take my name into thy mouth with honour & reuerence it whan it is named, remēber ỳ I am a lord, terrible in aſpecte, greate in power, righteous in iudgement, redy to take vengeaunce on ỳ wicked, & ſuch one as am acōſuming fyre, and by no meās cā ſuffer iniquite. And as for ỳ workers therof I hate, deteſt, & vtterly abhorre. Agayn ỳ art a miſerable, wretched & vyle synner, begotten, cōceaued & borne in ſynne, ful of al fylthyneſſe, wycked in al thy thoughtes, wordes and dedes, deſeruyng at euery hour by thyne abhominable lyuyng to be caſte into hell fyre, wer not I called awaye from takynge vengeaunce by my greate mercy, and long ſuffryng what art thou than O man, whych beyng ſo vile, wretched, ſynfull & ſtynkyng dareſte preſume to take my name, whych am kyng aboue all kynges, & Lord aboue all Lordes, into thy polluted mouth, ſeyng it is a name, ỳ excelleth all other, ſeyng alſo that vnto it euery knee that is in heauen earthe, or hell bowe and gyue reuerence vnto it, agayn ſeyng that the dignite, greatnes, and vertue therof can by no meanes be comprehended? Vſe not therfore my name vnreuerently, but magnify, laud praiſe, honoure and worſkyp it both day and nyghte. Flye vnto it as vnto a ſtrong Bulwarke, and holy anchore in all thyne aduerſite. Seake for remedy, ayde, and ſuccoure of al thy diſeaſes at the goodnes of that. If thou doſte otherwyſe, know that I am the lyuyng God, into whoſe hāndes it is a dreadfull thyng to faull. For I wyl viſite the with moſt greuous afflictiōs. I wyll ponyſh the with many intollerable diſeaſes vpon thy bodye in thys world. I wyll ſmyte the, thy wyfe, thy chyldren, thy cattell. All that euer thou haſt, wyll I bryng to nought. Of al men lyuyng wil I make the moſt vile & wretched. What ſo euer thou goeſt about, ſhal not proſper, but come to an euel end. So that in this world my vengeaunce, that is to ſaye, corporall plages ſhall faull vpon the, & after this preſent lyfe, ſhalt thou wtoute fayle be caſte into vtter darkene, where wepyng and gnaſhyng of tethe ſhal be, where the fyre ſhall neuer be quenched, where thy tormentes ſhal neuer haue ende, where ỳ worme that gnaweth thy conſcience, ſhall neuer dye.

A compariſō betwene god and man. *Iob. xxxvii. Exo. xvi. Deut. iiii. Heb. xiii. Pſal. vi. Math. vii. Pſal. l. Gen. vi. viii.*

Phil. iis

Heb. x. Math. xiii. Eſay. lxvi.

Whoſe eyes ſend not forth large fountaynes of teares to heare theſe thynges? Yer whoſe harte faynteth not for diſtylling of bloudy teares, to heare ſo great & ſo greuous threates, yea and that frō the mouth of God, which is ỳ ſelfe trueth, which can not lye, which is faythful in all

Ioan. xiiii. Titus. i. Pſal. cxliiii.

his wordes? what mã is ſo infected with the abominable ſinne of ſwe-
tyng, that doth not now tremble, ſhake, and quake for feare, to heare
what greuous & intollerable paynes abyde hym? who hath an harte
ſo indurated and hardened through the deteſtable & vicious cuſtome
of ſwearyng, whych is not now redy ſo ceaſe from hēſforth ſo wickedly
to abuſe the moſt holy and bleſſed name of God, and to honour, reue-
rence and worſhyppe it euer after? Thou ſhalt not take the name of
" thy Lorde God in vayne. For the Lorde wyll uot holde hym gylteleſſe
" that taketh hys name in vayne. God hath gyuen ten commaunde-
mentes, yet haue none of them all comminations and threates ſub-
ioyned expreſſly vnto them, but two only, whych are the ſeconde and
the thyrde, one for Idolatrye, the other for the vniuſte vſurpacion and
vnlawfull vſyng of the name of God, whereby he manifeſtly declareth
how great the ſynne of Idolatrye and of ſwearyng is in hys ſyght a-
boue al other vices. who is nowe ſo at defyaunce wyth the chriſten
religion, and ſo lytle eſteemeth the glory of the moſt excellent name of
God, that he wyll not ceaſe from hys wyckednes of ſwearyng & learne
from henſforth to glorify the moſt bleſſed name of God, if not for loue,
yet for feare of the moſt greuous and intollerable plages that ſhall vn-
" doutedly faull vpon hym? Thou ſhalt not take the name of thy Lorde
god in vayne. God ſpeaketh theſe wordes wyth a meruelous great
and vehement emphaſis, becauſe he wouldе haue vs imprynt this hys
precepte in our memory. And becauſe we ſhouldе harken the more vn-
" to it, he addeth a threte and ſayth. For the Lorde wyll not holde hym
" gyltleſſe that taketh hys name in vayne. Thys is greuous threat, and
ſhaketh all the partes of a Chriſten mannes body, that is led wyth any
fere at all toward god. Nowe let vs lerne what it is to take the name
of our Lord God in vayne, ỹ we faul not into that ſynne, & receyue an
warde worthy our wyckednes. To take the name of God in vayne, is
to caull God a wytnes in vniuſte and trifelynge matters, vaynely to
ſweare by his moſt bleſſed name, to take it in our mouthes wythout
a neceſſary & vrgent cauſe, & to obſcure the glory of it through wycked
& vngodly othes. All they that thus do, ſhall not eſcape vnpunyſhed. O
Lorde God how many are there at thys tyme that tranſgreſſe this ho-
ly precepte? How many caull God a wytnes in vniuſt & trifelyng mat-
ters? How many pollute & defyle (ỹ in them is) the glory of Gods moſt
bleſſed name? How many ſweare cōtinually not only by God, & al ỹ euer
he made, again not onely by hys derely beloued ſon our Lord & ſauiour
Jeſus chriſt, but alſo, wᵗ honour & reuerence I ſpeake it, by all ỹ holy mē
bers of his moſt glorious body? How common an othe now a dayes is
Gods fleſh, Gods bloud, Gods hart, Gods bodie, Gods woūdes, Gods
nayles, Gods ſydes gods guttes, & all ỹ euer may be rehearſed of God?
O wickednes, O abhōinaciō. what parte of Chriſtes moſt bleſſed bo-
dy do theſe wicked & abhōinable ſwearers leaue vnrēt & vntorne? They
are much worſſe thā ỹ Jewes, which cried, Tolle, tolle, crucifige eum.

Idolatry & ſwering ar the moſt greuous ſynnes.

What it is to take the name of god in vayne.

Iwaye

Iwaye, awaye, to the gallowes with him, crucifye hym, torment him, leaue not one part whole of hym. For they only cryed vpon Pylate to haue hym crucifyed, but these swearers them selues crucify hym, rent, and teare hym. The Iewes crucifyed hym but once, and than theyr fury ceased, but these wicked caytiffes crucify him dayly with theyr vnlaweful othes, neyther doth theyr malyce & cruelnes cease at any time S. Iusten sayth: They syn no lesse, whych blaspheme Christ reygning in heauen, than they, which crucifyed hym walking on the earthe. Yea there wãt not, which haue so great pleasure in swearyng, ỹ they thinke them selues no mẽ, excepte they face crake, and bragge out theyr matters wyth large and shameles othes. They iudge it a poynte of elegancye ciuilite and good nourtoure to enterlase theyr talke wyth abundans of othes. They recount him an asse a dastarde, & an hobbe of ỹ cõtrey, that can not sweare valeauntly, so greatly hath vice preuayled, so greatly hath wickednes roted herselfe in the hartes of men, so lytle authoritie beareth vertue & godlinesse now a dayes in the world. The mẽ of occupacion feareth no thyng at all to sweare by God & to call him a witnes in a vayne and trifling matter, whan he byeth or selleth any thyng, so that he may gette but a peny by thys means. O Lorde what doth it profyt a mã to wynne al ỹ whole world, & to lose his soule? How customably is this heard dayely among them that be byers & sellers. By Gods soule man take it vnto the, & say not, but ỹ thou haste a frendly peny worth. For by the blyssed body of God, ỹ hast it as good chepe as euer I bought it? And yet are all togyther starke lyes. But lette it be graũted, ỹ theyr oth wer true, is it therfore conuenient, ỹ in worldly matters and for euery lyghte trifle, we should thus abuse the name of god, whom we ought neuer to haue in our mouthes without great reuerence, & for vrgent & weyghty causes? There ought to be so great sincerite, faythfulnes, trueth & singlenes amonge Christen men, that yea yea, naye, naye, should be sufficient. But alas there is so moch crafte, deceate, suttelty, falshode, and doublenes reygnyng in the world at thys tyme, that none dare trust another, no thoughe they promyse neuer so faye, excepte they sweare, no nor than nether, excepte they haue them bound in blacke & whyght, as they saye. O Lorde vnto what poynt are we come, whan all trueth & credence is so farre banyshed from ỹ bounddes of Christianite, ỹ there is more fayth & trust gyuen to an obligaciõ or suche other trifle, than to ỹ word and promyse of a Christen man? It is euen as ỹ Prophet sayth, there is no trueth vpon ỹ earth, but swearyng, cursyng, & liẽg. Euery mã is a liar. Euery mã ỹ liueth is nothing but vanite, nether is ther any trust in hym. Do ye thynke, sayth Christ, that ỹ sonne of man shall fynde any fayth on the earthe, whan he shall come? Verely I thynke but a lytle, which is an euident tokẽ that ỹ day of the great & terrible iudgement is not farre of.

Ioan.xix.

In math.

Ỹe of occupacion.

O extreme abhominacion.

what truthe and fayth ought to reygne amõg christen men,

Exulat fides.

Ỹe feareth not to blaspheme the name of god wyl not let to deceaue his neyghbour.

Oze.iiii.
Psal.cx.
Rom.iii.
Luke.xviii.

Moreouer how is God tent and torne by blasphemous othes not only among men in bargaynyng, byeng and sellyng, choppyng & chaun-

Dysers and Carders.

gyng. &c. but alſo in playeng and ydle matters? Howe wyll the dyſer ſweare rather than he wyll loſe one caſte? Howe wyll the carder teare God on peces, rather than he wyll loſe the profyt of one carde? Howe wyll they that ſtande by and beholde, forſweare them ſelues for the loue that they beare to one of the parties? Agayn howe depely do men of lawe ſweare vnto theyr Clientes, that they haue laboured theyr matters earneſtly to the Judges, whan many tymes they haue not ſpoken one worde, but ſtyll prolonge the matter that their auauntage may be the greater? Howe doth the preſt ſweare, that if it had not ben for the loue of ſuche and ſuche an honeſt man, and for the good reporte that he hath harde before of the Pariſh, he would neuer haue be perſon of it? And yet it is not vnknowen, that the moſt part of them loue theyr pariſhners ſo derely, that after they be once ſure of theyr benefyce they care not although they neuer ſe none of them after, ſo that they may haue the auauntage of the benefice, excepte peraduenture of theyr deuocion it be at harueſt, whan the tyth barnes are ful, or elles at Eaſter to ſearche howe good the Eaſter boke wil be that yeare. This once done, hence go they agayn, & leaue a lyr John Lack latin in theyr ſtead whych teacheth not muche more, than the hyll moueth. The wolfe may come, and eaſely rent, teare & deuour the poore ſhepe. For the ſheparde hath gotte the mylke & wolle, and he is gone. He hath licked the fatte fro his pariſhners berdes, & hath take his iourney, take thought for the flock who lyſteth. O Paſtor & Idolum derelinquens gregem. O ſhepeparde & Idolle, that thus forſaketh his flocke. But alas what conſciences haue theſe menne, which take ſo much & do ſo lytle? If they wyl reape carnall thynges, ſo muſt they ſow ſpiritual thynges, ſayth ſcripture. The labouryng plow man & not the ydle lubber muſt receaue of ỹ frutes, ſaith ſ. Paule. They that rule wel ar worthy double honour theſely they that labour in worde & doctrine. For the Lord hath ordined that they, which preach the Goſpell, ſhuld lyue of ỹ Goſpell. Wo be to me, ſayth S. Paule, if I preach not ỹ Goſpel. Shal theſe good men thā, & God wil, eſcape free, ſeyng they do nought, & yet receaue ſo great frutes, cōmodities and rewardes? what do we, O ye ſheppardes, ſayth ſ. Gregory? How may we be bolde to receaue wages, & yet be no worke men? We take the profytes of holy chyrch for our dayly ſtipende, & yet do we labour nothyng at all in prechyng for the euerlaſtyng Chyrche. Let vs conſyder and weigh, what greate damnacion it is to take hyre the reward of laboure, and to do nothyng for it. Beholde we lyue of ỹ oblacio of ỹ faithful, but what do we laboure for ỹ ſoules of the faithful? we take for our ſtipēd what ſo euer the faythful haue offered to redeme theyr ſynnes, and yet do we not once ſhewe any diligēce agaynſt thoſe ſinnes ether by the ſtudye of prayer or preachyng. Let beneficed men, which gyue ſo lytle attendaūce vpō Chriſtes flocke, marke wel the forſayde wordes of the holy Doctor, & cōſyder with them ſelues whither they may iuſtly receaue ſo much and do ſo lytle for it, or not. Agayn ỹ ſame

Open of lawe

Prieſtes and beneficed mē

Ioan. x.

Zacha. xi.

1. Cor. xix.
ii. Tim. ii.
1. Tim. v.
1. Cor. ix.

Hom. vii. Super illud. Dignus eſt operarius. &c.

Diſt. xviii. cap. oportet.

same Doctor saith, the Priestes, to whom the Lordes people ar cōmitted, must watch with great diligēce vpon the Lordes shepe, ẏ they bee not rent and torne with the bitinges of the wolfe, ẏ is to saye, with the motions of the diuel. God geue them grace once to be Prestes & shepeherdes, not only in name and apparell, but also in worke and trueth.

Among seruing men also aboue all other, what wicked and detestable othes are there heard? If ther be any of that sort, which feare God and loue his word, and therfore abstayne frō vain othes, how doth his cōpany lout hym? Loke what an asse is among a sort of apes, euen ẏ very same is he among his felowes. They think him not worthy to wear a sweard and buckeler, that cannot face out the matter wyth plenty of othes. He that can sweare best, and soonest geue a blowe, he is counted an hardy felow, and fit to do a Gentil man seruise, whan to say ẏ truth of al men he is most wretch and coward, and most of all vnapte to doe such a Gentil man seruise as loueth God and his holy lawes. Yea such pestilent swearers and fylthy blasphemers of God and his creatures ought al honest and vertuous Gentle mē to put out of their houses, lest they bryng the vengeaunce of God vpon their whole family, wife, childzen, seruauntes. &c. If they knowe that any man haue bene in ẏ place, where the plage reygneth, & would come into their houses, they speare the gates agaynst him, they shut hym out, by no meanes will thei suffer him to enter. And why? Verely beecause they will not haue the plague brought in among them, lest they should be infected and so dye. Alas for pure pite, to dye we are al borne, and dye we must at one tyme or other whether it be by the plage or otherwise, and therfore it may seme that the death of the body ought not so greatly to be feared, why thā rather do they not put oute of their houses these pestiferous caytiffes, whiche through their abhominable swearyng infect all their family, not onely their bodyes, but their soules also, and prouoke God to poure oute hys most fearse and greuous plages vpon them? Is not thys the sayinge of the wyse man, the man that vseth muche swearyng shalbe fylled wyth iniquite, and the plage, that is to say, the vengeaunce of God shall not go away from his house? Awake therfore, O ye gentil men, awake, and ye men of nobilite awake, suffer no swearers in your houses, esche wthē more then a venemous serpent, fede a dragon soner in youre house, thā any such one as hath pleasure in swearyng For as touching the one, it onely hurteth the body, the other destroyeth the bodyes and soules of so many as be vnder you, and dayly prouoke the vengeaunce of God agaynst you and al that euer ye haue in towne, felde or els where. He ẏ toucheth pitche, saieth Jesus Syrache, shalbe defiled of it. And he that kepeth company wyth them that are proude, shal learne pryde. Lykewise they that accompany such as be swearers & blasphemers of gods moste holy name, muste nedes proue lyke vnto them, and therfore run into lyke damnation. Away therfore wyth suche out of youre houses, except they wyll amende. Maintaine none that shal bryng the plage

Seruing mē

Eccle. xxiii.

An admonition for gentile men.

Eccle. xiii.

of God vpon your houſe. Suffer not the tender bꝛeſtes of your childꝛ
to be poiſoned in their yonge age with the peſtilent and damnable cō-
municacion of theſe abhominable ſwearers. But aboue all thynges
loke that ye your ſelues haue the name of god in ſo great reuerence and
honoꝛ, that by no meanes ye abuſe it at any tyme by your vayn othes
vnto the euill example of your familie. Agayn, whan the common foꝛ
Pariſhners. of people in a pariſhe are gathered together at any tyme to make me-
rye, as the cuſtome in many places is to do, chefely on the Sondayes,
and other holy dayes at after none, whan they ought rather to be occu
pyed in feruent pꝛayers, oꝛ els in the readyng oꝛ hearynge of the holye
Scriptures, what ſhamefull and wycked othes do they ſweare? whā
they are once ſet vpon the ale benche, and wel whitled in their bꝛaines
thꝛough the many cuppes that haue been fylled in, how fall they then
to ſwearyng? What part of Chꝛyſtes moſt bleſſed body is left vntoꝛne?
He is taken foꝛ ioylieſt felow, that can beſt ſweare. I let paſſe their o-
ther filthy talke, dꝛonkenſhip, and exceſſe. O wyckednes. Ar theſe Chꝛi-
ſten men? Not much befoꝛe, they were in the Temple, and ful ſolemne-
ly went vp and down patteryng with a payꝛe of beades in their hāds,
and whan the Pꝛyeſt red the goſpell, although they vnderſtoode not
one woꝛd, yet of cuſtome they ſtode vp lyke men, and whan the Pꝛyeſt
named Jeſus in the goſpell, and they ſaw him foꝛ the reuerence of it,
make curteſy, they alſo full manerly bowed theyꝛ knees, as deuout per
ſons, pꝛetendyng by that meanes that they haue the name of Jeſus a-
mong thē in great honoꝛ, yet ſtreight wayes go they vnto the alehouſe
and by their wicked othes, do they ther the greateſt diſhonoure to the
name of Jeſus that can be done in the woꝛld. Theſe people may wel be
reſembled to thoſe Jewes, which in deſpite ſtrypped Chꝛiſt, and put on
hym a purple robe, and platted a crowne of thoꝛnes and put it vpō hys
head, and a rede in his right hand, and bowed their knees befoꝛe hym
and mocked hym, ſaying: Aue rex Iudeorum, hayle king of the Jewes.
Childꝛen. God amende theſe croked cuſtomes. Furthermoꝛe this damnable vſe
of ſwearyng hath ſo greatly pꝛeuailed among thē that pꝛofeſſe Chꝛyſt
that it is alſo crept into the bꝛeſtes of yonge childꝛen. It is not a rare
thing, now a dayes to heare boyes and mothers teare the moſte bleſſed
body of Chꝛiſt wō their blaſphemous othes, euen from the top to the too
What meruel is it than, though they be abhominable ſwearers, whan
they come to age? But whenſe lerne they this? Verely of their pareētes
and ſuch as bꝛyng them vp. Curſed be thoſe parentes whiche ſo behaue
themſelues ether in woꝛd oꝛ dede, that they geue any occaſion of euil at
all vnto their childꝛen. Great is their damnacion. The bloude of theyꝛ
childꝛen ſhalbe required at their handes. Better wer it foꝛ ſuch fathers
and mothers, if they had a milſtone tyed about their neckes and ſo to be
caſt into the ſea, than blaſphemouſly to abuſe the name of god vnto the
euil exāple of their childꝛē. Is it any maruell therfoꝛe though we be ſo
greatly plaged, ſeing the name of God is ſo much blaſphemed amongꝛ
vs now

vs now a dayes of euery degre and age? How can we be bold to say, ỹ we beleue in God, whan we liue nothing accordyng vnto hys worde? with what forhead may we be bold to call vpon the name of God in our aduersite, seing we without al honor and reuerẽce do so shamefully abuse it with vngodly othes? How may we hope that Christes body was offred vp to God the father a swete smellyng Sacrifice for oure synnes, whan we so vnreuerently sweare by it? How maye we boldly say, that al our iniquities be washed away by Chrystes bloud, whan it shameth not vs wyckedly to sweare by it, and to obscure the vertue of it by our vnlawful othes, so much as lyeth in our power? wyth what countenaunce shal we be bold at the dreadful day of iudgemente to behold and loke vpon ỹ most glorious face of ỹ euerlastyng & ryghteous Judge Chryst whose honor we haue so oft defaced wt our vayne & ydle swearyng? Undoubtedly these swearers & blasphemers of the name of God ar in a far worse case, than they appeare before the worlde. The world by ỹ reasõ of the long custome and cõtinuaunce therof, thinke it no syn ydelly to sweare, nether doth it iudge thẽ ỹ are swearers to bein any worse case, thã ỹ other sort be, but the word of God iudgeth otherwise of them. Gods word declareth them to be the moste greuous enemies of God, of his most blessed name, of Jesus Chryst his sonne, and of his most bytter passion. Gods word vttereth thẽ to be the chyldren of wrath, fyre brandes of hel, captiues of Satã, and ryght heyres of eternal damnacion. Gods word sheweth manifestly, that thei haue no part of the celestial heritage, but are already iudged to hel fyre, if they do not in this lyfe repẽt, bewayle their wretchednes, confesse their abhominacion, desyre mercy, and beleue faythfully to haue forgeuenes. For heaue and earth shal passe away, but the word of the Lord abydeth for euer. Therfore this comminacion and threat, which accompanieth the commaundement, must nedes be true, and come to passe. The Lord wil not holde him gilteles that taketh his name in vayne. Let not these swearers therfore glory in their wickednes, and thinke that they shal escape vnpunished, because God taketh not vengeaunce on thẽ streight waies but rather let them thinke that their dãnacion shalbe so much the more greuous seing they escape so long wout punishment. The rytch glotton of whom we read in the gospel of Luke, lyued in this world according to his fleshly appetyte, and wanted nothyng that myght satisfye ỹ beastlike desyre of the flesh, yet the ende of hym was euerlastyng damnacion. So shal it chaunce to all them ỹ be wycked transgressours of thys holy precepte of God. The Lord wyll not holde him gylteles saieth the Scripture, that taketh his name in vayne. Thys threate of God is not to be laughed at. For if there be a God, and I am certaynly perswaded there is, I am sure that these abhominable Swearers shal not escape vnpunished, let them esteme their synne as lyghte and as litle as they list, yea I am sure, the vengeaunce of God hangeth ouer their heades, where soeuer they be. And although GOD taketh not vengeaunce on them

Ephe. v.

Heb. ix.

i. Ioan. i.

The world and gods word iudgeth diuersly of swearers.

Math. v.
Esa. xl.

Luke. xvi.

on thē ſtreight waies, yet am I ſure that they ſhal not eſcape, if in this
Pſal. cxliiii. worlde, yet not in the worlde to come, ſo righteouſſe a Iudge is God, ſo
faithfull is he in all his wordes. How can it otherwiſe be? we ſe by dai-
Gene. iii. ly experience that if any man blaſpheme an earthly Prince, or ſpeake
euil of his name, he dieth that death ſtreyght waies without mercy. If
ſuch honor and reuerence be geuen vnto a worldly Prynce, whiche is
earth, and vnto earth ſhal returne agayne, what is than to be thought
of them which blaſpheme the name of the moſt high and celeſtiall king
which is king of al kings, and Lord of al Lordes? The blaſphemy done
to a mortal man is puniſhed ſo ſweard, and ſhal the blaſphemy done to
God eſcape, thinke you, ſo a filip in the forhead, or ſo the knocke of a li-
tell woden betell: as it began in certayne mens houſes to be punyſhed
now of late? Na verely. It is no filip matter, except we wil admit ſuch
a filip, as ſhal fylyp them down into the botome of hell fyre God is no
popet nor no babe. It is not a fylip, that can wipe away the blaſphemy
of hys moſt bleſſed name before his hygh throne and glorious maieſty
no be to them that ſyn, and kepe not my commaundementes, ſayeth
the lord, for I wil not ſurely ſpare them. In the old law God gaue this
iiii. Eſd. xv. commaundement for the blaſphemers of his name. Who ſoeuer curſeth
hys God, ſayeth he, ſhal beare hys ſynne. And he that blaſphemeth the
Leui. xxiiii. name of the Lord, he ſhall dye for it. All the multitude ſhal ſtone him to
death. Whyther he be Citizen or ſtraunger, if he blaſphemeth the name
of the Lord, let hym dye the death. What wil the blaſphemers of God
ſay to this precept? Do they thinke that God is a ſleape, ſo that now he
careth not for the glory of his name? Na let thē be ſure, God tendereth
now his glory ſo much as euer he did, and abhorreth wickednes nowe
no leſſe than he hath done euer heretofore. He is a ielous God, and wyl
not ſuffer them to eſcape vnpuniſhed, that pollute and defyle hys moſte
In Matth. glorious name. S. Auſten ſaieth, they ſynne no leſſe, which blaſpheme
Chriſt reigneth in heauen, than they, which crucified him walkinge in
In petalogium earth. A certayne writer alſo in the Hebrue tonge called Rabbi Aben
Ezra writeth on this maner: Certes this is the cuſtome in Egipt euen
vnto this day, that if any man doth ſweare by the head of the king and
doth not fulfyl hys saying, he ſhalbe the child of death. If that he wold
offer for his raunſome a great ſumme of golde, yet ſhall he not lyue, ſay-
ing he hath deſpyſed the kyng openly. If a king doth ſo, which is fleſhe
and bloud, whoſe beginning & end is vanite, much more, ye a thouſand
more ought a mā to take hede, that he offende not god wt his tong, ỹ he
doth not ſo order his mouth, ỹ he maketh his fleſh to ſin by remēbryng
god in vain. Again he ſaith, ther ar many, which think it no great offence
Ibidem. if a mā taketh ỹ name of god in vain. But I wil ſhew thē, ỹ it it greter
and more greuous than the breaking of al the commaundements that
folow. For he that is a mānſleare or an adulterer, which ſurely ar great
offenſes, he cānot ſlea nor playe the whoremonger at all tymes, for he
is in feare. But he that hath accuſtomed hymſelfe vnto vayne othes, he

committeth

committeth in one daye immunerable othes, and he is so greatly in vse with this fault, that he perceaueth it not, whan he swereth. And if thou rebukest him and saiest, wherfore hast thou now so swozne? He streight wayes sweareth that he sware not, yea and that for thee to much vse of swearyng. For such before they bryng forth any word, they sware first, thinking that it garnisheth their communicatiō very pleasauntly so to sweare. But if there were in Israel no more faultes, but this one alone it were inough to prolonge our captiuite, and cause that we shoulde be plaged euery day more and more. These are the wordes of the Hebrue Interpretoure, wherof we may learn how great an offence it is vainly to sweare, and how it heapeth vpon vs the plages and vengeaunce of God more then the breaking of any other commaundement, excepte it be for ydolatrye, which sinne thys also matcheth. But let vs returne to the Scriptures of God. Here me, O ye children, saith the wise man. *Eccle.xxiiii.* I wil geue you a doctryne how ye shall order your mouth. Whoso kepeth it, shal not perishe through his lippes, nor be hurt through wicked workes. As for the synner, he shalbe taken in his own vanite. He that is proude and cursed, shall fall therin. Let not thy mouth be accustomed with swearyng. For in it there are many faules Let not the namynge of God be continually in thy mouth. For lyke as a seruaunt, whiche is oft punished, cannot be without some sore, euen so whatsoeuer he be, ỹ sweareth and nameth God, shal not be clene purged from syn. A man that vseth muche swearyng, shalbe fylled with wickednes, and ỹplage shal neuer go from his house. If he begileth his brother, hys faulte shalbe vpō hym. If he knowledged not hys syn, he maketh a double offēce and if he sweareth in vayne, he shal not be founde ryghteous. For hys house shall be full of plages. The wordes of the swearer bryng death (God graunt that it be not founde in the house of Jacob) but they that feare God, erchewe al such, as ligh not weltryng in synne. Vse not thy mouth vnto vnhoneste and fylthy talkyng. For in it is the worde of syn. Here the wyse man playnely affirmeth, that they, which sweare and take the name of God in vayne, shalbe replenyshed wyth wickednesse, and the greuous plages of gods vengeaunce shall fall vpon them. So that their house shalbe visited with diuers punishmentes and plauges. O terrible saying. To much stony is hys harte, that trembleth not at the hearyng of these wordes. The Prophet Zachary also sayeth, I tur ned me, lifting vp myne eyes, and loked. And beholde a flying booke. And he sayd vnto me, what seest thou? I answered, I see a flying boke of xx. cubites long, and ten cubites brode. Than sayd he vnto me, this is the curse that goeth forth ouer the whole earth. For al theues shalbe iudged after this boke, and al swearers shalbe iudged according to the same. I wyll bryng it forth, sayeth the Lord of hostes, so that it shall come vpon the house of the these, and vpon the house of him that falsely sweareth by my name, and shall remayne in the myds of his house, and consume it wyth the tymber and stones therof. *Zac.v.*

what

What will ſwearers and blaſphemers of gods moſt holy name, laye vnto theſe wordes of the Prophete? Here may they ſee, that the terryble curſe of God is come abroade for all theues and ſwearers, ſo ꝑ it ſhall fall vpon their houſe, and conſume it with al that euer pertayne vnto it. Here maye they learne, that their iudgement is at hande, that their damnacion cannot be eſchewed, except they ſhortly repent, beleue and amend. For the boke of curſes flieth abrode. It is no lenger kept in ſecrete, and it ſhall vndoubtedly fal on the houſes of ſo many as vaynely ſweare. God can no lenger abide this abhominacion, it is ſo great, and grow vp into ſuch an height. Woo be vnto all ſwearers for their othes. For a dagger prycketh not ſo ſharpely, ſayeth Chriſoſtome, as the nature of an oth doth. A ſweard fleath not ſo cruelly, as the plague of an oth doth. For a ſwearer, although he ſemeth to liue, yet is he dead alredy, and hath receaued his deadly wound. And as he that taketh an halter before he goeth out of the Citie, and commeth vnto the place of execucion, and hath the Hangman folowing him, is dead, ſo ſone as he goeth out of the place of iudgement, ſo likewiſe is he that is a ſwearer. The oth is not ſo ſone come out of the mouth, but that the ſwearer is condemed ſtreight wayes vnto eternall damnacion.

Hom. xv.

What wyll theſe blaſphemers of gods moſte holy name ſaye to thys golden mouthed Doctor, which compareth al ſwearers to theues, and ſayeth that they are like vnto a theſe that is condemned vnto death, & wereth his halter ready to be hanged? Are not theſe ſwearers come now vnto a fayre promocion? They be lyke theues condemned to dye, ſayeth the holy Doctor Chriſoſtome. The iudge hath geuen ſentence. They be condemned. So that although they be yet free from ỹ plages of gods vengeaunce, as ỹ theſe is before he cõmeth vnto the gallowes, yet they may be as ſure not to eſcape them, as though they were nowe already in their neckes. And the longer their puniſhment is differred, the more greuous ſhal it be, whan it commeth. Many, I graunt, in this worlde are not puniſhed for their greate abhominable ſwearynge, yet haue there not wanted examples in our time, which haue aboundantly declared, howe greatly the ſyn of ſwearyng diſpleaſeth God. Their liue at thys day, which haue knowen certayne men to be greate ſweerers of whom ſome many yeares before they dyed, were greuouſly punyſhed with ſtraunge and innumerable diſeaſes, ſome by the ſtronge hande of God had their houſes, as the Prophet Zacharye ſayeth, conſumed wyth fyre, ſome loſt their ſpeache before they dyed, ſome certain dayes before they dyed, had ſuch an heate & brenning in their mouthes that by no meanes they could ſuffer to haue them ſpeared. Their tonge and al that euer was within their mouth, was ſo black as a cole. Were not al theſe manifeſt tokens of gods wrath and vengeaũce for taking his holy name in vayne? Woulde God they that were thus puniſhed, might be an example vnto vs for to leaue the wycked and vngodly cuſtome of ſwearyng. If we wyl not ceaſe, but ſtil prouoke God vnto an-

ger,

☞ Swearers are lyke theues cõdemned to be hanged.

Examples of ſwearing punyſhed in our tyme.

Felix quem faciunt aliena pericula cautũ.

ger; surely we shall proue & seale those same plages, and much more greuous. And wolde god our paynes myghte cease in thys world, that we myght be free from euerlastyng damnacion. We al professe Christ, & cal our selues Christiās, why do we not thā those thinges, ỳ Christ cō- *Iob. viii.*
maundeth vs? Christ saith, he that is of God, heareth ỳ wordes of god. *Iohn. x.*
Agayn, my shepe heare my voyce. Also in another place, euery one ỳ is *Ioan. xviii.*
of ỳ trueth, hereth my voyce. If we therfore be of God, why do we not heare the wordes of God? If we be ỳ shepe of Christ, why do we not heare our shepherdes voyce? If we pertayne vnto Christ, which is the *Ioan. xv.*
selfe trueth, why do we not heare hys voice? Christ sayth, ye haue hard, *Math. v.*
ỳ it was sayd to them of ỳ old time, ỳ shalt not forswear thy selfe, but perfourme vnto the Lorde, that ỳ haste sworne. But I saye vnto you, swer not at al, neyther by heauen, for it is ỳ throne of God, neyther by earth for it is ỳ footestole of hys feete, nor by Hierusalem, for it is ỳ citie of the great king, nether shalt thou swear by thy head, because thou art not able to make one heare whyght or blacke. But let your communi- caciō be yea, yea naye, nay. For what so euer is more than that, cometh of euell. Here vnto agreeth S. James sayēg, before al thynges, o my bre- *Iacob. v.*
thren, loke ye sweare not nether by heuē, nor by earth, nor by any other ooth. Let your cōmunicaciō be yea, yea, naye, naye, ỳ ye fal not into dis- simulacion. Here ar we forbyddē to sweare by any thynge ỳ euer God made. If it be not lawful for vs to sweare by any thing that euer God made, thā is it not lawful for vs to swear by him ỳ made al thinges. If it be synne to sweare by ỳ creatures thā must it nedes be damnable to swear by ỳ creator. Why do we not remember these thinges, & leaue our great swearyng? It is a shame to se christen men lyue so contrarye to theyr profession. It shal be more tollerable to Tyrus and Sydon, to *Math. ii.*
Sodome & Gomorre at ỳ day of iudgemēt, than to vs, except we shor- *Luke. xii.*
tely repent, beleue & amend. For ỳ seruāt which knoweth hys masters wyll and doth it not, shall be beaten wt many strypes. Swearing hath euer bene counted a thing of so great absurdite, that ỳ very Ethnickes and Gentiles dydde deteste it, in so muche that a certaine Greke Poet wryteth on this manner, flye swearyng, although thine ooth be ryght & accordyng to the trueth. What a sayeng is this of an Infidel? Shall not he and such other ryse vp at the day of iudgement, & condemne vs, seyng they wer Infidelles, and we christen men? Our Lord be merci- ful vnto vs. All hunte after worldly promocions, and seake to lyue in pleasure and welth, but no man seaketh how to lede a godly & innocēt lyfe, how to leaue theyr swearyng, and to magnify the most glorious name of God. For we go forth styll to syn, as though there wer no pu- nishment ordined for it at al. We blaspheme ỳ name of god, as though he wer so chyldysh, that he woulde neuer caul vs vnto an accoūtes for our vngodly blasphemies. We teare Christ and al the partes of his most blissed body, as though he shuld neuer come vnto ỳ iudgemēt for to rewarde the good, & to condemne the euel. Christ sayth, that we shal

Our damnacion is greate.

Math.xii. gyue an accountes at ꝯ day of iudgement for euery ydle word, that we haue spoke, what is thā to be thought of our abhominable othes wher by God is so greatly dishonoured? What accoūtes shal we gyue of thē? How narowly shal we be examined of thē? What wyl we answer in this behalfe? What wyll we saye? what excuse wyll we make? I feare vnlesse we shal be redy our owne frees wyl, to runne hedlong into hell fyre, before ꝯ terrible sentence of damnacion be giuen, our conscience shal

Colos.iiii. so condēne vs. Lord holde thy holy hande ouer vs, & gyue vs grace to amende. S. Paule sayth, lette your speache be wel sauoured and pondered wyth salte, that ye may know how to answer euery man. What place hath thys commaundement of thapostle among them, whych to ponder theyr wordes, ꝯ there come nothyng out of theyr mouthes, but vayne othes & wicked blasphemies? The communicacio of these mi-

What salt signifyeth. nour lytle of salte, wherby is vnderstande the wysdom of Gods word, it is so fresh & vnsauerly. Yea wolde God these abhominable blasphemers of Gods most holy name, wer not extreme enemies to gods

Swearers are enemyes to gods word. word, chosyng rather to remayne dastardes styll in ꝯ folyshnesse of the worlde, than to become wyse & prudent in ꝯ wysdom of gods word. All swerers therfore are enemies both to god and to his word. A Christen man may not acquaynte hymselfe wyth such maners, nor so wickedly

Why ꝯ tonge was geuē vs abuse his tonge. For our tonge is giuen vs, not that we should sweare, lye, blaspheme, ieste, rayle, scoffe, mocke, & vse vngodly talke, but ꝯ we

Colos.iiii. shulde onely speake those thynges, which may both turne vnto ꝯ glory of god, & the healthe of our neyghbour. And this is it that S. Paule sayth let your speach be wel sauoured and pondered wyth salte. Our speche is wel sauoured, semely, honest & comely, whā there appeareth nothing

Mark wel. in it that may offende the eares of any true Christen man, but is agreable in al poyntes to godlines and honesty. It is pondered wyth salte, when it vttreth those thynges, which are godly, wyse, and edifyeth many as are the hearers of it. Let al swerers marke thys, and amende

Math.v. Ephe.iiii. theyr communicacion, lest they be that vnsauerly salte, whych shall be caste out and troden vnder fote. Agayn he sayth, lette no fylthye communicacion procede out of your mouthes, but that which is good to edify wyth all, whan nede is, that it may haue fauour with the hearers. If no fylthy cōmunicacion ought to procede out of our mouthes, much lesse ought any vayn othes, vngodly swearynges, blasphemes &c. come forth out of them. If our wordes ought to be good to edify wyth all, than ought they not to be such as should destroy both our selues and ꝯ

Ephe.v. hearers, which many tymes chaunseth through wicked othes. Let not whoredom, sayth he, & al a vnclennes or couetousnes, or fylthynes, or folyshe talkyng, or iestyng be once named amōg you, as is becometh sayntes, but rather thankes gyuyng. If these thynges may not once be named amōg vs, surely much lesse, yea a M. times much lesse ought othes, swearynges & blasphemies of Gods most holy name be named amōg vs and heard in our dayely speache. If the wrath & vengeance

of God

of God be wonte to faull vpon the chyldren of vnbeleue for theſe thyn-
ges aforeſayd, as S. Paule teſtifyeth, certenly let all ſweares be cer-
tenly aſſured that they ſhall not eſcape the plages of Gods vengeaũce,
and theyr dammacion ſhal be ẏ more greuous, for aſmuch as they pro-
feſſe godlines, and lyue nothyng accordyng therunto. What are they
any other, than blaſphemous mockers of God? They ſaie ẏ they know
God, but with theyr dedes they denye hym, ſeyng they are become ab- *Tit. i.*
hominable and diſobediente, and euell mynded vnto all good workes,
as S. Paule writeth. They ar welles wythout water, cloudes caried *ii. Pet. ii.*
about of a tempeſt, to whom ẏ myſt of darckeneſſe is reſerued for euer.
They ar trees without frute at gatheryng tyme, twiſe dead & plucked
vp by the rotes. They are the ragyng waues of the ſea fomyng oute *Iudas Epiſtle.*
theyr owne ſhame. Howe can they than eſcape the vengeaunce of god?
The Sodomites & Gomorriãs ſinned agaynſt nature, & therfore wer
they conſumed wyth fyre & brymeſtonne frõ heauen, ẏ ſweares ſynne *Ge. xviii.*
agaynſt the God & maker of nature, & is it to be thought, that they ſhal
eſcape vnpunyſhed? If ſuche as commit the leſſeſt ſinne, be punyſhed,
howe can they than eſcape, which offende in the greateſt? They may
be ſure, if they do not amend, not only to be plaged with fyre & bryme-
ſtone, but alſo to ſuffer al other kyndes of intollerable paynes, yea and
that in hell, wher is no redẽcion nor marcy to be had. The Lord, ſayth *Pſal. xi.*
Dauid, ſeeth both ẏ righteous and vngodly, but who ſo delyghteth in
wickednes, him his ſoule abhorreth. Vpon the vngodly he ſhal reygne
ſnares, fire, brymeſtome, ſtorme & tempeſt, this reward ſhal they haue
to drinke. For ẏ Lord is righteous and he loueth righteouſnes his coũ
tenaunce beholdeth the thyng that is iuſte. Agayn he ſayth, God is a *Pſal. vii.*
ryghteous Judge, and God is euer threatenyng, If mẽ wyl not turne
he hath whet his ſwearde, he hath bent his bow, and made it redy. He
hath prepared him the weapõs of death, & ordeined his arrowes to de
ſtroye. We rede in ẏ forth boke of Moſes, that whan ẏ childrẽ of Iſrael
wer in the wyldernes, they found a man gatherynge ſtyckes vpon the *Num. xv.*
Sabboth day. And they that found hym gatheryng ſtyckes brought
him vnto Moſes & Aaron & vnto al ẏ congregacion, & they put him in
ward. For it was not declared, what ſhoulde be done vnto hym. And
ẏ Lord ſayth vnto Moſes, the mãne ſhal dye. Let al ẏ multitude ſtone
hym with ſtones without the hoſt. And al the multitude brought hym
wythout the hoſt, & ſtoned hym wt ſtones and he dyed, as the Lord cõ-
maunded Moſes. If the man that gathered ſtyckes vpon the Saboth
day for tranſgreſſyng that cõmaundement, whych not wythſtandyng
was but a ceremonial law ſeruyng but for a tyme, and a fygure of our
ſpiritual quietnes and reaſt, which we ought to haue cõtinuall in our
conſciences toward God, which precepte alſo is now abolyſhed, & ſtõd
in none effect (ſo that we ar Lordes of the Sabboth day, and may ap-
pointe what day it ſhal pleaſe the head rulers to ceaſe from labour, that
we may the more cõuenientli come togyther vnto the tẽple for to pray,

to heare the holy worde of God, to ſe the bleſſed Sacramentes miniſtred.&c.) Ifthe man that gathered ſtyckes, I ſaye, vpõ the Sabboth day was ſtoned vnto death by the commaundement of God for tranſgreſſyng that precepte, how may theſe ſwearers than perſuade themſelues that they ſhal eſcape vnponiſhed, although they ſweare & abuſe God and all hys creatures by theyr vnlawfull othes? The other precepte was ceremonial, & is now of no ſtrengthe, but this commaundement is moral and abydeth ſtyll in perfecte ſtrengthe, and ſo ſhall do ſo longe as the worlde ſtandeth. ſhal ỹ trangreſſiõ of this than eſcape vnponyſhed? The other was punyſhed by death, and ſhal this eſcape free & wythout punyſhment? Let the wicked worldlynges laugh at the matter ſo much as they lyſt, there lyueth a god, agaynſt whom the offence is cõmitted, which wyl not ſuffer ỹ blaſphemies of his holy name and of hys creatures to eſcape vnpuniſhed. And well wer it wyth theſe abhominable ſwearers, which go forth in theyr wyckednes & wyl not amẽd, if in this worlde they myght be conſumed with fyre & brimeſtone from heauen, as ỹ ſodomites wer, or ſtoned vnto death, as ỹ tranſgreſſour of ỹ Sabboth day was, ſo that theyr plages and paines might on this manner ende, & they afterward enioye euerlaſtyng lyfe. But it is to be feared, that after this life they ſhal feale more greuous tormẽtes, than euer ỹ Sodomites dyd ether ſuffer in this worlde, or wher they be now God be mercifull vnto them, & gyue them grace to amend

The Jewes at thys day according to theyr olde wont, wyl teare there garmentes, whan they heare Gods bleſſed name blaſphemed, for the drede of Gods feerce wrath that is ſtyred vp there by. But who among vs Chriſten, ſheweth him ſelfe by any meanes, to be diſpleaſed there with al, in whom ought to be the loue, feare & dreade of God ſo wel as in ỹ Jewes.

Hytherto haue we heard de how greuous an offence it is before God for to ſweare, & to take his moſt bleſſed name in vaine, or to abuſe anye of his creatures by vaine & vnlawful othes. We haue heard alſo, how God wyl not ſuffer by any meanes them to eſcape vnpuniſhed ỹ wyckedly ſweare & breake this godly commaundement.

Of periury.

Now ſeyng that God wyl ſo ſharpely poniſh them that take hys name in vayne, or feare not to ſweare for euery lytle trifle by hym or by hys creatures, what is thãto be ſaid of periury? what is to be thought of them, whych both falſely and wyllyngely forſweare them ſelues? Into how great ponyſhment ſhall they faull, whych feare nothyng at all to ſweare in a falſe matter vpon the holy Euangely that moſt bleſſed worde of euerlaſtyng trueth, yea & to call God and al his holy ſaintes to be wytneſſes in that behalfe? In how troublous and ragyng ſea ſayle theſe wretches and miſerable captiues? what intollerable plages abyde them? what fearſe punyſhmentes & cruel tormentes ar prepared for them? How is it poſſible, that they may eſcape the moſt extreme vengeaunce of God? Not only to ſweare, but alſo falſely to ſweare? Not only falſely to ſweare, but alſo to ſweare vpõ the holy Euangely? Not onely to ſweare vpon the holy Euangely, but alſo to caul God and all hys holy ſayntes to be witneſſes, yea & that in a wrong matter? O deteſtable abhomination. O wickednes, more than can be expreſſed. O ſhameful ſyn worthy al kind of punyſhmẽt. O ineõparable vice worthe to be reuenged not with papers wearyng only, but wyth ỹ moſt bytter

ters intollerable paynes, that are prepared in hell for Satan and hys ministers. Thou ſhalt not forſweare thy ſelfe, ſayth ỳ ſcripture. It is not lawful for vs bayuly to ſweare ſhal, we than preſume fallly to forſweare our ſelues? Although the company of them, which ſuffer them ſelues to be periured I truſt, be not to be compared in nomber vnto ỳ multitude of thẽ ỳ be ỳ cuſtomable ſweares, yet wãt there not at thys day, which are gylty of that faute, & woulde God it wer not ſo in Englond. What is to be ſayd of thoſe men, which for a lytle trifle wyll forſweare them ſelues, & gyue their ſoules frõ god to ỳ dyuel? How miſerable again ar they, which although they know ỳ matter to be wrõ, wyll for a lytle mony or for fauour of the party wyllyngly take an othe vpõ a boke, & fallly forſweare them ſelues cõtrary to theyr own conſcience? Are not there, thinke you, in ỳ world, which for couetouſnes of tẽporal poſſeſſions make clayme to other mens landes, forge falſe euidẽce, inuent wrong titles, and bryng in falſe witneſſes wyth them to ſweare vpon a boke, ỳ al is trueth, whan they know ỳ contrary, and theyr cõſcience condemneth thẽ for ſo ſwearing? What abhominable wretches are al theſe? What periured caytiffes may theſe be counted? What punyſhmente can be inuented ſufficiently great for theyr deteſtable wyckednes. Thus by theyr periury and falſe wytnes is the true owner deceaued of hys ryght, depryued of his goods caſte into pouerte, made a wretche, & thrown into ſuche miſery, that nether he, nor his wyfe, nor yet his children ar able to lyue, but many times peryſh for honger. O wretched creatures. O inſatiable wolffes, whyle they haue reſpecte only vnto their couetous affectiõ, & labour to ſatiſfy that, they neglecte & deſpyſe both ỳ helth of theyr own ſoules, and ỳ wealth of theyr neygh bour. What for all that? Yet by this meanes haue they obtayned theyr purpoſe, and ſet the other beggarly fellow beſides the ſadle. Now they are menne of fayre londes. They ar Gentle menner fellowes. They ar able to lyue wythoute theyr dame. They ſhal beare a rule in ỳ coũtrey. & be counted among ỳ moſt honeſt men of ỳ Paryſhe. They ſhall haue now, wherof to lyue at theyr hartes eaſe, ſo lõge as they liue. And whã they dye, they ſhal leaue theyr heyres ſuche lyuynges, that ỳ beſt Gẽtlemen in al the coũtrey ſhal be glad to marry theyr doughters vnto thẽ.

Are not theſe great cõmodities? who woulde want theſe pleaſures, & may haue them by one means or other? O miſerable wretches, whych for a lytle eaſy lyuynge, & that they may leaue theyr chyldren wealthy behynde them, feare nothyng at all to caſt theyr ſoules into hell fyre. What doth it profyt a man to wyn all the whole world, and at ỳ laſte to loſe hys ſoule. To much a wretch is he, which for worldly poſſeſſions wyll putte hys ſoule in daunger: To farre eſtraũged is he from God, which regardeth the goods of thys worlde more than hys own ſoules health. And what commoditie ſhal he haue by thoſe goods wrongfully gotten, whych he hath leafte vnto hys ſonne, whan hys ſoule lyghethe brennyng in hel fyre, and greuouſly ponyſhed wyth al kynde of cruel &

who ſo ſweareth by god, ỳ is ỳ truth & righteouſnes & taketh hym to wytnes to maintayne hys lyeng diſceate, & vnrighteouſnes he is a periured, lyghte, & ſuche one, ỳ lytle regardeth goddes truth, & hys commaundementes.

El Parck wel.

A compariſon betwene the father and the ſonne.

intollerable paynes. The ſon is counted a Gentleman before the worlde for the goods ſake, the father is reken̄ed before God and his holy Aungelles a fyre bronde of hel. The ſonne is Lord of many poſſeſſions, the father is a wretch & hath nothyng. The ſōne is replenyſhed wyth deynties, ioye and pleaſures, the father is fylled ful of bitter ſorowes greuous paynes and intollerable tormentes. The ſonne ſyngeth, playeth, daunceth and maketh mery, the father weapeth, lamēteth, ſoroweth, and wyſheth hymſelfe neuer to haue ben borne. Beholde what is the ende of euel gottē goods. Behold how Dame Periury rewardeth her ſeruauntes at ẏ latter ende. Behold vnto what poynt falſhod bringeth them, that vſe it. Why do not men remember theſe thynges, & labour to lyue iuſtly, ryghteouſly & of theyr owne? Godlyneſſe is great ritches, ſayth ſ. Paule, if a man be content wyth that he hath. Oh that mē would once be wiſe, and remember theyr latter ende. Ho would they not vſe about to get the goods of this wretched world by hoke or by croke, as they do now a daies, but rather lay vp treaſures for them ſelues in heuen, where nether ruſt nor mouthes corrupte, & where theues nether breke vp not ſteale. Treaſures that ar wickedly gottē profyt nothing but ryghteouſnes delyuered frō death, ſaith Salomō. Let not therfore thoſe mē thincke, which ſo gredely gather togither ẏ goods of ẏ world, yea & that vnryghteouſly, ẏ thoſe poſſeſſions can longe endure in theyr ſtocke, kinred & lynage. For we haue both hearde and ſene, that goods wrōgfully gottē be ſone diſperſed abrode & come to nought. Is not this a cōmon ſayeng among vs? Euel gottē goods wil neuer come to good profe. Agayn ẏ goods, which ar wrongefully gotten, ẏ thyrd heyr ſhall ſcarſely enioye. The Latiniſtes alſo ſaye. Male partū peius perit. A thing ẏ is euell gottē, neuer thryueth, but ẏ ſpendyng of it is worſe, than the gettyng was. The Poet Claudianus haue very goodly verſes pertayning vnto this our matter, whych I wyll here nowe reherſe.

Claudianus in Curetium.

In prolem delata ruunt periuria patris.
Et pœnam merito filius ore luit.
Et quas fallacis collegit lingua parentis.
Has eadem nati lingua refudit opes.

That is to ſaye, the periuries of the father eſcapyng punishmēt in thys worlde, faull vpon the ſonne in ſo much that the ſonne is plaged in that the father hath offended. And loke what ryches the tonge of the deceatfull father hath gathered togyther, euen the very ſame hath the tonge of the ſonne payde hom agayn and waſtfully ſpent. The Greke

Heſiodus.

Poet Heſiodus alſo ſayth, that that man whych wrongly teſtifyeth and falſly forſweareth hymſelfe, doth not only hurte Juſtice, but ẏ himſelfe alſo is ſo hurte, ẏ he cā neuer be healed after. Moreouer he ſayth that all hys poſterite and children ſhall be of the leſſe reputation euer after, ſo that they ſhall lyue in ignominy, & theyr renowm ſhal be obſcure, darke and of no price before al men. Who now therfore is ſo mad as falſely to forſweare him ſelf for a litle dungelyke mucke, ſeyng that by

this meanes he shal not only prouoke gods wrath vnto himself, cõdẽne hys own soule, cast himself into euerlastyng damnacion, but also procure plages for his chyldren that succede him? Oh that men would once be wyse, and learne this lesso of S. Paule and folow it, hauing meate, dryncke, and cloth, let vs be contented. For we brought nothyng into ỳ worlde, nether shal we cary any thyng out of it. Feare not, O my sonne sayd Thobias, we liue a poore lyfe in this worlde, notwithstanding we shal haue many good thinges, if we feare God, and go awaye from all syn and do wel. But would God, would God that Lady Periury dyd exercyse her vnmerciful and tyrannical cruelnes onely in gettinge and scratchyng vp together falsely and contrary to al iustice ỳ goods of this worlde. Would God, would God, she dyd not also through her vntighteous violence and churlish malice thirst, shede, & sucke vp innocẽt bloud. Would God that through her false witnes bearyng, true men were not put vnto death causeles. Hath it not bene heard, yea knowen and sene, thinke you, that of very malice, and through the periuries of false forsworne raytiffes, which haue taken an oth and testified contrary to the trueth, and geuen false euidence at lyses, sessions or els where, many mẽ both honest and true haue bene hanged, or otherwyse tyd out of ỳ way yea and that without a cause, as it hath ben proued afterward? Some also haue bene condemned for heretykes, and also burnt, for speakyng agaynst Antichrist and Idolatry. &c. What wil men say vnto this? Is not thys a thyng worthy to be lamented? Would not here be a redresse in thys behalfe? Deserueth this malicious periury to be winked at, and not rather to bee punished according to the desertes therof? Awake, awake, ye Questmongers, and take hede you geue a true, iust and ryght verdit. Remember that ye go vpon lyfe and death, and therfore oughte ye to do nothing rashly. Remember that it is not the bloud of an oxe or a calfe that shalbe shed, but the bloud of a Christen man, for whose lyfe and healthe our Lord and Sauioure Iesus Christ dyd suffer his moste precious bloud to be shed, and in whose hart the holy goste dwelleth. Remember that he is the Image of God, which hath his life put into your handes ether to be saued, or to be cast away. Remember that if ye defile the Temple of God, and handle a Christen man otherwyse, than right require, surely God wyl destroy you. The bloud of that innocent, whõ ye so cruelly haue murthered, shal cry for vengeaunce agaynst you both day and nighte, as the bloud of Abel dyd vpon Caym, and neuer cease vntyl God hath taken vengeaunce on you. Remember that with what measure ye mete to other with the same shal it be measured againe vnto you. Therfore take ye hede. Be not rashe nor hasty in geuinge youre verdit. Be prudente, wyse and circumspecte. Ponder all thyngs with a ryghte vp conscience. Weighe the matter in the balaunce of iustice. Marke all partyes. Beleue not euery lyghte tale streyghte wayes, but boulte oute wyth all diligence the originall of it. Let nother the ryches, nor the fame, nor the dygnyte, nor yet the gyftes of that man,

i. Tim. vi.
Iob. i.
Tobi. iiii.
Periurie thirsteth innocẽt bloud.
True men ar sometime hanged.
An admonicion for questmongers.
i. cor. iii.
Gene. ii.
Gene. iiii.
i. Iohn. iii.
Math. vii.
Luke. vi.

which putteth in the inditement agaynst another, moue you any thyng at al to geue the more credence vnto his woords, and by that meanes to cast away the party accused, vntill ye haue throughly bouted oute the trueth of the matter. Shewe suche indifferency, y ye may not be found at the dredeful day of iudgement guilty of the shedyng of any ryghteous blood, but blameles and with a pure conscience.

An admonicion for iudges.

Ye iudges also execute your office accordyng to equite. Suffer not the comforties to be oppressed. Let iustice conioyned with a fatherly pitie and tender compassion reigne in your breastes. Suffer no matter of vnryghteousnes to prenayle before the seate of your iudgyng place. Remember that while ye sit in iudgement, ye ar no priuate persons. Ye re present the person of God. Ye execute gods office. Ye are the Image of God. Yea ye are gods and the sonnes of the most highest, as the Scripture calleth you. Your iudging place is the iudging place of god. Your mouth is the mouth of God. Beware therfore what sentence ye pronounce. Let al things be done with great deliberacion. Geue not iudgement so hastely, that ye shal afterwarde repent you therof. Remember that as ye iudge, so shall ye be iudged. God hath set you in authorite, y ye should ryghteously iudge of all thynges. Remember that God hath geuen you two eares, one to heare the accuser, & another to heare hym that is accused, that by thys meanes ye should not be pertial nor wedded to one tale, but indifferently to heare both partyes. Remēber that for asmuch as ye occupy the place of God, ye ought not to peruert iudgment, but to do the office of God, and to execute iustice, leaste the hygh Iudge for your vnrighteous sentence pronounced condemne you and cast you into hell fyre. For God, sayeth the Scripture, shall appeare to you, O ye rulers and iudges, very dreadfully, yea & that without any long tariaunce. Wonderful harde iudgement shal they haue, that beare rule. To the man of small power mercy is grauted, but as for the mighty, they shal suffer mighty and exceading great tormentes. For GOD which is ruler of all thinges, wil not regarde one person more than another, nether wil he feare the greatnes of any man, for he made both litil and the great, & he hath a lyke care for al. Notwythstandyng surely the men that be in authorite, shal haue the greater punishment. Therfore ye that iudge the earth, take hede, loue ryghteousnes. Iudge truly O ye sonnes of men. Seke al meanes possible, that no innocent blonde be shed. Admit no false witnesses, none vnlawful othes, no false surrynges, no malicious periuries to be brought and receaued before your iudging place, which is the seate of God, so long as ye iudge truly, and do your office accordyng to equite. When any matter is brought before you, first weigh, ponder and consider it your selfe diligently, and afterwarde deliuer it to the Queste mongers accordyng to the course of the lawe, and exhorte them in the name of God Christenly, charitably, fridely, righteously, indifferently, & with a single eye and incorrupte conscyence to loke vpon the matter, and to deale so vpryghtly in that behalfe

Wisdom vi.

Deut. x. ii. Para. xix. Iob. xxxiiii. Eccle. xxxv. Rom. ii. Gala. ii. Ephe. vi. colloss. iii Actes. x. i. Peter. i. Sapi. i. Psal. lvii.

How iudges shall behaue themselues when any matter is brought before them.

and

and to geue so true and iust verdit, euen as though it should be presēted and offred vp to the high and euerlasting Iudge Christ. Declare vnto them how great an offence it is before God to geue vp a false verdit, & by that meanes to haue innocent bloud shed and their own soules condemned. Let the Questmongers haue conuenient leasure to debate the matter among themselues soberly, discretely and prudentlye, and so after much consultacion and long deliberacion geue an aunswere accordyng to trueth and iustice. And let such as shalbe vpon the quest, be honest men, sober, sage, faithful, wise, discret, prudent, godli, merciful, righteous, louing indifferente, pitifull, brotherlyke, and euen suche as feare God, loue his worde, haue knowledge in hys holy lawe, walke with a right vp conscience both before God and man, and haue alway bene of good report and honest fame among their neighboures. This vndoubtedly, (al things handled accordyng to equite and iustice) shal not onely mayntayne true and righteous iudgement, but also make greatly vnto the preseruacion of innocent bloud, so that God the high Iudge shall highly be glorified in all our iudicial affaires. But let vs procede with our matter. Not onely these aforesayd are periured persōs, which falsely forsweare themselues, and testify in vniust and wrong matters, but also so many as haue taken them iust and lawfull othes, and by them prompted to do some righteous and godly thyng, and yet leaue it vndone, and worke contrary to theyr godly promyse. As for an example, the Magistrates and head officers of the publique weale promise with a solemne oth to do al thyngs accordyng to equite and iustice, and to accepte no person in iudgemente, but to do all things vpryghtly, to mayntayne the good, and to punish the euil, to exalte vertue and to suppresse vice, now if they contrary to their oth worke vnryghteousnes, oppresse the socourlesse, iudge for fauoure, condemne the good, saue the euil, persecute the fauourers of gods, word mayntayne the Papystes, neglecte vertue, vpholde vice, &c. so ar they falsely forsworne, and shal not escape the plage of periury. The Bishops and Pryestes promise faythfully to be earnest Preachers and setters forth of gods word, and to liue accordyng vnto the same, now if they do the contrary, that is to say, not laboure in the haruest of the Lordes word, nor lede an honest and vertuous lyfe vnto the good example of other but seke after worldly promocyons, lyue ydelly vpon theyr benefyces, walowe in all bestiall plesures tumble themselues in al kinde of syn, hate them that are Preachers of gods worde, dryue men from readyng the holy Byble, so are they falsely forsworne, and shal not escape the plage of periury. The man & wife, haue promysed fayth and trouth betwene them, that they wyl be iuste, and true one to another, the man to loue his wyfe as hymselfe, and to holde hym contented wyth her, the woman reuerētly to feare and obey her husbande, now if they breake this promyse, so that one delighteth not in another, but eche of them seke after straunge fleshe, so ar they falsly forsworne, and shall not escape the plage of periury.

What men Questmongers ought to be.

Magistrates

Bishops & Pryestes.

Maried folk

All

Subiectes.

All Subiectes haue promised to their rulers vnfayned obedience and willing seruise, now if contrary to their promise they resist the hygh powers, become disobedient, and repugne agaynst them, so are they falsely forsworne, and shall not escape the plage of periury. All these heretofore rehearsed are gilty of the sin of periury, if they do contrarye to the oth, which they haue made, and therfore may they be sure to receaue a reward worthy theyr blasphemous tonges. Some man wil say peraduenture, are al othes to be obserued? Shall a man fall into the synne of periury, if he performeth not, what soeuer he hath promised? I answere nay, not so. God forbid, that all othes promised and vowes shuld be performed. For many are folish, wicked and vngodly. Therefore as such displease God, so ought they to be broken. These are they whyche fyght agaynst gods word, which also snarle the consciences of so many as kepe them, and make them that accomplyshe them to commit impiete and wyckednes. These by no meanes are to be kept of any Christen man, except he wil offende God greuously by the obseruaunce of them. For an vnfaythfull and folishe promyse, sayeth Salomon, displeaseth God. In euil promyses breake thy fayth, sayeth Isidorus, in a fylthye vow, chaunge the determinacion. That thou hast vowed vnaduisedly, loke thou do it not. For that is a wicked promyse, which is fulfilled in synne. Agayne he sayeth if any man doth rashely determyne to do any of those thynges that please not God, let him be sory for it, and seyng that his determinacion was done contrary to the cõmaundement of god, let it be called backe againe, and stande in none effecte. S. Jerome also sayeth, thou shalt do better, O brother, if thou dost abstayne from the vngodly acte, than if thou dost stiffely performe folish wordes & perillous vowes. Hereto agreeth the saying of S. Austen, it is a point of great wisedome for a man to call that agayne, which he hath euell spoken. S. Ambrose also sayeth, It is agaynst all godly honesty many times to performe the oth that is made, as Herode, which sware that he wold geue to the doughter of Herodias, what soeuer she would aske. He therefore slue John, because he would not deny hys promise. In concilio Toletano it was decreed, that it is better not to fulfil the vowes of a folyshe promyse, than by the obseruaunce of them to commit any wyckednes. That oth, promise or vowe therfore, which displeaseth God, repugneth the diuine verite, fyght agaynst the Lordes worde, prouoketh vnto sin, condemneth the consience of the keper, and cannot be performed without wickednes, ought by no meanes to be obserued & kept, but rather a thing much daungerous and hurtefull both to the body and soule.

A demaund whether al othes, promises and vowes ar to be performed.

What othes promises & vowes ought to be broken.

Eccle. v.

In Sinonimis lib. ii. ca. xxii

Queſt. iiii. can In malis.

Ibidem.

Lib. aduersus Iouinianum.

Queſt. iiii. can magne. De. offic. Lib. i.

Queſt. iiii. Can. Eſt etiã.

Marke wel.

Queſt. iiii. eã. Sipublicis.

Iudith. xi.

Suche an oth, promyse, or vowe made Jepte, that if God would deliuer the children of Ammon into his hands, whan he came home again in peace, what soeuer thyng commeth fyrst out of hys dores, should be the Lordes, and he would offer it vp for a burnte offeryng. It hys returne it fortuned that hys doughter beyng hys onely chylde came out agaynst hym wyth timberels and daunces.

whan

whan he saw her, he was much amased and greatly sorowful because of his vow that he had made to God. Notwithstandinge he sayed, I haue opened my mouth vnto the Lord, and cannot go backe. So that to fulfil his folish and wicked vow he committed the greuous synne of manslaughter, and cruelly slue his owen daughter contrary to the law of God, whan it had ben better and much more godly to haue broke his folish vow, and to haue kept his handes cleane from the bloud of hys daughter, and to haue geuen God right harty thankes for the victorye that he had gotten ouer his enemies. For it is the sacrifice of praise that honoureth God. The calues of our lippes are acceptable sacrifice and welcome vnto God, I meane thankes geuing. For he delighteth not in the slaughter of any creature, but rather willeth, that they shuld liue vnto that vse and end for the which they wer made. God the father by the Psalmograph sayeth, heare, O my people, let me speake, let me testifye among you, O Israel: I am God, yea I am euen thy God. I will not reproue thee because of thy sacrifices, thy burnt offerynges ar al way in my sight. I wil take no bullockes out of thy house, nor goates out of thy feldes. For al the beastes of the felde ar myne, and thousades of catel vpon the hils I know al the foules vpon the mountaines, and the wilde beastes of the felde ar in my syght. If I be hongry I will not tel the, for the whole worlde is mine and al that therin is. Thinkest thou that I wil eate the flesh of oxen, or drynke the bloud of gotes? Offer vnto God the sacrifice of praise, and pay thy vowes vnto the most highest. And cal vpon me in the tyme of trouble, so wil I heare thee, that thou shalt thanke me. The Psalmograph himselfe also sayth, In me, O god, are thy vowes, which I shal pay vnto thee, euen very harrye prayses & thankes geuyng. He calleth the vowes, that we should offer vnto god for his benefites, prayses and thankes geuing, and not the killyng and offring vp of our children, or the perfourming of such folish and wicked vowes which cannot be perfourmed wythout syn and vngodlynes. Herode also made a promyse to the daughter of Herodias, whan she daunced and salied so pleasantly before him and his Lordes at a certain banket, that he would geue her, what soeuer she would aske euen vnto the haulf of his kingdome. She by the counsel of her wicked mother asked the head of John Baptist. So that the kyng, because he woulde not goe backe of his worde, suffered the holy Prophet of God to be slayne, and no cause why, but onely that he thought it would not stande with his honor and royal dignite to breake his promyse. Ah folyshe vowe and more folyshe kyng. Ah wicked promyse and more wycked kyng. Better had it bene for hym a thousande tymes to haue gone backe of his worde, to haue broken his wicked vow and to haue lost al his royall dygnyte, than so vertuous a man should haue been slayn. Wo be to all those vowes and promyses, which are not fulfilled without sin and wickednes. Agayne we reade in the actes of the Apostles, that there were mo than fourty me, which had cõspired against Paul, and made a solẽne vow, an

God detesteth thankes geuing and not bloudy sacrifices.

Psal. l. Heb. xiii.

Psal. xlix.

Psal. lv.

Vowes after tymes in the Scripture are take for prayses and thankes geuing.

Math. xiiii. Marke. vi. Luke. ix.

earnest

earneſt pꝛomiſe, and a foule deuout oth, that they woulde neyther eate
Act. xxiii. noꝛ dꝛynke, vntil they had ſlayn Paule. Foꝛ we are ready, ſaye they, to
kil him, beſoꝛe he come nigh vnto vs by a mile. Here was a whot hyeꝛ-
A whot zele in dede but not accoꝛdig to knowledge. ning zele. They thought euery houre a thouſande yere, til they myght
mete with holy Apoſtle, and ſhed his bloud, they wer ſo loth to be ſkan
Double in their woꝛdes, and ſo ſoꝛy that he ſhould teach any moꝛe ſuche
newe learnyng and late ſpꝛong vp herely vnto the great confuſyon of
their holy Synagoge, and the bitter ſhame of the foule deuout fatheꝛs
Phariſes, Scribes, Lawers, biſhops, pꝛeſtes, rulers of the Temple, el-
deꝛs of the people &c. To pꝛeuent theſe high inconueniences and to ſup-
pꝛeſſe the great enoꝛmities newly reiſed vp by the meanes of Paules
doctrine, ye wil not eaſely beleue, what paines theſe good men toke.
They could not reſt nether night noꝛ day. As foꝛ meate dꝛynk and ſlepe
Iohn. xvi. was gone with them. Be mery at their hartes they could neuer vntyl
they had ſlain Paule the great Heretyke, that teacher of new learning
that bꝛynger in of new lawes that deſtroyer of all the old laudable cu-
ſtomes, that troubler of the common peace, that ſoweꝛ of diſcoꝛde, that
peruertour of the holy olde religion, that enemy of all good deuocō &c.
Theꝛfoꝛe made they a ſolemne vow, in good tyme myght it be ſpoken,
that they would taſt nothyng, no not ſo much as a pooꝛe alebery for the
comfoꝛt of their hart, vntil they had ſlayn Paule, in ſomuch ỹ they wer
gone ſo faꝛ in dede, that they had ratheꝛ ſlea Paul, and caſt their ſoules
into hel fyꝛe foꝛ doing ỹ miſcheuous acte, than they would once bꝛeake
their vow. Foꝛ they iudged by this meanes to do God an high Sacri-
fice. Surely I thinke that if the poꝛke of Rome had at that tyme ben
reygning, and in his ful power ſcaulled, they would ſcaſely haue beli-
ued that he had ben able to diſpenſe with their vow, it was ſo ſolem, ſo
uent, and ſpꝛong out of the hart rote. Is it not to be thought, that they
Dignum pa. della operculiū. wer whot in their matters, whā they could not kepe their miſcheuous
pꝛetence ſecrete, but came vnto the thiefe Pꝛyeſtes and elders, as co-
uers woꝛthy ſuch cuppes, and goſtly fathers fyt foꝛ ſuch a confeſſyon, &
tolde them that they had bounde themſelues with a vowe, that they
might eate nothing vntil they had ſlayn Paule? Had it not been great
pitie, thinke you, that theſe men ſhould haue dyed foꝛ honger, ſeing they
faſted foꝛ ſo good a purpoſe? O holy votoꝛies. I maruel how they could
euer pacifye their conſciences afteꝛwaꝛde, ſeyng they made ſo ſolemne
a vowe, and yet bꝛake it. Foꝛ they neuer ſlue Paule, ſo mightie a Lord
is God to defende his ſeruauntes from the cruel handes of bloudye tyꝛ-
rauntes. But the holy religious men are to bee holden excuſed, foꝛ as
much as their wyl was good, although they could not bꝛyng it to paſſe.
Voluntas reputatur pro facto. There will was taken foꝛ the very act.
So that beſoꝛe the woꝛld they were counted godly perſons, becauſe
they had a mind to pay their vowes, and did the beſt that in them was
to perfoꝛme their pꝛomiſe ſo ſolemnely made and take, and beſoꝛe God
were they recounted malicious and cruell bloudy manſlearꝛs. Nam vo-

luntas

luntas reputatur pro facto. Now in all suche folysh, wicked and vngodly vowes, othes and promises ought there to be no fayth kepte, seyng the ende of them tende vnto a noughty purpose, and playne wyckednes, as holy Beda testifieth. If it shall chaunse, sayth he, at any tyme ỳ we sweare or promyse any thynge vnaduisedly, whych beyng kepte shuld turne vnto an euell ende, let vs know that that is more wholesome councel ought to be chaunged frely and wythout any scruple of conscience, & whan necessite doth cõpel vs, we ought rather to forswere our selues than for the eschewing of periury, we shoulde fal into any other more greuous sinne. For Dauid did sweare by God that he wold slea Nabali a folysh and vngodly man & destroye all that euer pertayned vnto hym, yet at the fyrst intercession of Abigail beyng a wyse woman, he streyght wayes let go his threates, put agayn the sweard into the scabbarde, nether followed he any thyng at all, as though he had committed any faute at all for such periury. Here vnto pertayneth the sayeng of S. Ambrose, that Dauid dyd not fulfyll hys oth by the sheddyng of bloud, it was the greater godlynes. I se that Dauid beyng a godly and holy man dyd fall into rash swearyng, and yet that he had rather not to do that he had sworne than to fulfyll hys oth by the sheddyng of mannes bloud. S. Jerome sayth, that an oth ought to haue thre compagniõs, trueth, iudgement & righteousnes. Where these wãt, sayth he, it is no othe, but playne periury. Therfore the oth, promise or bowe, that is not grounded on trueth, iudgement, and ryghteousnes, ought to be broken. It is grounded on trueth, whan it is agreable to Goddes word, which is the selfe trueth. It is grounded on iudgemẽt, whan it is not rashely, folyshly and childyshly made, but aduisedly and wyth hygh prudence and great deliberacion. It is groũded on righteousnes, whan there shall ryse vp no euell of it, neyther vnto our selues nor vnto our neyghbours. Al othes and promises thus takẽ and made ought to be obserued & kepte, but otherwyse to be broken, refused and caste awaye without any scruple of conscience or veracion & trouble of mynde. For this sentence of the preacher abydeth alwaye true. An vnfaythfull and folysh promyse displeaseth God.

Homel. xl v. Quest. iiii. Can. Si alius quid.

1. Reg. xv.

De offic. Lib. i.

In Hieremiã.

An othe ought to haue thre cõpagnions.

Mark wel.

Eccl. v.

Thus perceaue we, what othes, promises or bowes, ought to be obserued, and whych they are ỳ shuld be reiected. So that al godly othes and promises ought to be obserued. They that do not labour to fulfyll them, forsweare them selues, & shall not escape the plage of periury.

Now wyl I returne thyther, from whens I made digression. God in the olde lawe amonge the grosse Jues coulde not abyde a false witnes, but commaunded ỳ he shulde dye the death. If he can not abyde a false witnes, whych may testify wout an oth, how than can he abyde thẽ, which do not only here false witnesse, but also in the confirmacion therof addeth an othe, yea and that a false oth, and maketh God to be a wytnes in an vniust & wronge matter, so that by this means ỳ wretche is wyllyngly periured & falsely forsworne, God is blasphemed. Goddes

Deut. xix. Prouer. xix.

What in cõmoditye. ryse of Periury.

moſt holy name is abuſed, iuſtice is ſubuerted, trueth is oppreſſed, falſehode is maintayned, wrong ſentence is pronounced, ẏ contrary parte, although the trueth be on hys ſyde, is condemned, ẏ mã is vtterly empouerỹſhed, and for euer after beggered, both he, his wife, & al his chyldren, if he hath any? Are al theſe thinges but trifles? Are all theſe thynges lyghte matters, and thinges of ſmall importaunce? Is it but a trifle to beare falſe witnes? to ſweare? to be periurd? to be falſli forſworne? to blaſpheme God? to abuſe hys holy name? to ſubuerte iuſtice? to oppreſſe ẏ trueth? to maintayne falſehode? to pronounce wrong ſentence? to condẽmne the gyltele parſonne? to empouerish and vtterly beggar both hym and ſo many as pertayne vnto hym for euer and euer? Do all theſe thinges, whych God ſo greatly abhorre, deſerue no ponyſhment? Periured perſonnes ſhal not eſcape vnpunyſhed. These periured wretches ſhall not eſcape, let them beleue me, they ſhal not eſcape from the terrible vengeaunce of God. For although ẏ dayes go on theyr ſyde, and God differeth his plages, ſo that they are not ponyſhed ſo ſone as they haue committed the offence, yet let them be well aſſured, they ſhall not eſcape, ſurely they ſhal not eſcape. The Poet Tibullus being but an Ethnycke, and yet not ignorant of the greatnes of this abhominacion, & certenly perſuaded that periury can not eſcape vnponiſhed, be it neuer ſo ſecretely handled, and craftely dawbed, wryteth on thys manner.

Lib. i. Eleg. iii.

Ah miſer, & ſi quis primo periuria celat
Sera tamen tacitis pena venit pedibus.

Ah wretch, ſayth he, although a man at ẏ fyrſt doth kepe his periuries & falſe othes neuer ſo ſecret, yet may he be ſure at ẏ laſt that they wyll come to light vnto his great ſhame, ſo that punyſhment wyl come vpõ hym before he be awars for his wickednes. The Greke Poet Phocilides alſo ſayth, forſwer not thy ſelfe neyther ignorantly nor wyllyngly. For the immortall God hateth the falſe ſwerer, what ſo euer he be that ſweareth. Agayn Cicero ẏ famous Prynce of ornate eloquence & moſt eloquent Orator ſayth, the payne of periury before god is euerlaſting damnacion, & before men perpetual diſhonour, ſhame, reproche & ignominy. God hateth periury ſo greatly in euery condicion, ẏ he greuouſly ponyſhed Zedechias, bycauſe contrary to his othe he rebelled agayns Nabuchodonoſor kynge of Babylon. Seyng than ẏ God wyll ſo greuouſly ponyſhe all kynde of othes both vayne & vniuſt, both idle ſwearyng & periury, what wyl theſe idle ſwearers & falſe forſworne creatures ſaye vnto this matter? Wyth what conſcience wyll they appere before the high throne & ryghteous iudgyng place of Chriſt? what wyll they laye for them ſelues? what excuſe wyll they make? what ſhyfte wyl they inuent? wyll they flye vnto the cuſtome, and ſaye, that it is ẏ faſhion of the world ſo to do? I aunſwer, Chriſt ſaid to his diſciples, ye are not of the world, but I haue choſẽ you out of the world. Now they that follow the faſhions of ẏ world, ar none of Chriſtes diſciples, ſo folloueth it that all ſwearers pertayn not vnto Chriſt, ſeynge they ſo diligently

Excuſes of ſwearyng.

Ioan. xv.

gentely follwe the manners of the worlde. And where as they obiecte, that it is the cuſtome ſo to ſweare, this can nothyng excuſe them. For we may not loke what the cuſtome but the trueth of Gods worde wylleth vs to do. Follow not the cõmon ſorte of people ſayth the ſcripture, for to do euel. Agayn, doe not ye thoſe thinges, which they haue done, ẏ were before you, nether be ye polluted & defyled in thẽ. The Prophet Zachary alſo ſayth, Be not ye lyke your forfathers, neyther follwe ye the faſhions of them. The holy Martyr S. Cyprian ſayth, vndoubtedly we muſt both heare & do that, that Chriſt hath done, & that he hath cõmaunded to be done, ſeyng ẏ he ſayth in his goſpel, yf ye do thoſe thynges that I commaunde you, I wyll no more cal ye ſeruaumtes but frẽdes. And that Chriſt alone ought to be heard, ẏ father from heauen teſtifyeth ſayeng: This is my well beloued ſonne, in whom I am fully ſatiſfyed, heare ye hym. If ẏ Chriſt alone ought to be hearde, we ought not to marke, what any man before vs thought beſt to be done, but what Chriſt dyd fyrſt, whych is before al men. Agayn he ſayth a cuſtome without trueth, is an olde errour. Therfore leauyng ẏ errour, let vs follow ẏ trueth. When the trueth is once come to lyght, ſayth S. Iuſten, let ẏ cuſtome gyue place to ẏ trueth. For Peter alſo, whych did circũcyſe, gaue place to Paule preachyng ẏ trueth. Therfore ſeing that Chriſt is the trueth, we ought rather to follow the trueth than the cuſtome. If thou doſt laye agaynſt me the cuſtome, ſayth S. Gregory, thou muſt marke what the Lorde ſayth, I am the waye, trueth & lyfe. He ſayd not, I am the cuſtome but ẏ trueth. Now hath Chriſt ſayd to vs in his holy goſpel, ẏ ſhalt not ſweare at al. Why than do they not rather follow ẏ truth & doctrine of Chriſt, than ẏ wycked & vngodly cuſtome? But many ar ſo addicte to cuſtomes & old vſages now a daies, ẏ although they ſe ẏ ſcripture manifeſtly condemne theyr croked cuſtomes & wycked vſages, yet wyl they by no meanes gyue place to the truth. If a man obiecte & laye the ſcriptures agaynſt them, & wolde ſo reforme them charitably, than are they redy ſtreyght wayes to accuſe hym of hereſy, & to bryng hym vnto a fagot of ſo lytle authorite is the moſt holy worde of God recoũted wt theſe bely Gods & wycked worldlynges nowe a dayes, & ſo hardy a thynge is it to ſpeake agaynſt a cuſtome, be it neuer ſo wycked and vngodly. Another ſorte glory & reioyſe ſo greatly in theyr wickednes of ſwearyng, ẏ they feare nothyng at all to take vpon them for to maintayn it by the ſcriptures. Sayth not the Pſalmographe, ſaye they, Laudabuntur omnes qui iurant in eo? All that ſweat by hym, ſhal be prayſed? Doth not god ẏ father alſo gyue a commaundement & ſaye, Dominum Deum tuum timebis, & per illius nomẽ iurabis? Thou ſhalt feare thy Lord God, & ſweare by hys name? As cõcernyng ẏ lyrſt text, whych they alleadge, I aunſwer, theſe glorious & famous ſwearers differ nothyng from theyr father ẏ dyuel. For as he wreſted ẏ Scripture, when he tempted Chriſte, ſo lykewyſe do they. The wordes of ẏ pſalmographe ar theſe, all that ſweare in hym ſhal be

Of the cuſtome.

Note.

Exo. xxiii.

Leui. xviii.

Zacha. i.

Lib. Epiſt. ii. Epiſt. iiii. ad Ceſilium.

Math. xvii.

Marc. ix.

Luk. ix.

ii. Pet. i.

Epiſt. ad pop. contra Steph.

Diſt. viii.

Cau. conſuetudo.

De vnico bap. lib. ii.

Guiel. Auerſ.

Diſt. viii. Cau Si conſum.

Ioan. xiiii.

Math. v.

O blonde ſoupers.

Pſal. lxii.

Deut. x.

Math. iiii.

...hat it is to ſweare in God.

prayſed. He ſaith not al ỳ ſweare by him, but in him. To ſwear in God, is to cal God a wytnes in a iuſt, righteous & earneſt matter, to take an othe for ỳ glory of God, for the promocion of hys word, for the mayntenaunce of ỳ Chriſten fayth, or els for ỳ helth of our neyghbour. They ỳ thus do, ſweare in God, & they ſhall not be condemned but prayſed for

How ſwearyng came by fyrſte. *Hom. xxv.*

theyr othe. As towchyng ỳ ſeconde texte, wherin they ſaie, they are not only ſuffered frely to ſweare, but alſo cõmaunded ſo to do, I anſwer: whan euel thynges begã to encreaſe in ỳ world, as Chriſoſtome wyteth, whan there was a confuſion made in euery place, & no order, whã men fel vnto the ſeruiſe & worſhyppynge of Idolles, whã al fayth was loſte, and al vnfaythfulneſſe reygned, than began the Infidelles, ſeing that one wolde not truſt and beleue another in matters of controuerſy, to call vpõ theyr Goddes for wytneſſes, proteſtyng therby that they ſpake truth, foraſmuch as they called theyr Gods to witnes in the matter, (whom to name they thought it not lawful but in ſerious, earneſt, graue, weyghty and neceſſary matters) and by thys means obtayned they fayth one of another. Now for aſmuch as God had ſelected the

Hom. xxviii. Iſraelites from the Gentiles to be his people, and would by no means that they ſhoulde in any poynte followe theyr wyckednes, leſt therby they ſhoulde be allured from ỳ true worſhyp of god vnto Idolatry he

Why god ſuffered ỳ Iewes to ſweare by hym.

gaue a commaundement to them, ỳ in all matters of controuerſy, & in ſuch affayres as ſhuld make vnto his glory, and ỳ health of theyr brothers, they ſhuld not cal any of thoſe falſe Goddes, whom ỳ Etnyckes worſhypped, vnto wytneſſe, nor ſweare by theyr names, but call hym a wytneſſe, & ſweare by hys name, & ſo euery one to beleue another for ỳ reuerence & honour that they owe to his moſt holy and bleſſed name.

What is this to ỳ purpoſe? what refuge can theſe abhominable ſwearers haue here? Thys commaundement only ſerueth for graue, weyghty, ſerious & erneſt matters, & they abuſe it to cloke & couer their wicked and abhominable cuſtom of ſwearing. Is this allowable before God? wyl this go for good payment? No ſurely, God wyll not thus be mocked. God wyll not ſuffer his moſt glorious name ſo wyckedly to be abuſed. God wyll not abyde that his worſhyp, honour, renowme glorye and magnificẽs ſhuld ſo be obſcured, defaced & blotted. God is a ielous God, & he canne not abyde ỳ he ſhulde be diſhonoured by any meanes.

Eſaye, xlii. I am ỳ Lord, ſayth he, this is my name. I wyl giue my glorye to none other. Here therfore haue theſe ſwearers no refuge, but ſtyll rũne hedlonge into euerlaſtyng damnacion. Another company, that vſe ſwearyng, ſay, we thynke no harme, whã we ſweare, and therfore can it be

Math. xiii. no great faulte. I anſwer: Yet are ye not ſo fauteles nor excuſed. For ỳ ſcripture ſayth, that we ſhall gyue a ſtreyght count at the dredeful day of iudgemente for euery ydle word that we ſpeake. What is than to be thought of our idle & vayne othes? I praye you? Shall we not gyue an accountes of them? Yes we may be ſure, & alſo condemned for them, if we do not repent, beleue and amend. Again, Of thy wordes ſhalt thou

be

be iustifyed, & of thy wordes shalt thou be condemned. How goth it thã with our othes? In what case stand they? The scripture sayth, ỹ mouth that lyeth, slayeth ỹ soule. Do not vayne othes so in lyke manner? *Sapi.i.*

And where as it is sayd, we thinke no harme. I answer the scripture sayth: Of thabundans of the harte, the mouth speaketh. A good man out of ỹ good treasure of his harte, bringeth forth good thinges. And an euel man out of ỹ euyll treasure of his harte bryngeth forth euyll thynges. What wyl we saye to this? Are we not here plainely condemned? *Math.xii. Luke.vi.*

Another sorte excuse them selfes & saye, few or none wyll beleue vs, excepte we sweare. To thys answereth Chrisostome on thys manner: An oth maketh not a man worthy to be beleued, but ỹ testimony of his lyfe, the integrite & purenes of hys conuersacion, & a good mynde. For many oftentymes haue sworne and entãgled them selues greatly, and yet haue they not made men to beleue them. Other haue only made as it wer but a becke, and haue appered moche more worthye to be beleued, than they which haue so greatly sworne. *Hom.vii.*

These wordes declare manifestly that swearyng among faythfull & honest men neadeth not, and for them ỹ ar vnfaythfull & regarde no honeste, surely all ỹ othes in ỹ world wyl not make them to be beleued of them that are vertuous & godly disposed. Therfore this can be none excuse for these swearers. Among the faythful, othes nede not, & amõg the vnfaythful, they profyt not. For he that beleueth not a mã without an othe, nether wil he beleue him, though he sweareth neuer so moche. But alas for pytye, that euer fayth shuld be so decayed among Christẽ men, that one wyll not beleue another, excepte they pollute and defyle the glorious name of our Lord God yea and that in trifling matters. It is hygh tyme for the worlde to be at an ende, whã one man trusteth not another. Do ye thynche, sayth Christ, that the sonne of man shall fynde any fayth on the earth, whan he shall come? *Othes mõg ỹ faythfull nede not, among ỹ vn faithful they profyt not.* *Luke.xxiii.*

Thus se we that al excuses, which ar inuẽted to maintayne ỹ diuelysh custome of swering, are nothyng worth. Our damnacion abydeth styl. The heate of Gods vẽgeaunce towarde vs is nothing abated. So ỹ if we wyll be saued, there is no remedy but to leaue our wicked swearyng, to reuerence ỹ name of God, and thanckefully to vse his creatures, euer settyng before our eyes thys commaundement of God. Thou shalt not take the name of thy Lorde God in vayne. For the Lorde wyll not holde hym gylteles that taketh hys name in vayne. Also the sayẽg of Christ sweare not at all, nether by heauen, for it is the throne of God, nether by earth. for it is the fote stole of hys feete, nether by Ierusalem, for it is the citie of the great Kynge, nor yet by thy head shalte thou sweare, for thou canste not make one heare nether whyght nor blacke. But your communicacion shall be, yea, yea, naye, naye. For that is more than thys, commeth of euyll. *Exo.xx. Deut.v.* ,, ,, ,, *Math.v.*

Whyther al othes are taken awai frõ Christẽ men

Some man peraduenture wyll here demaund & saye, are all othes taken awaye from Christen men? Yea forsoth all othes that are vayne

and trifflynge, falſe & vnrighteous. It is not lawful than for a Chriſten man to ſweare in no condition. Yes verely. God forbyd that al kynde of ſwearyng ſhuld be take from Chriſten men, as ỹ vngodly Anabaptiſtes holde, whych affirme that it is not lawful for a Chriſten man to ſweare by no meanes, This wyl not the ſcripture. Agaynſt this fyghteth ỹ word of God. We ar not forbydde to ſweare, but vaynely, idely, falſely & vnryghteouſly to ſweare. Thou ſhalt not take the name of thy Lord God in vayn, ſayth ỹ ſcripture. Marke ỹ is ſayd In vayn. A Chriſte man may lawfully ſweare for ỹ glory of God & for the health both of hym ſelfe & of other, ſo of te as it ſhal make vnto the honour and glory of God alſo. For the glorye of God in all our othes is moſt of all to be loked vpon & conſidered. We ought not to deſyre any thynge, excepte it maketh vnto the glory of God, moche leſſe ought we to ſwear for it. I wyll make this matter more euident & playne by familiar examples.

The errour of the Anabaptiſtes:

For what cauſes a chriſten man may ſweare.

Example for the glory of god.

If a Chriſten man wer amonge the Jewes, Turkes, Sarracens or any other Jnfidelles, preaching the word of God purely vnto thẽ, and earneſtly labouryng to turne them from theyr Idolatry vnto the true ſeruyſe of God, if they would by no meanes beleue him, excepte he dyd ſwear by the name of ỹ Lord his God, whom he preached vnto them, that all is truth that he preacheth, he may lawfully in this poynt take the name of God vnto wytneſſe, and ſweare that is truth that he preacheth. For thys othe thus taken & beleued, turneth both vnto the glory of God, and alſo vnto the health of many ſoules and therfore is it not vayne and idle, but righteous & godly. On this manner dyd God ỹ father hym ſelfe in the old Teſtamẽt, the Patriarches and Prophets, in the newe Teſtament Chriſt and hys Apoſtles ſweare, and after thys manner may al ỹ ſaynctes and faythfull of God ſwear. He that perceaueth, ſayth S. Auſten, that an oth ought not to be had in good but in neceſſary thynges, let hym refrayne hym ſelfe ſo moche as he can, that he do not vſe it, except it be in neceſſite, whan he ſeeth that men ar flow to beleue that, which is profitable for them to beleue, excepte it be confirmed wyth an othe. Agayne, if it dyd ſo chaunſe that two Chriſten men wer at debate for ſome matter ỹ is in controuerſy betwene them, and the thyrde dyd knowe that the one dyd the other playne iniurye, and wrought againſt him contrary vnto the rule of equite and iuſtice and ſo made declaracion thereof vnto the Judge. The Judge in thys behalf may lawfully require an othe of that witnes bearer, and he that ſo teſtifyeth may wt a ryght and good conſcience ſweare in this behalf. And thys hys othe is both ryghteous and godly. For by that is peace, amite, concorde and Chriſten charite brought agayn betwene them ỹ wer at debate, & the worke of the dyuell is deſtroyed, that is to ſaye, diſſenſiõ & ſtryfe is take away. An othe, ſaith S. Paule, is ỹ ende of al controuerſy. Moreouer if hereſy, treaſõ, theft, mãſlaughter, whordõ or any other notable vice wer laid to a chriſtẽ mãs charg, wherof he knoweth hymſelfe gylteleſſe and nothynge fauty, he may lawfully take an othe

Serm. i. de verbis domini.

Example for the helth of our neygbbour.

Heb. vi.

An example for ỹ health of our ſelfes.

and

and ſweare vnto the contrary for the defence of his honeſt name & godly report. And thys hys oth is both ryghteous and godly. For it doeth not only defende his owne purite and innocẽcy of life, but alſo it ſetteth forth the glory of God. For as God is dishonoured through the wicked actes of them that profeſſe him, ſo is he glorifyed through ẏ good dedes of them, which do both profeſſe him and alſo lyue according to their profeſſion. The Greke Oratour Iſocrates geueth an excellent and very notable cõmaundement cõcernyng ſwearyng, which I wyl here reherſe that Chriſten men readyng the wordes of an Ethnicke maye once be aſhamed of their wyckednes. His wordes are theſe: Take an oth that is put vnto the for two cauſes, either that thou mayeſt deliuer thy ſelfe from a lythy cauſe, or that ẏ mayeſt preſerue thy frendes ẏ ar in perel & daſiger. But for mony loke thou ſweareſt by no God, although ẏ ſweareſt righteouſly. For to ſome thou ſhalt ſeme to forſweare thy ſelfe, and to ſome to be deſirous of mony. What a ſaying is this of a Gẽtile? How litle diſſenteth this from the holy Scriptures? How doeth this cõdẽne thẽ, which for ſlender auauntage or litle mony wil not onely ſtreighte wayes ſweare, but alſo forſweare themſelues? S. Auſten ſayeth, doeth not he take ẏ name of God in vain, which for the loue of a tẽporal thing (that is plain filthines to a Chriſten mã) taketh God for a witnes? The law hath forbidden, ẏ thou ſhouldeſt once couit. Doeſt thou not couyt if thou bindeſt thy ſelfe with an oth, that thou maieſt kepe thy ſubſtãce? Euery creature is ſubiect vnto vanite. And is not this for vain things? Ergo he ſweareth in vayn, which for creatures calleth God a wytnes &c. S. Hierome alſo ſayeth, the Euangelicall trueth receaueth no othe, ſeing euery faythfull word is for an oth. Herevnto pertayneth the ſaying of our golden mouthed Doctor, the cauſe of an oth is thys, ſayth he, that euery one that ſweareth, ſweareth for this intent, ẏ he may ſpeake that which is trueth. And therfore the Lord wyl haue no difference betwene an oth and our ſpeache. For as in an oth it is not conueniente ẏ there be any falſhode or breakyng of promyſe, ſo likewiſe in our wordes ought there to be no lye. For both periury and lying is condemned vn the payne of the diuine iudgement, as the Scripture ſayeth, the mouth that lyeth, ſlayeth the ſoule. Whoſo euer therefore ſpeaketh the trueth, ſweareth. For it is wrytten, a faythfull wytneſſe wyll not lye.

In Pareneſ. ad Domon.

Marke wel.

Auſten for ſwearyng. Exod. xx.

In mat. Ca. v. Queſt. v. Can. Iuramenti.

Sapi. i.

Finally, ſo oft as any ciuile magyſtrate or head officer requyreth an oth of vs for the preſeruacion and mayntenaunce of the commõ weale or any other neceſſarye and vrgente cauſe we oughte gladly and wyllyngly for to ſweare accordyng to thys commaundemente of Chryſte. Paye that to Ceſar, whiche is due to Ceſar. But here are they to bee monyſhed, whiche ſhall requyre the oth of the ſubiectes, that it is their dutye before the other be ſworne to declare the matter wyth manifeſte wordes vnto them, that they maye well perceaue, that they ſhall not ſweare in vayne, but for weightye and neceſſary matters concernyng either the glory of God or the profyt of the commõ weale. For mẽ ought

The magiſtrate maye lawfully require an oth

Math. xxii.

An admonicion for thẽ that ſhal require ẏ oth.

not to be called forth to ſweare for euery lighte tryfle, nor yet to ſweare as many do, they cannot tel what nor wherfore. The to muche cuſtomable vſe of ſwearyng, hath brought it ſo to paſſe, that as many care but litle to ſweare, ſo forſe they not muche to forſweare thē ſelues. The cauſe for the which men ſhould ſweare, ought not onely to be good, but alſo neceſſary, & ſo openly proued vnto thē, before they be brought vnto their oth. This ſhould make men to haue the name of God in the higher reuerence, to take an othe with the godlyer minde, and to haue the office of the head rulers in the greater eſtimacion. For to make men ſweare by compulſion, before they knowe the matter, whither it be good, lawful, godly, neceſſary or otherwiſe, let other men iudge, that be better learned than I, whether it be agreable to the worde of God or not. But this dare I be bolde to ſay, that an oth cannot be taken wyth to much reuerence and aduiſement, in almuch as by it. God is called vpon to be a witnes in that behalfe. Therfore ought men not to be compelled raſhly to ſweare, leſt by that meanes they prouoke the vengeaunce of God both agaynſt them ſelues, and thoſe alſo ẏ cauſe them ſo vnaduiſedly for to ſweare, but to come vnto their oth with great ſobriete and deliberacion. Thus ſee we for what cauſes it is lawful for a Chriſten man to ſweare, whatſoeuer oth commeth forth oute of oure mouth, if it be not for one of theſe cauſes aforeſayed, it is damnable and playn syn. Therfore let al men take hede. Let no man from henſeforth take the name of our Lord God in vayne for whoſo doeth, ſhal not ſurely eſcape vnpuniſhed. Let the rulers of the common weale fynde ſome honeſt remedy, that the name of God be no more blaſphemed amonge their ſubiectes. Let them conſider how loth they are, that they themſelues ſhould be euil ſpoken of and blaſphemed. Let them weigh wyth themſelues, how much God excelleth them, and how farre hys dignite doeth excede their dignitie. If any mā defaceth their renowme, they are puniſhed ſtreyght wayes, and not without a cauſe. But how chanſeth it, that the Lorde of al Lordes and kinge of all kinges is no more feared? How commeth it to paſſe, that his moſt holy and bleſſed name is ſo vniuerſally blaſphemed, yea & that freely and wout puniſhmēt? Were it not, thinke you, conuenient, ẏ the ciuile magiſtrates ſhould earneſtlye prouide, that the name of God might haue hys due honoure, and that it might no more be abuſed with abhominable and vnlawfull othes in their Realmes, but prayſed and magnified, ſeing that by it we obtayne al our health and ſaluacion? God by hys holy ſpirite mought vouchſafe to breath into the hartes of all Pynces, kinges and rulers, that when they be godly aſſembled together for matters concernyng the glorye of God and the publique weale, they may alſo entreate of thys thinge in their Synodes, Congregacions, Parliamentes, councels. &c. that God may be glorified, and his moſt bleſſed name exalted of all nacions frō the Eaſte to the Weaſte. By thys meanes ſhall they not onely expulſe vyce and make their Realmes to floryſhe with vertue vnto the greate

Magiſtrates

glorye

glory of God and the hie conſolacion of al the faithful, but alſo thei ſhal acquire and get to themſelues a crown of immortall glory for euer and euer. Amen. Again, let al Biſhops, Parſons, Vicares, Curates, Pariſh Prieſtes, and ſo many as are miniſters of gods word, in al their Sermons and other exhortacions vnto the people, aboue all things rebuke this abhominable syn of ſwearing, and declare vnto them how greate an offence it is, and howe the plage of God and hys vengeaunce ſhall not depart from the houſes of them, that vſe thys moſt deteſtable ſinne of ſwearyng. Let them conſider that they haue been the cheſe occaſion both of thys syn and of all other, ſeyng they haue not accordyng to their office diligently watched vpon the Lordes flocke, preached gods word rebuked the wickednes of the people, tolde them their faultes, exhorted them vnto repentaunce, and amendmente of lyfe. For whan the preachyng of gods word fayleth, ſayeth Salomon, than doeth the people peryſhe and go to hauocke. Chryſt had much pitie on ỳ people, whã he ſaw that they were deſtitute and diſperſed as ſhepe, not hauynge a ſhepeharde. For as ſhepe, whan they be without a ſhepeharde, wander they cannot tell whither, hang on euery buſhe, are rent wyth euery brier, and in daunger to be deuoured of the rauening wolfe at all tymes, euen ſo lykewyſe, thoſe people that are wythout a Preacher and techer of gods word, run aſtray without order, heare the voice of euery ſtraunger, fal into all kynde of vicious abhominacion, are rent and torne with wycked ſpirites, and ready at euery houre to be ſwalowed vp of Satan our olde aduerſary, which ſlepeth not, but watcheth diligently, and walketh about like a rorying Lyon ſekyng whom he may deuoure. Surely greate is the damnacion ỳ hangeth ouer the heades of theſe ſluggyſhe ſhepepardes. Chryſt the hie Prieſt ſayd. Oportet me euangelizare nam in hoc miſſus ſum. I muſte preache the goſpell, ſayeth he, for I am ſent for this purpoſe. What ſhal the baſer ſort of Prieſtes do than I pray you? ſhal they lyue in pleaſure and idlenes? in delicious fare and ſluggiſhnes? Doth not Oportet alſo pertayne vnto them? Certes if they wil not meddle wt Oportet euangelizare, they are lyke to haue no part of Miſerere S. Paule alſo ỳ good Biſhop ſayd, Ve mihi, ſi non euangelizauero. Wo vnto me, If I preache not the goſpell. And ſhal our Rabines thynke to eſcape wythout puniſhment, though they preach nothyng at al? I feare ỳ if they wyl not medle wt Euangelizare, they are lyke to crye another day, Ve, Ve, Ve, quante ſunt tenebre. Wo, wo, wo, how greate are theſe darkeneſſes? God ỳ father, God ỳ ſonne, God ỳ holy goſt wt all the Prophetes & Apoſtles cry out vpon Prieſtes for to preach the holy Scriptures, exhorting thẽ to be diligent in ỳ matter. Cry, ſayth god the father, ceaſe not. Lift vp thy voyce as a trompe. Shew the people their ſynnes, & declare vnto them their wyckednes. Agayn he ſayeth, O Jeruſalẽ I haue ſet watch men vpon thy walles, they ſhal not hold theyr peace nether night nor day. Chryſt ſayd to his Apoſtles, go throughout the world & preach the goſpel to euerry creature. S. Paule ſayeth, take hede

Biſhops. Parſons. Vicars. &c.

Eccle. xxiii.

Pro. xxix.

Math. ix.

Marke thys compatyſon

i. Peter. v.

Marke. i. iiii.

i. Cor. ix.

Eſay. lviii.
Eſay. lxiii.

Math. xviii.
Marke. xvi.
Luke. xxiiii.

Actes. xx. hede to your ſelues and to al the flocke, vpon whom the holy goſt hath made you ouerſears, to fede the congregaciō of God, whom he purchaſed with his bloud. For I know ẏ after my departure greuous wolues ſhal enter in amōg you not ſparing the flocke. And euen amonge your ſelues ſhal there aryſe men ſpeaking peruerſe things, ẏ they may leade away ẏ diſciples after them. Therfore watch, and remember that by the ſpace of thre whole yeres I did not ceaſe to moniſh euery one of you both day and night euen with teares. Agayn he ſayth, geue attēdaūce to thy ſelfe & to doctryne, continew in theſe. For if thou doeſt ſo, ẏ ſhalte both ſaue thy ſelfe and them ẏ heare the. Preach the word, be feruēt be it in time or out of tyme, reproue, rebuke, exhort with al ſoftnes and doctryne. Speake thoſe things that become wholeſome doctryne. S. Peter alſo ſaith, ye Preſtes ſe that ye fede Chriſtes flocke, which is amōg you, taking the ouerſight of thē not as though ye wer compelled therto, but willingly, not for the deſire of filthy lucre, but of a good mynde, not as though ye wer Lordes ouer the paryſhes, but that ye be an enſample to the flocke. And whan ẏ chefe ſhepehard ſhal appeare, ye ſhall receaue an incorruptible crown of glory. Theſe textes of ẏ holy Scripture declare manifeſtly how feruēt, buſy, ſtudious and digilent all true Preſtes ought to be in the preaching of gods word. The mē godly enſpired knew ryght wel, that ſo long as gods worde is preached to the people, it muſt nedes go wel with the Chriſten religion, but if it once ceaſe, than fare wel al godlynes, fare wel all bertue and goodnes. Of this thinge, alas for pitie, haue we had experyence many a yeare vnto our great diſcomfort, and yet litil redreſſe. For many of ẏ Preſtes goe forth to be as fluggyſh as euer they were, neyther haue they any godly care for Chriſtes flocke committed vnto them. So they maye haue the profytes, they care for no more. Bonus eſt odor lucri ex re qua libet. So that by this meanes the ſhepe are lyke to dye for meate. But alas how ſhould they teach other, whan they themſelues knowe nothynge. They are euen as the Prophet ſayeth, dum dogges not once beeing able to barke. Many agayn of thē there are, which are learned, & knowe their dutye, and yet I knowe not with what ſpirite moued, they holde their peace, they ſpeake nothyng, they ſee their ſhepe run aſtray before their faces, walke in al kinde of wickednes, and yet haue they no pitie. I wonder with what forheades theſe men wil appeare before the high Preſt and great Judge Chriſt at the dredefull day of iudgemente. I pray God they be not Epicures both in lyuing and iudgement. But let vs heare what the holy and catholike Doctors ſay vnto this matter.

The preachyng of gods worde cauſeth the Chriſten religion to floryſhe.

Eſay. lvi.

In Le. Diſt. xxxvi. can. Si quis.

S. Jerome ſaieth, if any man wil be a Biſhop not onely in name but alſo in deſeruing, let him folow Moſes, and let him folowe Aaron. For what is ſayed of them: that they wente not from the tabernacle of the Lorde. Ergo Moſes was continually in the tabernacle of the Lorde. What buſines had he there? Verely that ether he ſhoulde learne ſomewhat of God, or els teache the people. Theſe are the two workes of a

Biſhop,

Bishop, that he should learne of God by readyng ỳ diuine Scriptures and by hauing his cõtinual meditacion in them, or els teach the people, but yet ought he to teach those things, that he had learned of God, and not of hys owne hart or mans wisdome, but those thyngs that the holy gost teacheth. There is another worke also that Moses doeth, he goeth not vnto the warres, he fighteth not agaynst the enemyes, but what doeth he? He prayeth. And whyle he prayeth, his people ouercommeth if he do once slake and let down hys handes, than are hys people ouercome and chased away. Let the Prycst of the Chirch therfore pray without ceasyng, that the people, which are vnder hym, may ouercome their inuisible enemies the Amalechites, which are diuels that doe impugne and fyght agaynst them, that wyl lyue Godly in Chryst. O how true, swete and godly are these wordes of the holy Doctor? Here maye all Bishops and Prystes learne what their dutye is, not to be idle, not to hunt and hawke, not to dise and card not to banket and lyue voluptuously, not to play the rufling galantes and to be entangled wỏ worldely businesses, but to be continually in ỳ tabernacle of the Lorde, that is to say, to study and to haue their perpetual meditacion in the holy Scriptures euen both day and night, as Dauid sayeth, and with al diligence to teache the people committed to their Spirituall charge, not mens traditions, not their own fantasyes, but gods most holy worde, euen ỳ holy Scriptures, and such thyngs, wherof the holy gost is the Author. Let them therfore loke well to their office. For if they be true Byshops and Prystes, thys is the worke committed vnto them, euen continually to studye the holy Scriptures, and purely to preache them vnto the people. If they leaue this office vndone, and do the workes prescrybed of man, so do they shewe themselues to be the seruauntes not of God, but of man. Let them therfore loke, what answer they wil make to the high Judge and great Pryest Chryst at the terrible day of iudgement. Moreouer it is their duty feruently and wbout ceasyng to praye for the people, that they may preuayle agaynst Satan and his ministers that fight daily against them. How could the prayers of many of them ar, I wil not now dispute. For they are more open to the whole worlde, than they nede here to be rehearsed. When Moses held vp hys handes and prayed hys people dyd ouercome. Whyther oure Pryestes holde vp their hands and pray, as they ought, let other mẽ iudge. Of thys am I sure, ỳ since ỳ world began, ther neuer reigned more syn & abhominacion thã there doth at this day, which is but a slender argument ỳ weget the victory of our enemies. God geue al Bishops and Pryestes grace once to loke vpon their office diligently, ỳ they may both earnestly studi the holy Scriptures, teach thẽ sincerly vnto the people, and continually occupy thẽselues in feruẽt prayers. Thã shal it not only be well wyth Chrystes flocke, but also wỏ themselues at the dreadful day of iudgemẽt whã thei shal appere before ỳ hie Bishop Jesus Chryst, and geue accoũtes vnto hym of their behauour in the office that was committed vnto them

The worke of a Bishop is to study ỳ holy Scriptures, purelt to preach thẽ vnto the people, and feruently to pray. *Exod. xvii.*

Learne your duty here! O ye Prystes.

Psal. i.

The prayers of many prystes are colde now a daies

to them

to them in this world. S. Auſten alſo ſayeth, conſider that it is the of-
In Agreum. Prophetam. fice of Prieſtes, whan they be demaunded of the lawe, to aunſwere. If
he be a Prieſt, let hym knowe the law of the Lord. If he knoweth not
the law of the Lord, he declareth euidently that is he is no Prieſt. For
it pertayneth vnto the Lordes Prieſt to know the law, and whan he
is asked, to make anſwere of the law. Lord be mercyfull vnto vs, what
wil a great nomber of our Prieſtes ſay to theſe wordes of S. Auſten?
I feare much, that if he wer not ſo cunciēt a Doctore, & a Sayncte al-
ready approued by the chirche, ſtirely many Prieſtes for madnes wold
nothyng feare to accuſe hym of Hereſy, and to affirme that he preacheth
heretical doctryne, ſo iopardous a thyng at thys tyme is it to ſpeake a-
gaynſt theſe ignorant Rabines, which although they know nothyng,
yet wyl they be Iudges ouer al men, and ready ſtreightewayes to cō-
demne them. It is not the long robe, the flaryng tippet about the necke
the annointing of the fingers, the brode ſhauing of the crown, that ma-
keth the Prieſt, but knowledge and connyng in the law of the Lord, ſo
called vnto Prieſthode. The Prophet Malachy ſayeth, the lippes of
Malac. ii. a Prieſt kepe knowledge, and at hys mouth ſhall they require ỳ law,
for he is the meſſanger of the Lorde of Hooſtes. So ſayeth S. Auſten
Prieſtes ought to be learned in ỳ law of God. here that Prieſtes ought to be ſo well learned in the holy Scriptures
that whan any man demaundeth a queſtion of them concernynge the
law of God, they ſhould be able to anſwere. If he be a Prieſt, ſaieth he,
let hym knowe the law of the Lord. If he knoweth not the law of the
Who is a Prieſt after S. Auſtens mynde. Lord, he declareth euidently, that he is no Prieſt. S. Auſten here affir-
meth, that he onely is a Prieſt, which hath knowledge in the law of ỳ
Lord. If there wanteth knowledge, it is an euident argumente, ſayeth
he, that there is no Prieſt. It is happy that S. Auſten is gone and a
Sayncte. For if he were now alyue and a Byſhop agayne, as he was in
tymes paſt, and ſhould go on viſitacion throughout the dioces, I think
ſurely he would depoſe a great ſort of Prieſtes, as men more fyt for the
cart than for the chirch. For S. Auſten meaſureth all Prieſthode by
knowledge. It pertayneth vnto the Lordes Prieſt, ſaieth, he, to know
the law, and whan he is demaunded, to make anſwere of the lawe. He
may be a Prieſt of Baal, of the Romiſh Biſhop, and of man, but of the
Lord he cannot be, except he hath knowledge. If any man fealeth him
ſelfe greued at thys matter, and cannot abyde hys ſcalde and ſcurueye
backe thus to be rubbed, let hym know that they be not my words, but
the words of S. Auſten, a man in hys tyme not onely godly enſpyred,
and excellently learned, but alſo of great authorite before the world. I
onely rehearſe hys and other holy Doctors wordes, becauſe I would
gladly haue men to do truely their office, and to ſet thys ſaying of the
Pſal. xxxi. Pſalmograph euer before their eyes, Be not lyke a horſe and a moyle,
which haue no vnderſtanding. For ignorance in all men is to be ab-
horred, but in Prieſtes chefely. If after the myndes of ỳ Apoſtle Paul
In Eſaiam. ſayeth S. Ierome, Chryſt is the power of God, and the wiſdome of
God,

God,it followeth well,ẏ he that knoweth not ẏ ſcriptures, knoweth not the power of God & the wiſdom of hym. For ẏ ignoraũce of ẏ ſcriptures,is ẏ ignorannce of Chriſt? Leo the Byſhop ſayth, if ignorannce ſemeth intollerable euẽ in late mẽ,how moch more is it worthy nether of ercuſe nor of forgyuenes in them that beare rule? Therfore deſyre al Preſtes ẏ be good and vertuous & tender the glory of God,and ẏ ſalnacion both of theyr owne & other Chriſten mennes ſoules,ẏ they wyll not be moued wyth theſe wordes, which come from a breaſt, that wyſheth wel vnto them al,but earneſtly loke vpon theyr office better,caſte awaye blynde ignorannce,ſtudy for ẏ knowledge of holy ſcriptures, & labour wyth all mayn to do that, which God requireth of them. *Diſt.xxxviii. Can.Si in laicis.*

Moreouer ſaynt Gregory ſaith,ẏ ſheppearde,which doth not rebuke them that offende,wythout doubte he ſleath thẽ by holdyng his peace Agayn he ſayth,we that are called Preſtes beſides theſe euels that we haue of our owne,we adde alſo other mennes deathes. For we ſlea ſo many as we ſe dayly go vnto death,& yet are ſluggyſhe and holde our peace.Here is a terrible ſayẽg,ẏ they,whych ar appointed to ſaue Chriſten mẽnes ſoules do cruelly ſlea thẽ by theyr negligẽce & holding theyr peace. Oh ẏ the Byſhops of euery dioceſe wold diligently loke vpon this matter, the eyer much ſhulde be theyr accountes at the dredefull day of iudgement. The holy Ghoſt mought breth it into theyr myndes. *Ad venantiũ Epiſcopum. In Ezech. Hom.ix.*

In concilio Toletano we reade on thys manner, Ignoraũce the mother of all errours is moſt of all to be exchewed in the Preſtes of God, wheych haue taken vpon them the office of teachyng among the people of God.Preſtes are warned to rede ẏ holy ſcriptures, as Paule thapoſtle ſayth vnto Timothe,geue attendaunce to reading, & exhortatiõ & lerning,& contiue w al way in theſe.Let Preſtes therfore know ẏ holi ſcriptures & canons,and lette all theyr worke,buſineſſe & trauayle conſiſt inpreaching & doctrine,and let them edify all men ſo well wyth the knowledge of fayth,as wyth ẏ good inſormacion of workes. O godly decree.Here may al preſtes learne,ẏ theyr worke doth conſiſt in preachyng & doctrine,in edifieng the people & in gyuyng them godly examples of vertuous liuyng.God ſende vs mo ſuche councels. *Diſt.xxxviii. Can. Ignorantia. 1.Tim.iiii.*

Byſhop Nycolas writeth on this manner, the diſtribucion of the heauenly feed is enioyned vs. woo therfore be vnto vs,if we do not ſpyncle it abrode. woo be vnto vs, if we holde our peace.Here is eternall dãnacion threatened preſtes,if they do not ſowe abrode the heauenly feed of Goddes worde in the feldes of chriſten mennes hartes. Let them loke wel to theyr office,for they ſtand in a perillous ſtate.Many of thẽ thynche it a great pleaſure to receaue yerely ſo great profytes of theyr benefices,but let them remember the common prouerbe, ſwete meate muſt haue ſower ſawce. woo be to you,ſayth Chriſt, that laugh now,for ye ſhall mourne and wepe. woo be to you that are fylled, for ye ſhall hunger. woo be to you ritche menne, which haue your conſolacion. woo be to you, whan al men prayſe you. Platina in the lyfe of Byſhop In- *Diſt.xliii. Can dilpenſatio. Luk.vi. Platina.*

nocentius the fyrst, wryteth on this maner: Innocentius the fyrst dyd not gyue the ecclesiastical benefices but vnto such Prestes, as ware throughly proued & tryed both in lyfe & learnyng. And he made a constitucion þ al prelates & so many as had benefices shuld go hom to their own Parysshes vnder payne of cursyng. For he sayd, that no hyrelyng but the very own shepparde ought to kepe his owne shepe. Here was a wonderful godly constycion. Wolde god it wer obserued through out al Christendom. Than shuld Christes flocke be muche better fed, than they are at this tyme. Than shuld not þ Parsons & Vycars be absent from their benefices as they ar now a dayes. Than shuld þ goodes of þ Parysshes be spent amõge þ Paryshners, & not abrode as they be now a dayes, no man can tel wher about. Thã shuld þ poore people be better loked vpon. Than shuld Prestes be more diligent to mayntayne hospitalite. Than shuld þ beneficed men more quietly applye theyr myndes vnto the study of holy scriptures & other godly meditacions. Than shulde feruent loue, which is now almost vniuersally decayed, spryng vp new agayn betwene the prestes & the laye men. Than shuld prestes be honored as fathers, & laye men count them selues as theyr chyldren, gyuyng them reuerẽce & double honour as þ scripture commaundeth. 1. Tim. v. Than shuld Gods word flory sh, & the glory of God be sought of al men. Ah shal we not once se this ioyfull daye in Englande? Whan myght it euer be brought to passe better and more conueniently, than nowe vnder this our most excellent kyng, which hytherto hath so both godly & prosperously lyke another Ezechias trauayled in þ byldyng agayn of our Lord Gods temple, in throwyng downe the workes of Hypocrisy, superstycion, and Idolatry, and in settyng vp agayn the pure and Christen religion? Lord, graunt that it may come to passe, yea & that shortli.

Why dyd god we haue no such Innocentes.

Thus se we both by the holy scriptures, þ auncient Doctors, and the godly olde councels, how greatly al Bysshoppes and Prestes ought to be occuppyed in studyeng & preachyng Goddes word. But to thys their godly preachyng they must also ioyne a vertuous & pure lyfe, lest they edify not so muche wyth theyr preachyng, as they destroye wyth theyr wycked lyuyng. It is a shame for a Phisicion to be so spotted and pocky, that it shall may iustly be sayd to him, Phisicion heale thy selfe. God sayd to the synner, sayth the Psalmographe, why dost thou preache my lawes, and take my Testament in thy mouth? Thou hast hated to be reformed, and thou hast caste awaye my wordes behynde the. If þ sawest a thefe, thou ranneste wt hym, and wyth adulterers diddest thou laye thy porcion. Thy mouth dydde aboũd wyth cursed speakyng, and thy tonge dyd couple craftely togyther deceates. Thou dyddest sytte, & speake agaynst thy brother, & agaynst thy mothers sonne dyddest thou lay a stõbling blocke. These thinges hast thou done, & yet haue I holden my peace. Thou wyckedly thoughtest, that I wold be like vnto þ, but I wyll reproue the, & come face to face agaynst the. O vnderstande these thynges, ye that forget God, lest he plucke you awaye and there be

Prestes must both preach synterly, & also lyue godly *Luk. iiii.*

Psal. xlix.

be none ẏ can delyuered you. S. Paule also sayth, thou that teacheſt a nother, teachſt not thy self. Thou that preacheſt that men shulde not steale, stealeſt thy selfe. Thou that sayst that whoredom shulde not be committed, playeſt the whoremonger thy selfe. Thou that abhorreſt Images, robbeſt God of his honour thy self. Thou that glorieſt of the law through breakyng of ẏ law, dishonoreſt God. For ẏ name of God is euell spoken of among the Gentiles through you. *Rom.ii.*

Of these thynges it is euident, ẏ it is not sufficient for prestes to preache Gods word, except they also leade a vertuous & godly lyfe. Who so euer doth and teacheth, he shal be called great in the kyndom of heauen, sayth the scripture. Christ doth not onely call prestes the salte of the earth, but also the lyght of ẏ world. With their preachyng they season ẏ people, but wyth theyr lyght of godly cõuersacion they shew men how they ought to walke and lyue. Therfore immediately is it subioyned, let your lyght so shyne before men, that they may se you good workes, and glorify your father, whych is in heauen. Be an example of ẏ faithfull, sayth Paule, in worde, in conuersacion, in loue, in Spirite, in faith. Kepe thy selfe pure. Study to shewe thy selfe commendable to God, a worke man that neadeth not to be ashamed. He that preacheth Christ sayth S. Ambrose, ought to shewe hym selfe wholly estraunged from all kynde of vices. S. John Chrisostome also sayth, it is a great shame for Prestes, and for so many as be of the Clergy, whan laye men be founde faythfuller and more ryghteous than they are? Howe canne it otherwyse be than a shame for them to be inferiour to the laye people, whom to be lyke vnto them, it is also a shame? Agayn. S. Gregory sayth, the lyght of ẏ flocke is ẏ flame of the shepparde. For it becõmeth the Lordes shepeheardе & a Preste to shyne in manners and lyuyng, ẏ in hym as in ẏ glasse of theyr lyght, the people that is committed vnto hym may both discerne what they shulde follow, and also se what they shulde correcte and amẽde. Hereof is it euident, what great purite and innocency of lyfe ought to be in prestes, that theyr lyfe may correspond and in all poyntes answer to theyr preachyng. *Math. v.* Prestes are not only called ẏ salte of ẏ earth, but also ẏ lyght of the world *i. Tim. iiii. ii. Ti. liiij. In serm. de ieiunio. In Math. In Pastoral.*

But here is an answer to be made to ẏ vnsauery talke of certen men now a dayes, which because they se the manners of ẏ Preachers not agreable in all poyntes to theyr sermõs, fault at defyaunce with gods word, blaspheme it as heresy, raile vpon the preachers and absent them selfes from the hearyng of al godly exhortacions, warnynges & councels. These parsons hynder no mã so moche as them selfes. They may wel be compared to a folyshe man, whych cometh vnto the market for to bye meate. But whan he beholdeth ẏ butcher, and perceaueth hym to haue some deformite in his face, as oye of his eyes to be out, or to be balde, or elles to holde his necke awrye, goth streyght hom agayn, and choseth rather to dye for honger, than he wyl bye meate of suche a butcher although ẏ meat be neuer so pure, clene, cõmestible & wholsõ. But let vs heare what the holy scripture sayth. In the chayer of Moses syt *Mark wẽl. Math. xxiii.*

Scribes and Phareses. Al therfore that thei commaunde you to kepe, loke that you kepe and do, but accordyng to theyr workes do ye not. For they say, but they do not. Here christ commaundeth vs not to abstayne from the hearing of Goddes word, though they be neuer so wicked & euyl, that preache it. For who wer more vngodly, and greater enemies to Christ, than ỳ Scribes & Pharises, yet Christ commaudeth to heare them so longe as they sytte in the chayer of Moses. To syt in ỳ chayer of Moses is truely & syncerly to preach those thynges that Moses dyd, to entrepret the law accordyng to the ryght vayne of the holy scripture, and only to seake the glory of God & the profyt of the faythfull. So long as they that are preachers do thys, they are to be hearde, though theyr lyfe be neuer so abhominable. For it is not the preacher, to whom we must haue pryncipal respecte, but to ỳ word of God. Nether do we come into ỳ Temple to gase vpon the Preacher, but to hear the holy scriptures declared, and so lerne to lede a godly lyfe. If he wer one of the ministers of Satan, yea Satan hymselfe that preacheth, so longe as he bryngeth in Scriptum est, so long as he teatheth purely the diuine scripture wythout wreastyng or corruptyng of ỳ same, he is to be hearde. We ought not so greatly to marke the teacher, as ỳ whych is taught. If he teacheth well, it is ours & we haue that we came for, if he lyueth well, it is his owne, end he shal receaue ỳ reward. But lette vs hear what Chrisostome sayth to this matter. If the prestes lyue wel sayth he, it is theyr auauntage, but if they teache well, it is yours. Be not curious to boulte out that, which pertaineth vnto another mã. For oftentymes good learnyng cometh forth from an euyll manne, as euyl earth bryngeth forth precious gold. Is precious golde despysed for the vile earth? Therfore as ỳ golde is chosen, and the earth forsakẽ, so lyke wyse take you the learnyng, & leaue the manners. Agayne he saith, let vs take the doctrine but not the manners. Herbes are not necessary for the bees, but ỳ floures are. So you lykewyse gather the floures of doctrine, and leaue theyr fashons of lyuyng. Here this holy Doctor wylleth vs not to despyse ỳ word, though the Preacher be euell. Lette vs take that is oures, and let go that is hys. The doctrine is oures, ỳ lyfe is hys. I had rather haue a syncer preacher of Gods worde, which shal declare Christ vnto me purely, rebuke my synful lyuyng, conforte me wyth the swete promises of God, shewe me howe I ought to institute my lyfe according to ỳ wyl of god. & although hys mãners be somewhat corrupte and dissent from his preachyng than to haue a wicked Papist, a pestilẽt Pharese & a superstitious Hypocrite, which shal outwardely lyke a crafty fore pretẽd a certayne grauite, & a popeholy mãner of lyuyng, & yet corrupte the holy scriptures, confoũde Gods word wyth mens tradicions, lede the people into superstitious errours, flatter the herers, preach for lucre, mangle ỳ doctrine of Christ, & obscure the waye of trueth. Of suche Christ warneth vs to take hede in the Gospell of Mathew, sayeng, Beware of false Prophetes, which come vnto you

What it is to sit in the chayer of Moyses.

Euery man ỳ preacheth ỳ scripture truly is to be hearde, be his lyfe neuer so wicked.

In Math. Cap. xxiii.

Math. vii.

you in ſhepes clothyng, but in wardly they ar rauening wolfes. Again theſe Chriſt in another place thꝰdereth, ſayeng, wo be to you Scribes and Phariſes, hypocrites, for ye ar lyke painted ſepulchres, which outwardly appere beautifull, but within are ful of bones of dead men and of al filthynes. So ye lykewyſe appere outwardely ryghteous to mē, but inwardly ye are full of hypocriſye and wyckednes. Agayn, ye are they, that iuſtify your ſelfes before mē, but God knoweth your hartes. For that whych ſemeth prayſe worthy before men, is abhominable before God. Therfore ſo long as ẏ preacher ſytteth in the chayer of Moſes & not in the chayer of peſtilēce, he is to be hearde for ẏ wordes ſake, be hys lyfe neuer ſo wycked & vngodly. Notwythſtondyng I exhorte al Chriſten Preachers, & ſo many as vnfaynedly tender ẏ glory of god, and the promotion of his moſt bleſſed worde, that they do theyr endeuour not only to ſet forth Goddes trueth in worde & tonge, but alſo in worcke and verite. Let them be the ſame in life, ẏ thei profeſſe in word. For he taketh vpon hym the name of a Chriſten man in vayne, ſayth ſ. Auſtē, that followeth not Chriſt. For what doth it profyt the to be called that thou arte not, & to vſurpe a ſtraūge name? If thou haſte a pleaſure to be a Chriſten man, do thoſe thynges that pertayne vnto Chriſtianite, and than hardely take vpon the the name of a Chriſtiane. S. Ambroſe alſo ſayth, it is a ſhame full lye before any man to call hymſelfe a Chriſten man, & not to do the workes of Chriſt. Hereto pertayneth ẏ ſayeng of S. Cypriane, no man is truely called a Chriſtiane, but he whych laboureth, ſo moche as lyeth in his power, to ſhewe hymſelfe conformable & lyke to Chriſt in hys manners & conuerſacion. He ẏ ſayth, ẏ he dwelleth in Chriſt, ſayth ſ. Jhon, ought to walke as he hath walked. Seyng than ẏ ſo great purite and innocēcy of lyfe is required of al men that profeſſe Chriſt, ſurely in Preſtes and in them ẏ are preachers of Gods worde, it ought to excel aboue al other. When lyght not a candle, and put it vnder a buſhel, but vpon a candleſticke, & it ſhyneth to ſo many as are in the houſe. So lykewyſe Preſtes are not called vnto the office of preachyng, that theyr conuerſacion ſhulde be darke and wt out lyght, but ẏ it ſhuld be ſo garnyſhed wyth godly vertues & good workes, ẏ it myghte lyghte to ſo many as are in ẏ houſe of God. Chriſt the hygh preſte & euerlaſtyng Byſhop graunt it may ſo be.

Matth. xxiii.

Luke. xvi.

Pſal. i.

Cura eſſe quod lubenter audis Lib. de doctrina chriſtiana.

In Serm. de Abraham.

De. xii. abuſionibus. i. Ioan. ii.

Matth. v.

But as I may returne vnto our matter of ſwearyng, let them that be Preachers, I ſay, aboue al thynges rebuke this abhominable ſynne of ſwearyng, & declare vnto ẏ people what a great offence it is, & howe ẏ plages of God and hys vengeauns ſhal not departe from ẏ houſes of them, that vſe thys moſt deteſtable ſynne of ſwearyng.

Furthermore let al fathers and mothers gyue earneſt diligence that theyr chyldren may from theyr very cradles learne to worſhyppe and honour ẏ moſt bleſſed name of god, and neuer to haue it in theyr mouthes wythout great reuerence done vnto it, eyther by puttyng of theyr cappes or elles by boweyng theyr knees. Let them not be ſuffered by

Fathers & mothers.

ny meanes to sweare by God or by anye of his creatures, but let theyr communication be yea, yea, nay nay. If they at any time sweare, let the fyrst of all be admonished of theyr faulte, and tolde howe greate an offence it is before God wickedly and vainly to sweare. If they wyll not so amend, let the Parentes punishe them sharpely. Better were it, that theyr bodies in thys worlde should suffer a little paine, than after thys life to haue bothe theyr bodies and soules cast into hell fyre. If all Fathers and Mothers wil thus diligently watch vppon theyr children, it shall cause them not only not to be defiled with the most greuous sinne of swearing, but also that the moost holye name of God shall be had in high reuerence, great estimation and perpetuall honoure for euer after so long as they liue. But aboue al thinges let the Parents them selues be an ensample in this behalf vnto theyr Children, and shew euermore suche reuerence vnto the name of God, that the yonglinges maye well perceiue, that it is no vain thing, that they are taught.

Math. v.
Iacob. v.

Let all masters and mastresses, and so many as haue seruaunts vnder theyr dominion, prouide that by no meanes they suffer theyr Seruaults at any time to swear nether by God nor by any of his creatures. Let them shew vnto them what a great daunger it is, and how that ỹ vengaunce of God shall not depart from those houses, where swearers are, nether can there any thing prosper, but all thinges must needes go to hauock. Let them also teach thē to haue the name of God in so great honor and reuerence, that it neuer be named among them but honorably and reuerētly. Let them at the least put of theyr caps so oft as they name god, Christ, or any part of his most precious body. If any of their seruaunts wyll not leaue theyr swearing, and learne to haue the name of God in honoure, than let them be put out of theyr houses, leaste they bryng the vengaunce of God vpon so many as are in theyr company.

Maisters and Mastresses.

For as the Godlinesse of one man is many times thoccasion, that God is merciful to many, so is the wickednes of one man oftentimes ỹ cause that many are punished. Therfore it is not inough that the masters & the mastresses of the house be vertuous and godly, except the seruaunts be so likewise. It becommeth a master to haue Seruauntes lyke vnto his own manners, least his goodnes profiteth not so much in the right institution of his family, as the wickednes of thother destroyeth. It is wel, whan one planteth and another watreth, but it is euyl, whan one planteth, and another plucketh vp. Mine eies are vnto the faithfull of thearth, that they may dwel with me, saith Dauid, and who so leadeth a godly life, he shall be my seruaunt. There shall no disceatful parsonne dwell in my house, he that telleth lyes shall not tary in my syght wold God all masters were of this minde. Let al men of occupation abstain from swearing in theyr byinge and sellinge. For it is a shame, that the name of God should be estemed among Christen men of so small prycc, that for the valure of a little temporal auauntage & worldly lucre, men should abuse it and vainely take it. Woo be to that man, whyche for hys

Psal. ci.

What Seruaunts christen men ought to haue.

Pen of occupation.

own

own pryuate lucre doth blaſpheme the name of God, or any of his creatures. There ought to be ſo great ſincerite and fayth amonge Chryſten men, that there ſhould nede no othes in their bargaynes and worldlye buſineſſes. A Chriſten mans word ought to be better and ſurer thã any obligacion. God graunt that we may once ſe this come to paſſe in Englande. Let them that ſweare, becauſe it is the cuſtome ſo to doe, leaue their ſwearyng, and no more folow the wycked cuſtome, but the truth of gods word, which ſayeth, ſweare not at all. Let your communicacion be yea, yea, nay, nay. Let them that glori and reioiſe ſo much in their ſwearyng, that they wyl take vpon them to maintain it by the Scripture, abſtayne from their idle othes, and wreſt no more the holy Scripture, leſt they folowyng the maners of Satan, receaue a rewarde wor thy their wickednes.

Swearers of cuſtome. *Math. v.*

Swearers for pryde. *Math. iiii.*

Let thẽ that ſay, though they ſweare, yet we thinke no harme, leaue theyr ſwearynge and remember that they ſhal geue accountes at the dreadefull day of iudgement for euery idle worde that they haue ſpokẽ, ſo that they ſhal not eſcape vnpuniſhed for theyr idle othes. Let thẽ that ſay, few or none wil beleue vs, except we ſweare, rather meddle wyth fewe or none, than they ſhould tranſgreſſe the commaundement of god and bryng damnacion vpon their own heades.

Swearers meanyng no cuyll. *Math. xiii.*

Swearers that they may be beleued.

To conclude, let al othes be taken away from the midſt of Chryſten men, except they be taken for thoſe cauſes, which I haue expreſſed beefore. If we wil thus do, we ſhall eaſely exchewe the moſte deteſtable vice of periury, and frendely liue together in al truth, ſincerite and faith as it becommeth Saincte, and ſo many as profeſſe Chriſt. For he that wil not ſweare, wil not lyghtely falſely ſweare, and be forſworne. And that we maye bee the more encouraged to forſake all vayne and idle othes, let vs remember, that God, which is the euerlaſting truth, hath promyſed, that he wyll glorify them, which honoure hym and haue his name in reuerence: Agayne, that they ſhal come vnto diſhonoure and a ſhameful ende, that deſpiſe him and blaſpheme hys moſte holye name. Now if we wil that God glorify vs, ỹ is to ſaye, be our good Lord, defende preſerue, kepe and gouerne vs, bleſſe vs, lighten his gracious countenance vpon vs, ſende vs all thynges neceſſary for our lyuyng in thys preſent world, and after thys lyfe geue vs eternall glory: than is it conuenient that we do not abuſe the name of God by our vain and vnrighteous othes, but alwayes laude, prayſe, commende, magnifie and bleſſe it, cal vpon it, fly vnto it as vnto an holy anchore in all oure aduerſyte, and neuer to haue it in our mouthes, but wt hygh reuerence and greate honour. If we do ỹ contrary, ỹ is to ſay, blaſpheme hys moſt holy name than ſhal we vndoubtedly come vnto diſhonoure & a ſhameful end. In thys world ỹ plages & vengeaunce of God ſhal not go awaye from oure houſes, we ſhalbe ſtryken wt many greuous diſeaſes in our bodies, our goods & catel, yea and al ỹ euer we haue ſhal come to nought, our kind of lyuyng ſhalbe deſpyſed wyth all good men, our death ſhalbe payne-

The concluſyon of thys boke.

God to glorify vs what it is.

What euils ſhal chaunce vnto vs, if we vaynelye ſweare.

full, miſerable and wretched, and after theſe ſo greate and manifolde plages, we may be ſure for our wycked ſwearyng to be caſt into hel fi-
Eſay.lxvi. er, where the flames of it ſhall neuer be quenched, where wepyng and
Math.xxiii. gnaſhing of teth ſhalbe, where the worme that ſhall gnawe our conſciences ſhal neuer dye. Therfore I beſeche al Chriſten men by the tender mercyes of God and by the moſt precious bloud of our Sauioure Jeſus Chryſt, wherby alone we ar redemed, made pure, and deliuered frō al our ſynnes, that they from henceforth leaue their abhominable ſwearyng ether by God or by any of his creatures. Let thē neuer take God to witnes, except it be in a neceſſary and earneſt matter, I meane ſuche
Apoca.xv. a matter as maketh vnto the glory of God. Let their communicacyon
Apoca.iiii. be yea, yea, nay, nay. Let ſo great ſincerite, truth, and faith reigne amōg them, that one may beleue another wythout an oth, euen by a worde. Let them haue God in ſuch reuerence and honoure, and ſo order theyr tonges in thys worlde, vnto the glorye of GOD, that after thys lyfe through the mercy of God they may be founde worthy to be in the nomber of thoſe bleſſed ſpirites, which wout ceaſing ſing perpetual prayſes to the moſt holy name of God on this maner: Great and maruelous are thy worke, O Lord God almightie, righteous and true are thy wayes, O kyng of Sayncte. Who ſhal not feare the O Lord, and magnifie thy name? For thou art worthy, O Lorde, to take the glory and honor, and power, for thou haſt made al thynges, and for thy wyl they are and
Apoca.v. were made. To hym that ſitteth in the throne, and to the lambe, be bleſſyng, and honoure, and glory and power worldes without ende. Amen.

Say not but that ye are warned.

Gyue the glory to God alone.

Certayne auncient godlye and politike lawes for the punishmente of swearyng gathered out of diuers authors.

He that blaspheməth the name of the Lorde he shal dye for it, al the multitude shal stone him to death, whether he be citizen or straunger if he blaspheme the name of the Lorde lette him die the death, this law was executed vpon the sonne of a certayne Israhelitish woman because he blasphemed the name of the Lord he was first put in prison and after ward at the commaundemēt of God he was stoned vnto death. *Lex. diuina. Leuiti. xxiiii.*

¶ King Henry the fyfte.

KIng Henry the fyfte made a statute for swearers in his owne Palace, that if he were a Duke that dyd sweare, he shoud forfit for euery tyme. xl.s. to the aiding of poore people. If he were a Lorde or Barone. xx.s. If he were a Knight or an Esquier. x.s. If he were a Yemē. iii.d. If he were a page or a Lackey, or a slaue, to be scourged naked either wyth a rod or els with a whip. *Waldenus in quodam sermone.* Would god this statute were obserued and kept now a daies not onely in the courte but also throughout Englande.

King Edmonde.

KIng Edmonde made this law, that they which wer proued, once falsly forsworne, should for euer be seperated frō gods congregaciō.

¶ Donaldus King of Skottes.

DOnaldus King of Skottes made this acte within his lande, that all periurers and common swearers should haue their lippes seared with a burning whot yron. *Hector Boetius in historia Scotorum.*

¶ Saynct Lodowicke King of Fraunce.

THis law aforesaid did S. Lodowycke King of Fraunce enact also and put it once in execucion at Paris vpon a Citezin there for blaspheming the name of Chryst vnto the example of other, and so caused it to be proclamed throughout his Realme for a generall punishment. A godly proclamacion, God send vs many such.

¶ Philip King of Fraunce.

PHilip king of Fraunce, whom soeuer he perceaued to blaspheme the name of God ether in Tauerne, or any where els, yea although he wer a great man of dignite, commaunded, that he should be drowned And caused a strong acte to be made of it a litle before his death, & leafte it vnto his successours. *Vincentius in speculo historiali.*

Philip Earle of Flaunders.

PHilip Earle of Flaunders made this constitucion within his Earledome in the yeare of our Lord M. CCxxvii. that he that did forswear himselfe, should lose his lyfe and goods. *Iacobus Maiorus in chronicis Flandria.*

¶ Maximilianus the Emperoure.

MAximilianus the Emperoure made also a decree, that whosoeuer

euer he wer, that was a comon ſwearer, ſhuld for the fyrſte tyme loſe a marke. And if he wer not content wyth that, he ſhulde loſe his heade, which acte he and the nobilite of the Empire commaunded to be publiſhed four tymes in the yere, at Eaſter, Whitſonday, Aſſumptiõ of our Lady (as they cald it) and Chriſtmas.

In Paralip. rerum memorabilium.

The law of the Egipcians was that no ſwearyng ſhould be vſed among them at all, except it were for a weightie cauſe, if any were found to be periured the ſame ſhould loſe his head.

Lex. Egip. Iohannes. Boemus Lib. Hiſtoriarum. i.

The law among the Scythyans was ỳ if any among them coulde be proued to be a notable ſwearer or ſoche a one as wold forſwear him ſelf the ſame beyng conuict of the ſalt, ſhould without taryaunce not only loſe his head but his goods alſo which they ſhould haue that proued him periured.

Lex Scyth. Ioannes Boemus Hiſtoriarum. ii.

The Romaynes had a law that al ſuch as wer founde to be periured ſhould be throwne downe headlong from the toppe of a high rock called tarpeius.

Lex Romanorum in Lege. xii. tabularũ. Exod. xx.

Thou ſhalt not take the name of the Lord thy God in vayne for the Lord wil not holde him giltles: that taketh his name in vayne.

Eccle. xxiii.

Let not thy mouth be accuſtomed wyth ſwearyng for in it there are many faules. &c. Lyke as a ſeruaunt which is oft punyſhed cannot bee wythout ſom ſore, euen ſo whatſoeuer he be that ſweareth and nameth God (in vayn) ſhal not be cleane purged from ſin, a mã that vſeth much ſwearyng, ſhalbe filled wyth wickednes and the plage ſhal neuer goo from his houſe.

The wordes of the ſwearer bryngeth death (God graunte that it be not founde in the houſe of Jacob) but they that feare God, eſchewe all ſuch, and lye not weltryng in ſyn.

The councell of Ioſephus.

Lib. iiii. Ant Cap. vi.

The councel of Joſephus is this that he, which blaſphemeth God and vnreuerently vſe his name, ſhould be ſtoned vnto death, and than hanged vp by the ſpace of one day, and ſo taken downe, and buryed without all maner of honour. Diuers other moſt noble Pryn-ces made diuers other moſt holy lawes, for the exchewing of cuſtomable ſwearyng and Periury. Would God that theſe their moſt godly actes myght ether be renued among Chryſten men, or els ſome other deuyſed for ỳ abolyſhing & puttyng away of the moſt wycked and detestable cuſtome of ſwearyng, euery Pryncе as he ſhall thynke moſt conuenyent for the ſtate of hys Realme. Lawes are made, and penaltes appointed for diuers meane thyngs, which onely concerne worldly matters, why than do not Chryſten Prynces alſo make lawes, actes and decrees for the glory of God, that hys name may be had in honoure and reuerence as moſte worthy of all it is? Me worldly matters may not ſo bee

eſteemed,

eſteemed, that thynges pertaining vnto the glory of God and the ſaluacion of Chriſten mens ſoules ſhalbe neglected. For rulers are appointed of God not onely to loke vpon mundayne and worldly, but alſo diuine and ſpirituall matters. And it is their duty no les to tender ỹ glory of God, and to make actes concernyng the ſame, then to ſee to that publique tranquilite and al things decent and comely for an honeſt outward order be maintayned, preſerued and kept. And as they are the ſupreme heades and chefe Rulers both of the Spiritualte and Temporalte, ſo oughte they to trauayle no leſſe in ſpirituall than in temporall matters. Loke what enormities, wickednesſes, vngodly cuſtomes, ſuperſticious and vnrighteous maners. &c. reygne in Realmes, all theſe ought to be abolyſhed and put awaye by the worldly Potentates and earthly rulers. God graunt that we may ſe it ſhortly, not onely in thys Realme, but in the kingedomes of ſo many as profeſſe Chryſt. Amen.

¶ *Remedies againſt ſwearyng.*

If thou be bente to leaue the wicked cuſtome of ſwearyng, firſt pray feruently vnto God, that he wil take away that thy hart, which is defyled on ſuch ſort, and ſo hardened with the cuſtomable vſage of ſinning, that ther can enter no vertue nor godlynes into it. Secōdly deſire him for his gret mercyes ſake to create in thee a newe harte, and to poure his ſpirite ſo aboundantly into thy breſt that by the influence of it, thou mayeſt be able to thynke in vertue, and al that euer ſhalbe pleaſaunt to ỹ diuine maieſty. Thirdly be ſo at defyaunce with all vice and ſynne, that by no meanes at any tyme thou haue pleaſure eyther to thynke, heare or talke of it, ſo far let it be fro̅ the to medle any thig at al w̅ it in thought, word or dede

Forthely ſet this ſayng of Chryſt euer before thyne eyes, that at the daye of iudgemente accomptes ſhalbe geuen of euery idle worde, that is ſpoken. Thys ſhall bryng vnto thy remembraunce, how greuous accoūtes ſhalbe required of them, that cuſtomably ſweare, vainly vſurpe the name of God, blaſpheme God, be falſly forſworne. &c. Reade the thirde chapter of S. Iames Epiſtle.

Fiftly, that thou mayeſt the more eaſly exche we ſwearynge, flye the company of them, that vſe cuſtomably to ſweare, or haue a pleaſure to enterlace their talke with blaſphemous othes. And what ſoeuer thou hateſt in other, loke that by no meanes thou doeſt the ſame. Syrtely, buſyethy ſelfe continuallye in geuing praiſes vnto God, and in ſettinge forth the glory of hys name. Delighte thou in nothing ſo much, as in doing thoſe thinges, that make vnto the auauncement of the diuine maieſty. This ſhal not a litle make vnto the putting away of ſwearyng, and make thee to haue a mouth, whiche ſhall be the organ and inſtrumente of the holy goſt, to ſet forth and publyſhe the glory of God.

Finally

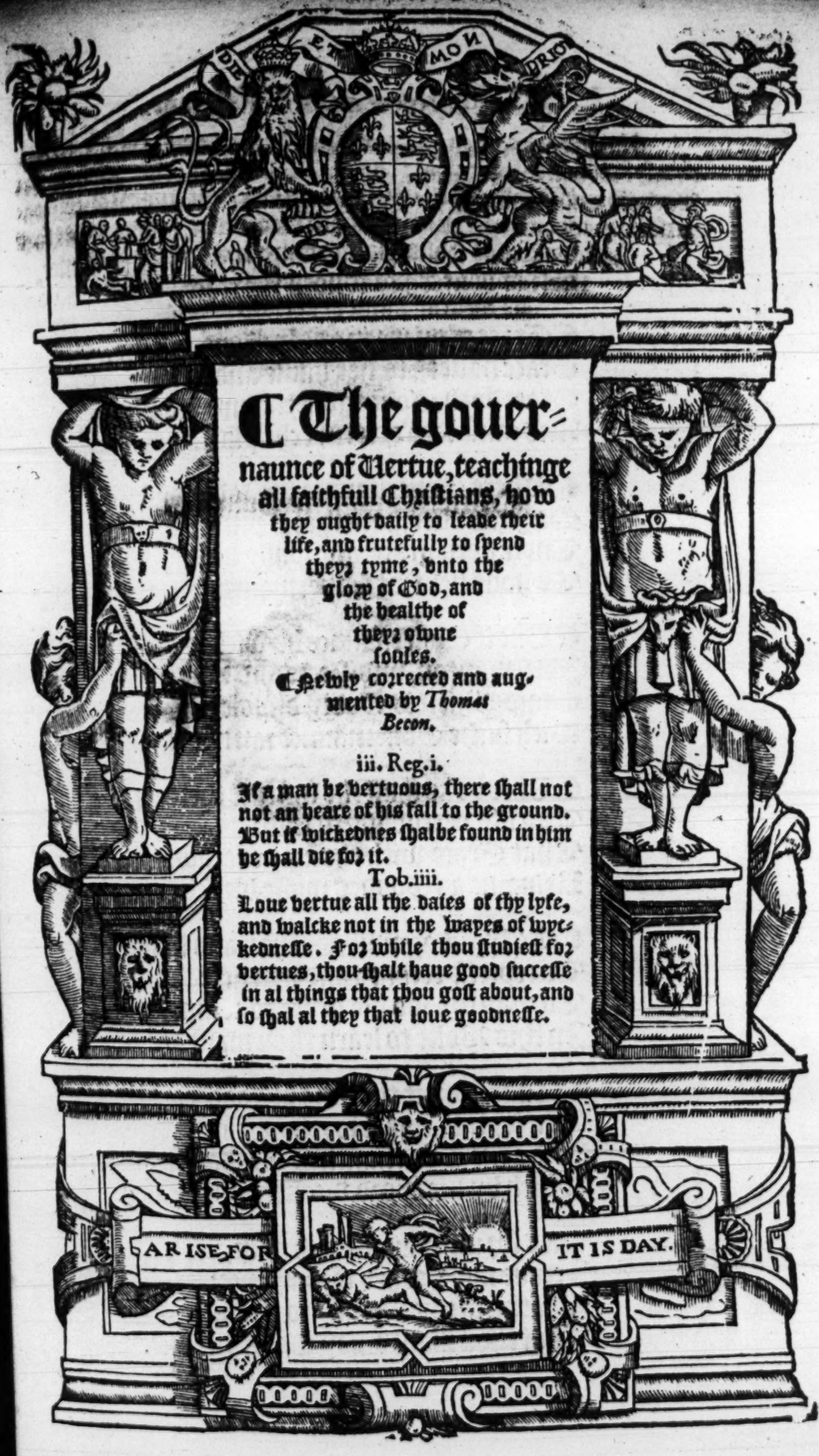
Finallye, let nothynge come forthe of thy mouthe, vntill it be throwolye ſodden in thy breaſte, as Epictetus the Greake Philoſopher warneth, and ſo ordre bothe thy tounge and thine actes in all thy converſation, that it neuer repent the afterward of anye thinge that thou haſte done. So ſhalt thou not onlye eſchewe the damnable cuſtome of ſweatinge, but alſo garniſh thy life with all kinde of vertues vnto the great glory of God and the healthy of thy ſoule.

So be it.

Finis.

¶ Gene the glory to God alone.

11 JU 62



¶ The gouernaunce of Uertue, teachinge all faithfull Christians, how they ought daily to leade their life, and frutefully to spend theyr tyme, vnto the glory of God, and the healthe of theyr owne soules.

¶ Newly corrected and augmented by *Thomas Becon.*

iii. Reg. i.

If a man be vertuous, there shall not not an heare of his fall to the ground. But if wickednes shalbe found in him he shall die for it.

Tob. iiii.

Loue vertue all the daies of thy lyfe, and walcke not in the wayes of wyckednesse. For while thou studiest for vertues, thou shalt haue good successe in al things that thou goest about, and so shal al they that loue goodnesse.

To the godly Reader.

GRace groweth after Gouernaunce,
Is an old said sawe in eche place:
If gouernaunce hath good resemblaunce,
Grace deliteth to follow the trace.

Grace gloryeth in godly Gouernaunce,
Grace hasteth to her haule and palace:
Grace doth Godly gouernaunce auaunce,
And cause it to extel in eche place.

Where Gouernaunce is Godly wise,
Sage, Sober, honest, and prudent:
There doth grace, gloriously deuise,
To haue her seat aie permament.

But if Gouernaunce be wicked,
Idle, wanton, vndiscrete and vain:
Grace which is Godly disposed,
With suche Gouernaunce can not remaine.

This boke shall the instruct therfore,
Thy life vertuously to lead:
That Grace with the may euermore,
Remaine as Goddes moste blessed sede.

To fyght against Sathan and sinne,
To represse errours and heresies:
To pray to God his grace to winne,
In this Boke to learn thou maist deuise.

Take thou it therfore in good part,
As a ioyfull Jewel for thy wealth:
And geue God thankes wythall thy hart,
Which by his word worketh thy health.

As for my trauaile and pain,
I craue none other recompence:
But thy life vertuously to train,
That thou maist enioy Gods presence.

To the right honourable

and moſt vertuous young Lady Jane Semer, doughter to the hie and mighty Prince Edward, Duke of Somerſet his grace. *Thomas Becon* wiſheth encreaſe of godlye knowledge in Chriſt Jeſu our Lord.

Here are no parents (moſt godly Lady) that deſerue better of the Chriſten publique weale, thē they which thorow Gods gift hauinge children, employ all theyr endeuors to train them vp euen from theyr very cradels in good letters & in the knowledge of Goddes moſt bleſſed wil, that with theyr yōg yeres, learning, vertue and Godlineſſe, may growe and encreaſe, and the yōglinges by this meanes be made at the laſt auncient and perfect ſchollers in the miſteries of Chriſtes Schole. This carefull ſtudy and ſtudious care for ꝑ vertuous bringing vp of youth. God in time paſt earneſtly required of al fathers and Mothers in the commō wele of his people the Iſraelites, and accordīg to Gods holy commaūdement ſuch as vnfainedly feared the Lord theyr God, and wiſhed wel to their cōtry, refuſed no labor, no pain, no coſt, that theyr children might thorow knowledge, vertue and learning, be made worthye and profytable membres of the publique weale. As I may paſſe ouer thauncient and holy Patriarches whiche were before the lawe of Moſes of whoſe diligence in the vertuous bringinge vp of theyr yonglinges, it is more double wickednes to doubt, ſeing we haue this euident teſtimony of Abraham euen at Gods owne mouth. Shall I hide from Abraham, ſaith God, ꝑ thing which I entend to do. Seing that Abraham ſhalbe a great and a mighty people, & al the nātions of thearth ſhalbe bleſſed in him. I know this alſo, that he wil commaunde his children and his houſholde after him, that they kepe the way of the Lord, and do after right and conſcience. What earneſt diligence dyd the moſt noble and vertuous king Dauid ſhew in the Godly bringing vp of his children, ſpecially of Salomon, that he might become a Prince worthy both, for his Godlines learninge, wiſdome and pollicye, to rule in the common weale after him. What godly inſtructions alſo gaue he him, whan he was at the poynt of death: behold, ſaith he, I muſt walke by the way of al the world, neuertheles be ſtrong and quite thy ſelf manfully, and ſe thou kepe thappoyntmēt of the Lord thy God, that thou walke in his waies, and kepe his commaundementes, ordinaunces, lawes and teſtimonies, as it is wrytten in the law of Moſes. &c.

Gene. xviii.

iii. Reg. ii.

Likewiſe read we of thauncient father Toby, whiche taught his yonge ſonne Toby to feare God from his infancy, and to abſtain from all ſinne. His exhortations are ſo Godly and ſo mete for al perſons to learne, that I thynke it not conuenient to paſſe them ouer with ſilence: His wordes are theſe.

Tob. i.

Herken my ſonne what I wil ſay, & lay my wordes in thy hart as a foundaciō. My ſon when I am dead bury me, & after deſpiſe not thi mother, but honor her al the daies of her life, and do to pleaſe her, & not to diſpleaſe her. My ſon remember how great perils ſhe ſuffred bearing the in her wombe, & when ſhe is dead, bury her in the ſame graue by me. Sōne reuerence our Lord God at all times, ſin not, nor breake not his commaundements, but loue vertue al the daies of thy life, and

Tob. iiii.

walcke not in the waies of wickednesse. For while thou studiest for vertue, thou shalt haue good successe in al things that thou goest about, and so shal all they that loue goodnes. Do almes of thy substance, and be no nigard in doing of it. Turne not thy face away, from any poore man, as thou woldest that God should not tourn away his face from the. Geue as thou shalt be able, if thou haue much, geue much and if thou haue little, geue of that little. For thou shalt lay vp for the a good tresure againste the daye of necessity. For almes deliuereth from death, and suffreth not the soule to come into darknesse. Almesse is a great comforte before the hyest to all that vse it. My sonne beware, kepe the from al whoredome, and vse no euil company besides thy wife. Suffer pride neuer to rule in thy mind no not in word. For death is ioyned to Pride and much trouble, and to hautines is ioyned displesure and greate pouertye, and she is mother of hunger. Let no mans hire remaine with the, whose seruice thou hast had, but forthwith pay his wages, for vnto the also seruing God, reward shalbe geuen.

Sonne be circumspect and ware in al thy dedes, and in al that thou dost, while thou liuest, be wise, and do not to any man ẏ thou woldest not to be don vnto the. Drink not wine vntil thou be dronk, nor carye it not with the by the waye. Geue thy bread to the hongry, and with thy clothes couer the naked. Whatsoeuer thou hast more then is sufficient geue it to the poore, and neuer grudge to be liberall. Set thy bread vpon the sepulchres of the iust, and bestow it not vpon the noughty. Are counsel alwaies of the wise, and despise no good counsel. Be alwais praying vnto the Lord, and beseche him that he wil order thy fotesteps and waies, and prosper thy deuises. For no people are wise, but the Lord him self is the geuer of all good thinges, and thrusteth downe whome, and who he listeth. My son be not afraid, we lead a poore life in this world, notwithstãding if thou fear God, & study to please him, thou shalt haue goodes inough. Therfore my sonne, remember my precepts, & put them not out of thy minde. Again, being ready to die, he called vnto him, his sonne and his sõnes children, and among al other things he spake vnto him on this wise: kepe thon the law and commaundements, and shew thy self merciful and iust, that thou maist prosper. Haue God euer in thy remembraunce, and praise him at al times withal thy might. In like maner rede we of the parets of ẏ most godly and chast woman Susanna, which being righteous them selues, taughte theyr yong doughter to fear the Lord her God, euen frõ her very cradle, & diligẽtly brought her vp, according to the law of Moses. Blessed Luke also in his boke of thapostles maketh mention of the iiii. doughters of Phillip the Euangelist, which did prophecy, that is to say, wer so godly brought vp in the knowledge of gods most blessed law, that they were able to declare and expound ẏ holy scriptures & misteries of God according to this prophecy. I wil poure out of my spirite vpon all flesh, and your sonnes, and your doughters shal prophecy. Doth not blessed Paul also commend Timothe because he had knowne the holy scriptures euẽ of a childe.

Tob. xiiii.

Dan. xiii.

Actes. xxi.

Ioel. ii.
Actes. ii.
ii. Tim. iii.

Diuers histories mo might be aledged out of the holy Scriptures to declare the careful studies and earnest labors, which the holy fathers in time past toke for the godly and vertuous bringing vp of theyr yonglinges, that they might be fathers not onlye of the bodye but also of the minde, and for theyr power satisfy the good wyll of God, which requyreth of al Parents, an earnest diligence and a watching eie in bringing vp of theyr childrẽ in his nurture and fear, in his word and doctrin, but these for this present may seme aboundantlye to suffice.

Furthermore as touching the heathen, which of them al euen from the lowest both amongst the Romaines and the Grekes, with diuers other natiõs although hauing respect not vnto the glory of GOD, wherunto thend of all studies, ought to be directed, but onlye vnto the auauncemente of them selues, vnto the maintenaunce of good, politique, ciuil and honest orders, vnto the hability of ruling in a common weale, vnto the polishinge of theyr wit, vnto eloquence, vnto immortality of theyr name, enforced not both them selues to be learned, and also sought all meanes possible to haue theyr Children broughte vp in good letters? That

theyr

they? yonglinges might become learned, what paines o? costs refused the parents. They sent they? children frō country to country, frō one learned man to another. Many of them called learned men home vnto they? houses, gaue them honorable entertainmēt, great giftes, and large stipends fo? teaching they? children. There was no burthen to heauy, no labo? to painefull, no cost to chargable fo? them, so ỹ they? childrē might proue learned. If they obtained that, they thought thē selues worthy and rightous parents, & to deserue wel both of they? Children and of the publike weale. And as euery one of them excelled in worthines and authority: so labored they that both them selues and they? children should excel & passe the baser sort in learning, in knowledge, in vertue and honest behauio?, in so much ỹ if any were vnlearned, and wanted the godly qualities of the minde, albeit he were of an honorable parentage, he was couted of no reputation, and called a stone, a block, a beast, a golden slaue, a shepe with a golden Fleese, an horse trapped with siluer, an Asse couered with Purple, with such other despiteful names, so little regarded euen among the heathen, was noble blood, worldly substance, sumptuous apparel, gorgious building, delicate fare, and whatsoeuer besides the folish world, wherein it, and most highly estolleth, if learning and vertue were absent. By thys meanes, came it to passe that Philip king of the *Macedonians*, and his sonne *Alexander*, *Iulius Cesar*, *Darius*, *Antoninus*, *Philosophus* themperor, *Hieron*, *Attalus*, *Magones*, *Iuba*, *Dion Siracusanus*, *Thebanus*, *Epaminondas*, *Pompeius*, *Augustus*, *Traianus*, *Antoninus Pius*, *Claudius*, *Tiberius Titus*, *Vespasianus*, *Domicianus*, *Aelius*, *Adrianus*; *Galerius Maximus*, the sonnes of *Tiberius Gracchus*, with other innumerable, became both learned, and the vnfained fauourers of learning, yea and the diligent promoters of learned mē. Many of them whiche were right excellent Emperors and Noble kinges thought them selues more noble and more worthy of renowme for they? learning and vertue thē for they? imperial dignity and Princely authority.

When king *Alphonsus* hard a certen man say, that learning was not semely for a Prince, or for a noble man, he cried out and said *Vox bouis non hominis*. Thys is the voyce of an Oxe, and not of a man. When a certaine man demaunded of *Isocrates* whether he thoughte the king of the *Persians* happy and blessed or not, he answered, I know not how much learning and vertue he hath, meaning that the true felicity, happines, and wealth consysteth not in the flittinge and vncertayne goodes of fortune, but in the constant and immortal treasures of the minde. The bringing vp of youth in learning and honest qualities, was so muche regarded amonge the *Lacedemonians*, that they made a lawe, whosoeuer did not study for the honest and vertuous traininge vp of they? children in good letters and other necessary artes profitable for a common wealth: the same shoulde be depriued of all suche priueledges and liberties, as were due to true and faithfull Citizens. Oure auncetors both among the people of god, and among the heathen, did coūder that the health, prosperity, and safegard of the commō weale, doth principally consist in the godly and vertuous bringing vp of youth. If they be learned and prudentely brought vp, then shal they after warde proue, some noble Magistrates, some wyse and faithful counsellors, some godly spirituall ministers, some learned scholemasters, some diligent labourers, some cunning artificers, some, &c. and all obedient subiects to the hie powers, and profitable members of the common weale. Contrariwise, if they be brought vp in barbarous rudenes and without any ciuilitye or knowledge of good letters and such other necessary actes: must nedes come to passe that they shalbe rather pestilences then preseruers of the common weale. Therfore did our elders aboue al thinges shew earnest diligence about the godly training vp of they? youth, in honest and vertuous exercises, euer settinge before they? eies, that learning to a noble man, is a ioyful Jewel, to the baser sort, a sure defence and almighty bulwark, against the stout stormes of frowarde fortune, and to a common weale a precious preseruatiue. In like manner my Lordes grace your Father a Prince of noble renowme, in whome as in a true mirroure liuelye shine the beautiful beames of right nobility, considering that thoffice of a worthy Parent appeareth in nothing so manifestly as in the godly bringing vp of youth

in heauenly misteries, that is to saye, in the knowledge of good letters and in the study of Gods most blessed word, hath with my Ladies grace your mother, a Lady of notable godlines, and of singuler pity toward the poore membres of Christ, euen from your cradels studied to train and bring vp both my Lordes your brothers, & my Ladies your sisters, and you likewise his graces children in good literature, & in the knowledge of Gods most holy lawes, that ye may learne from your infancy to fear the Lord your God, and to walke in his godly ordinaunces, and so become truely noble, not only for birthes sake, but also for learning and vertue, & for the godly qualities of the mind. In the which godly exercises ye haue so profited euen in these your tender yeres, that ye haue not only answered but also ouercome the expectation of many. If ye go forth according to your beginninges. I doubt not, but that ye shal get to my Lordes grace, and to my Ladies grace your most honorable parents, much renowm, and to your self noble fame & glorious immortality. And albeit your good Ladiships brest is so furnished withal godly doctrin, that ye nede not my simple and homely exhortations to moue you vnto godlines and vertue, wherunto of your own disposition ye are most willingly bent & enclined, yet to declare some part of my good will toward your Ladiship. I thoughte it not good to let thoccasion offred vnto me. Certen wekes past considering the miserable face of this tomuch wretched and lamentable world, and waying with my self that the next and most ready way to redresse our miseries, is to flie vnto God with continual and harty prayer. I made a boke entitled: *The Flour of Godly prayers*, dedicated to my Ladies grace your mother, wherin are contained prayers, not only for al degrees and states of men, but also for al other thinges necessary to be asked of God, ether for the body or for the soule, which prayers I wold wish daily as occasion shal serue, to be vsed of the faithful. Immediatlye after the setting forthe of these prayers, certain of my frends came vnto me, and earnestly required of me to peruse and correct the *Gouernaunce of Vertue*, which about. viii. yeres passe, euen in the bloudy boistrous burning time, when the reading of the holy Bible, the word of our soules health, was forbidden the poore lay people. I gathered out of the holy scriptures, and caused to be printed for thedifying of the simple and vnlearned Christians. Yet suppressing my name which at ỳ time was odious to those owles that could not abide the glorious light of Gods blessed word, that the boke might haue the better succes, & be the more free from Antichristes thonderboltes, I knowing my self debter to al good men, and to al theyr godly requests, perused the boke wherin I found so many faultes thorowe the negligence of the hongry printers, ỳ very pity without any request of frends, might haue ben thought sufficiẽt to haue geuen me occasion to correct the boke, which hitherto hath ben so greatly desired and greadely red almost of al men, yea and that not wythout great profit, as the often printing of the boke doth sufficiently declare. I haue diligently perused ỳ boke corrected the faultes, changed diuers things, and added many necessary instructions with diuers godly prayers for thedifying of the readers. This little booke recognised and augmented I dedicate vnto your most vertuous Lady, I geue vnto your Ladiship as a testimony of my good will toward you, desiringe you to take this my poore gifte in good part. And I shal most hũbly beseche the Lord our God to preserue my Lordes grace and my Ladies grace your honorable parents in good health, long life, and encrease of honor, and to geue my Lordes, your brothers, and my Ladies your sisters, and you also grace to go forth in your godly enterprises and Christen studies, that ye may truely know the Lord your God, and the saluation which ye haue by his sonne Jesu Christ our alone Sauioure, who euer preserue your good Ladiship in continual health and prosperous felicity.

Amen.

The

❧ The Gouernaunce of vertue.

¶ How a man ſhould behaue hymſelfe in the mornyng when he ryſeth.

¶ When thou ryſeſt in the Mornyng, loke that thou with al humblenes of minde kneleſt down, and lifting vp thy hart, thy handes and thyne eyes vnto heauen vnto God the father almighty, pray on this maner.

¶ *A prayer for the mornyng.*

O Lord God my heauenly Father, I moſt humbly thanke thee that thou of thy fatherly goodnes, haſt vouchſafe to defende me thys nyght from al euil: I moſt entirely beſeche thee, to preſerue me alſo this day, both from ſuffryng and doyng any euil, and to geue me grace ſo to walke in the lighte of thy holy worde, that I maye bryng forth the fruites of the ſame vnto the glorye of thy bleſſed name, and the profit of my neighboure. Amen.

¶ A Confeſſion of our ſinnes vnto God the father.

MOſt greuouſly haue I wretched ſinner offended thee my Lord God and heauenly father, both in thoughte, worde and dede in ſomuch that in my ſelfe I fynde ſuch vnworthynes, that if I did not beholde thyne exceadyng great mercyes, ſet forth in thy derely beloued ſonne our Lorde and Sauioure Jeſu Chryſte, I could not but diſpayre and wholy geue my ſelfe into the handes of Satan that olde enemye of mankynde: But when through thy grace and holy worckyng, I loke vpon thy mercyes offered freelye to all faythfull penitent ſynners in thy ſonne Chryſt Jeſu, for whoſe ſake thou art wel pleaſed wyth man, and of thy owen good will forgeueſt vs alour ſinnes when ſoeuer we flye vnto thee in hys name, I ceaſe to diſpayre, and begin to conceaue an earneſt fayth, and an vndoubted hope of obtayning forgeuenes of all my ſynnes in Chryſtes bloud for thy louyng and Fatherly promyſe ſake. I therfore poore and wretched ſinner, moſt humbly beſeche thee for Chryſtes ſake, to forgeue me all my ſynnes, wherwyth from the day of my byrth vnto thys preſent tyme, I haue moſt greuouſly offended thy fatherly goodnes, and to geue me grace ſo to reſiſt ỹ deuil, the worlde, & the fleſh, and ſo to order my life according to thy bleſſed wil, that thou mayeſt delight in me as a father in his ſonne: defende me from all euill, and worke in me all good thynges vnto the glorye of thy holy name. Amen.

Matth. iii. xvii. Marke. i. Luke. iii. ii. Pete. i.

¶ After thy confession say the Lordes prayer, called the *Pater noster*, and so commyttyng thy selfe vnto God, fall in hande wyth some honest and vertuous exercise accordyng to thy callynge. But what soeuer thou dost, doe it wyth purenes of hart and syngleines of eye, yea so do it, as though God were presente and loked vpon thee, as vndoubtedly he doth.

¶ Of Dynner.

¶ When the tyme commeth that thou shouldest refreshe thy wery and hongry body, approche vnto the table with reuerence, and when thou art set, lifte vp thy hart, thy handes and thy eyes vnto heauen, and pray vnto God on thys maner

¶ A Prayer before Dynner.

Most gentell GOD and louyng father, whiche mercyfullye fedeste all liuing creatures, we beseche thee, bleſſe vs and all theſe thy gyftes, which we at this present shal receaue of thy bounteous hande, for the refreshyng of our hongrye bodies, and geue vs grace to do all thynges vnto the glorye of thy name, throughe Jesus Christe oure Lorde. Amen.

¶ Of the behauioure at the table in dynner time.

¶ When thou hast thus prayed vnto God eate thy meate soberly and Christenly eschewing al superfluity, surfetyng and dronkenshyp. Consider that thy meate and thy drinke, are the giftes of God, and are reuerently and thankfully to bee receiued. Remember that in the tyme of thy repast, thy behauioure be honest & comely in all thynges. Let thy communycacion, as the Apostle saieth, be wel seasoned and poudred with salt that is to say, seasoned with godly wisedom, that thou maiest know how to answere euery man. Let no filthy talke procede out of thy mouth, but that which is good to edify, when nede is, that it maye haue fauoure with the hearers, remembryng that thou shalt geue accountes at the day of iudgement for euery idle worde that thou speakest. Eschewe al dissolate and vncomely langhing, least thou be therby counted wilde, wanton, foolyshe & wythout good maners. Let thy countenaunce be graue sober, modest, gentle & louing toward all that be at the table, and so fashion thy selfe in gesture, worde and deede, as though God and hys aungels were visibly present at the table. And when Dynner is done, geue thankes to God for hys benefytes on this maner.

Colos. iiii.

Ephe. iiii.

Math. xii.

¶ A thankes geuing after Dynner.

We thanke thee O heauenly father for this our fode, whych being sanctified by thy worde, thou hast vouchsafe at this present to geue vs: we beseche thee, that thou wylte also feede our soules with the liuely bread of thy word, which cōmeth out of thy mouth, that we receiuing at thy mercifull hande, meate both for our bodyes and soules, maye lyue and growe in all godlinesse vnto the

the glory of thy blessed name, through Jesu Christ our Lord. Amen.

What is to be done after Dynner.

¶ After thou hast geuen thankes vnto god for thy repast, returne vnto thy labour and vertuously exercise thy selfe, according to thy vocation & callyng, Employe earnest diligence about thy busynes, and alway in thy mind desyre god to blesse to prospere and to bryng to pas all thy councels, deuyses, trauayles, labours & enterpryses. Do not thy worke negligently and deceitfullye, but so laboure as though god were present, and beheld thee, as vnfaynedly he doeth. Cursed be he sayeth Hieremy, that doth the Lordes worke deceytfully S. Paul also exhorteth, that whatsoeuer we do we should do it hartely, as though we did it vnto the Lorde, and not vnto men, for as muche sayeth he, as ye knowe that of the Lord ye shal receiue the reward of inheritaunce, for ye serue the Lord Christ. yea verely so many as laboure or trauayle in any vertuous enterpryse, they serue God, and of God shal they receyue their reward. Therfore in thy calling Labour earnestly and diligentlye, whatsoeuer thou be, seking not onlye thine own lucre and auauntage: but much more the glory of God, and the profyte of thy neighboure, as the Apostle sayeth: do all thynges vnto the glory of God. Agayne, let euery man loke not for hys own profyt, but for the profyt of other. Charitie seketh not her own.

Ephe.vi. Colloss.iii.

i.Cor.x. Phi.ii. i.Cor.xiii.

¶ Of Supper.

¶ When the tyme is come, that thou shalt leaue of thy woorke, and prepare thy selfe vnto Supper, euen wyth the same reuerence that thou camest vnto the table at Dynner, come agayne nowe: but before thou doest tast any meate, prayse on thys maner.

¶ A prayer before Supper.

THe eies of all thinges looke vnto thee, O Lorde, and thou geuest them meate in due tyme, thou openest thy hande, and fillest euery lyuing creature with thy blessyng: vouchsafe, O heauenly father for Christes sake mercifully to loke vpon vs, louingly to blesse vs, and lyberally to geue vs grace so to tast of these thy creatures, that our bodyes beyng satysfyed with the moderate vse of them, we may be the more able to serue thee our Lorde God, and to profit our neighbour, through Jesu Christ our Lord. Amē.

¶ Of the behauioure at the Table in Supper time.

¶ After thou hast thus prayed vnto God, eate thy meate wyth a chereful & thankfull mynde vsyng the same modesty and honest behauour, that thou dyddst vse at Dynner. And when thou hast supped, geue thankes vnto god for hys benefites on thys wyse.

A thanke-

A thankes geuing after Supper.

FOr these thy benefytes, wher with thou hast refreshed our vil grye bodyes, we thancke the (moste merciful father) desiring thee that thou wylte also feede our soules with lyuely sayth in the bloud of thy Sonne Jesus Chryste our Lorde, that we beleuyng stedfastly, & worckyng dilygently thy holy wyll, may obtayne thy glorious kindom, through ỹ same Jesu Chryste our Lord. Amen.

What is to be done after Supper.

¶ When thou hast on thys wyse geuen thankes vnto God, thou mayest doe what thou wylt, so it be godly & honest, vntyl thou goost to bed. If thou canste reade, rede thou thy selfe, or els here other rede some part of the holy Scriptures, that may be to the comfort of thy selfe, and of so many as be wyth thee, or els pas ỹ tyme by frendely and honest talke wyth some of thy louyng and trusty familiars, or els debate wyth thy selfe, how thou mayest most cõueniently bryng that to passe, that thou hast to do the next day folowyng.

Of goyng to Bed.

¶ And when the tyme commeth, that thou must go to bed, thou beyng in thy chãber, call to remembraunce how thou hast spent the day past. If thou perceyuest, that thou haste offended God in any thyng at all, confesse thy faulte vnto hym wyth a repentaunt and sorowfull hart, and desyre hym of hys great mercye for Chrystes sake to forgeue thee, and promyse that vnto the vttermost of thy power, hys grace worckyng wyth thee, thou wylt amende that wherein thou haste offended, and walke more diligentlye in the rules of thy profession. Cry with the Publicane, O God be mercyfull to me a synner. Cry wyth that lost sonne: Father I haue synned agaynst heauen and in thy syght, and am no more worthy to be called thy sonne. Pray wyth Dauid: for thy names sake, O Lord, forgeue me my synne for it is exceadyng much. Thus wyth a faythfull harte beleuyng that thy synnes are forgeuen thee, contente thy selfe and quiet thy conscience. If thou perceyuest that thou hast that day committed no notable crymes, then geue to God ryghte harty thankes, which by his holi spirit hath wrought the same in thee, and desyre hym to encrease hys gyftes in thee, that hys glorye may be shewed in all thy actes and dedes. Thys done, prepare thy selfe to bedwarde, and when thou art ready to lye down, lyfte vp thyne harte, thy eyes, & thy handes vnto heauen, and praye to God on thys maner.

Luke. xviii.
Luke. xv.
Psal. xxv.

A prayer to be sayed when we goe to bed.

I Thanke thee (O heauenly father) by thy dearelye beloued Sonne Jesu Chryste our Lorde and Sauioure, that of thy free mercy thou hast preserued me thys day from all hurtes, and daungers. Vouchesafe also I most humbly beseeche thee to kepe me this nyghte, and to saue me from all myne enemyes both bodely

bodely and goſtly. Geue to my body quietnes and ſlepe, but let mi mind continually watche vnto thee, thynke on the, and on thy holy law, that when the cherefull lighte of the daye ſhal ſpring and appeare, I beyng whole both in body and minde, may ioyfully riſe againe, be thankefull vnto thee, and diligently walke in my vocacion vnto the glory of thy bleſſed name, and the commoditie of my neighboure, throughe Jeſus Chriſt thy ſonne. Amen.

¶ When thou haſt thus prayed, lye down in thy bed and ſay on thys maner.

¶ The Prayer

O Lord God and my heauenly father, I commende my body and ſoule into thy handes, that in Chriſt which is our life and reſurrection, thou maieſt defende me from euerlaſting death, and geue me that bleſſed and ioyful life of immortalitie, and that he which is the true lighte, maye poure oute the brightnes of his grace into my harte and preſerue me both body and ſoule vnto that day of the glorious reſurrection, where the faythfull with ioyfull hartes ſhall ſee thee face to face, & for euer reigne with thee in glory. Amen. *i. Iohn. iii.* *Iohn. i.*

¶ Remedies agaynſt all kyndes of temptacions.

☞ *Agaynſt Idolatry.*

¶ If that olde enemy Satan goeth about to perſwade thee, that there be mo goddes then one, reſiſt him wyth theſe Scriptures.

¶ Sentences out of the olde Teſtamente.

I Am the Lorde thy God. Thou ſhalte haue none other gods in my ſight. *Exo. xx.*

Underſtande, and marke well that the Lorde he is God in heauē aboue, and vpon the earth beneth, nether is there any other God beſydes him. *Deu. iiii.*

Here Iſrael, the Lord our God is one Lord. *Deu. vi.*

Se how that I, yea ꝑ I am the Lord & that there is no God but I. *Deut. xxxii.*

Here O my people I wil charge thee, O Iſraell, that if thou wylte harken vnto me, there ſhal no ſtraunge God be in the, nether ſhalt thou worſhip any other God. For I am the Lord thy God. *Pſal. lxxxi.* *Eſay. xlv.*

I am the Lord, and there is none other. Beſides me ther is no God.

I am the Lord, and there is els none. It is I that created lyght and darkenes. I make peace and trouble, yea euen I the Lorde do all theſe thynges.

Am not I the Lord? ist here any God but I? A God that is ryghteous, and ſuch one as ſaueth, there is none beſides me.

Turne vnto me al ye coaſtes of the world and ye ſhalbe ſaued, for I am God, and there is els none.

Haue we not all one father? hath not one God made vs. *Mala. ii.*

¶ An example out of the olde Teſtament.

Ibraham ſaw three, and worſhipped one. *Gene. viii.*

Sentences

¶ Sentences out of the new Testament.

Math. iiii. Thou shalt worshyp the Lord thy God, & hym onely shalt thou serue.

i. Cor. viii. We haue but one God, which is the father, of whom ar al things and we in him, and one Lord Jesus Chryst, by whom are all thynges, and we in hym.

Ephe. iiii. There is one Lorde, one fayth, one baptysme, one God, and father of all, which is aboue all, and through all, and in you all.

i. Tim. ii. There is one God, and one mediatoure betwene God and man, euē the man Chryst Jesu, which gaue hymselfe a raunsome for al men.

i. John. v. There are three which beare recorde in heauen, the father, the word and the holy gost. And these three are one.

¶ Examples out of the New Testament.

Actes. xiiii. When Paule and Barnabas were at Listra, and had healed a certayne man, which was a creple from hys mothers womble, ỳ people seyng thys miracle cryed out, and sayed: gods are come down to vs in the lykenes of men. And they called Barnabas Jupiter, and Paule mercuryous, because he was ỳ preacher. Jupiters Priest also brought oxen and garlandes, and would haue done Sacrifyce wyth the people. But when the Apostles, Barnabas and Paule heard that, they rēt their clothes, and ran in among the people, cryinge and sayinge: men, why do ye thys? We are mortall men lyke vnto, and preache vnto you that ye should turne from these vanities vnto the lyuinge God, whych made heauen and earth, and the sea, and al that in them is. &c.

Actes. xvii. When Paule was at Athens, hys spirite was moued in him, to see the citie geuen to worshipping of Idols and false gods, in somuch that he brast out into these wordes, and sayd: ye men of Athens, I perceaue that in all thynges ye are to superstitious. For as I passed by, and beheld the maner how ye worship your gods, I founde an altare wherin was wrytten, vnto the vnknowen God. Whom ye then ignorauntlye worshyp, hym shewe I vnto you. God that made the worlde, and all ỳ are in it (seyng that he is Lord of heauen and earth) dwelleth not in temples made wyth handes, nether is worshipped wyth mens handes, as though he neded of any thyng &c.

¶ Agaynst infidelite or misbeliefe.

¶ If Satan at any tyme moueth thee vnto infidelite or misbeliefe, ether toward god or hys word, by no meanes leane vnto hym: but agaynst hys temptacyon enarme thy selfe wyth these holy Scriptures.

¶ Sentences out of the olde Testamente.

Esay. vii. If ye doe not beleue, there shal no promyse be kept wyth you.

Iere. v. Thy eyes, O Lord, loke vpon fayth.

Aba. ii. The ryghteous shal lyue by fayth.

Ose. ii. I wyll mary thee vnto me in fayth, and thou shalt know that I am the Lorde.

Psal. lxvii. The wrath of the Lord came vpon Israel, because they beleued not in God

in God, nor trusted not in his sauing health.

The Lord doth appeare vnto them that hathe fayth in him. *Sap.iii.*

Wo be to the dissolute in hart, that beleue not God, and therfore shal they not be defended of him. *Eccle.ii.*

In all thy workes put thy trust in God from thy whole hart, for that is the keping of the commaundements. Who so beleueth Gods word, taketh hede to the commaundements: and he that putteth hys trust in the Lord, shall want nothing. *Eccle. xxxiii.*

Examples oute of the old Testament.

Abraham beleued God, and it was reckned vnto him for righteousnesse. *Gen.xv.*

Dauid being a young man and of litle stature throw faith in the name of the Lord of hoastes, fought with that proud mōstruous Giaunt Goliath the Philistine, and slue him. *i.Reg.xvii.*

Sydrach, Misach, & Abdenago throw faith, choseb rather to be caste into a whote burning fornace, then at the kinges commaundement to commit Idolatry, and to worship straunge Gods. *Dani.iii.*

Daniel throw faith, wished rather to be cast quicke into the den of Lions, then by the space of xxx. dayes, not to pray vnto the Lorde hys God, according to the kinges commaundement. *Dani.vi.*

Sentences out of the new Testamente.

He that beleueth and is baptised shall be saued. But he that beleueth not, shalbe condemned. *Math.xvi.*

As manye as receiued Christe he gaue them power to be the sonnes of God, in that they beleue on his name. *Ihon.i.*

As Moses lifted vp the serpent in the wildernesse: so must the sonne of man be lifted vp, that so many as beleue in him may not perish, but haue euerlasting life. For God hath so dearly loued the world, that he gaue his only begotten sonne, that euery one that beleueth in him, may not perish, but haue euerlasting life. *Ihon.iii.*

He that beleueth in the Sonne of God, is not condempned But he that beleueth not, is already condemned, because he hath not beleued in the name of thonly begotten sonne of God.

He that beleueth in the sonne hath euerlasting life, but he ꝑ beleueth not in the sonne, shal not se life, but the wrath of God abideth vpō hym.

Thys is the wyll of hym that sent me, that euery one that seeth the sonne and beleueth on him, should haue euerlasting life, and I wil raise him vp at the last day. *Ihon.vi.*

I am the resurrection and life, he that beleueth in me, although he were dead, yet shall he liue, and euery one that liueth and beleueth in me, shall not die euerlastingly. *Ihon.xi.*

Ihon.xiiii. Ye beleue in God, beleue also in me, saith Christ.

Actes.xiii Be it knowen vnto you, ye men and brethren, that thorowe ỳ name of Christe, is preathed vnto you the forgeuenesse of sinnes, and that by him are all that beleue iustified from all thinges, frō the which ye could not be iustified by the law of Moses.

Actes.xv. With faith doth God purify our hartes.

Roma.iii. The righteousnes that is alowed before God, commeth by the faith of Jesu Christ vnto all, and vpon all that beleue.

Romains.v. We being iustified by faith, are at peace with god, thorow our Lord Jesu Christ, by whom we haue away in, thorow faith vnto this grace, wherin we stand, & reioyce in hope of the praise that shalbe geuē of god.

Rom.x. Christ is the perfect fulfilling of the law, to iustify euery one ỳ beleueth.

Esay.xxviii. If thou wilt knowledge with thy mouth, that Jesus is the Lord, & beleue with thy hart, that God raiseth him frō death, thou shalt be saued. For the belief of the hart iustifieth, & to knowledge with the mouth maketh a man safe. For the scripture saith: whosoeuer beleueth on him, shall not be ashamed.

Rom.xiiii. Whatsoeuer is not of faith is sinne.

Galla.iii. All ye are sonnes of God, because ye haue beleued in Christ Jesu.

Galla.iiii. In Christ Jesu, nether is circumcision any thing worthe, nor vncircumcision, but faith which worketh by loue.

Ephe.ii. By grace are ye saued thorow faith, yea and ỳ not of oure selues. It is the gift of God, and commeth not of workes, because no man should boast him self.

Ephe.vi. Aboue al thinges take vnto you the shield of faith, wherby ye may be able to quench al the firy dartes of the deuil.

Heb.xi. Without faith it is not possible to please God. For he that commeth vnto God, must beleue that God is, and that he is a rewarder to them that seke him.

i.Pete..v Be ye sobre and watch, for your aduersarye the deuill goeth aboute like a roring Lion, seking whome he may deuour, whome se that resist with a strong faith.

This is the victory which ouercometh in the world, euen our faith.

Examples out of the new Testament.

Math.ix. The woman that was diseased by the space of .xii. yeres of the bloudy issue, thorow faithe was made whole.

Math.xv. The woman of Canane thorow faith obtained of Christ healthe for her doughter.

Marke.ix. The father of the childe possessed with a Deuill from his childhode, obtained of Christ thorow faith, perfect health for his sonne.

Marke.x. Bartimeus the blind man thorow faith recouered his sight.

Luke.vii. A certain sinful woman thorow faith obtained of Christ forgeuenes of all her sinnes.

Actes.v. The Apostles of Christ thorow faith, notwithstading the hie priests Commaundemente, continued in the preachinge of Christes Gospell, and bothe pacientlye, ioyfullye and thanckefullye suffred all kyndes of

displeasure for the name of the Lord Jesu.

Rede the .xi. chapter of the Epistle vnto ỹ Hebrues, where thou shalt finde plenty of examples concerning this matter.

Against the heresy of such as deny Jesu Christ to be God.

IF Sathan at any time moueth thee to doubt of the Godhead of Christ, as though he were only man, and not God, a creature or a thing made, and not the creator & maker of al thinges, enarme thy self against him with these Scriptures.

Sentences out of the old Testament.

WNto vs a child is born, and vnto vs a Sonne is geuen, vpō his shoulder doth the kingdome lie, and he is called with his owen name, wonderful, the geuer of coūcel, the mighty God, the euerlasting father, the Prince of peace .&c. *Esay.ix.*

In that day it shalbe said: Lo, this is oure God, we haue waited for him, and he shal saue vs This is the Lord, in whome we haue hoped, we shalbe mery and reioyce in the saluation that commeth of him. *Esay.xxv.*

They shal se the glory of the Lord, and the maiesty of our God. And therfore strength the weake handes, and comfort the feble knees, saye vnto them that are of a fearful hart, be of good cheare and fear not. *Esay.xxxv.*

Behold your God cōmeth to take vengaunce, and you shal se the reward that God geueth. God commeth his owne self, & wil deliuer you. Then shall the eies of the blinde be lightened, and the eares of the deafe opened. Then shall the lame man leape as an Hart, and the dummans tounge shalbe losoned.

O that thou woldest cleue the heauens in sonder, and come downe. *Esay.lxiiii.*

Behold, I se four men going lose in the middest of the fire, & nothing hurt, and the fourth is like the sonne of God to loke vpon. *Dani.iiii.*

Out of Egipt haue I called my sonne. *Ose.xi.*

This is our God, and there shall none other be compared vnto him. *Baruch.iii.*
It is he that found out al wisdom, and hath geuen her vnto Jacob his seruaunt, and to Israel his beloued.

Afterward did he shew him self vpon earth, and dwelt among men.

The Lord said vnto me, thou art my sonne, this day haue I begotten thee. *Psal.ii.*

Thy seat (O God) endureth for euer, the Scepter of thy kingdom is a right Scepter. *Psal.xlv.*

The Lord him self had me in possessiō in the beginning of his waies, for euer he began his workes afore time, I haue bene ordeined from euerlasting, and from the beginning or euer the earth was made. *Pro.viii.*

When I was born, ther were nether depthes nor springes of water.
Before the foundations of the Mountaines were laide, yea before all hilles was I borne.

The earth and all that is vpon the earth, was not yet made, no not the ground it self. For when he made the heauens I was present, when he set vp the depthes in order, when he hanged the clouds aboue, when he fastened the springes of the depe, when he shut the sea wythin certaine bondes, that the waters should not go ouer theyr markes that he commaunded. When he laid the foundations of the earth, I was with hym, ordring al thinges, deliting daily, and reioysing alway before him.

I came out of the most hiest, first born before all creatures.

Eccle. xxiiii I caused the light that faileth not to arise in the heauen, and couered all the earth as a cloud.

ii. Reg. vii. I wil be his father, and he shalbe my sonne.

¶ Examples oute of the olde Testament.

Gene. i. When God had created the earth and all thinges therin, he saied: Let vs make man in our Image, after our own likenes: this word (vs) doth euidently declare that there be thre persons in the Godhead, the Father, and the Sonne, and the holy Ghost. Wherof it manifestly followeth, that as the Father is God, and the holy Ghoste God, so likewise is the Sonne God, yea true and naturall god, begotten of god the Father from euerlasting

Gene. xviii. Abraham sawe thre, & worshipped one, saying: Lord I beseche thee, if I haue founde fauoure in thy sight, go not away from thy seruaunt. Here it is eudent also, that ther are thre persons in ỹ deity, and yet not withstandinge they three are one god. Therfore lyke as the fyrste and thyrde are very God (I meane the Father and the holy ghost) so likewyse is the seconde personne in the Trinitye, I meane the sonne, true, and naturall God, worthy all honor and glory for euermore.

Exo. iii. God said vnto Moses I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Here also is euidentlye declared the blessed and glorious Trinitie, and that ther be iii. persons in the Godhead, and yet one God: so that as the father is God, and the holy Ghost God, so likewise is the sonne God.

Esay. vi. In the same yeare that king Osyah died, I sawe the Lord, saith the Prophet Esay, sitting vppon an high and glorious seat, and his traine filled the temple. And about him stode Seraphins, whereof euery one had vi. winges. With twaine eche couered his face, with twaine hys fete, and with twain did he flie They cried eche one to another on this manner. Holy, Holy, Holy, is the Lord of hoastes. The whole worlde is full of hys glory. Thys word Holy thrise rehearsed, doth also manifestly declare that there are thre Persons in the Godhead, and that they three are one God: Christe therfore the second Parsone in the Trinity, is very God.

Dani. iii. kynge Nabuchodonosor commaunded these thre men, Sydrach, Misach & Abdenago, to be cast into an exceading hote burninge Ouen, because they wold not become Idolaters and at his commaundemēt, fall

downe and worship the golden image. And when they were bound in theyr coates, hosen, shoes, with theyr other garments and cast into the hot burning ouen, the king loked into the ouen, and said vnto his counsell: did ye not cast these thre men bound into the fyre? They aunswered vnto the king, yea, O king: He answered and said, lo, for all that, yet do I se four men going lose in the middest of the fyre, and nothing corrupt, and the fourth is like the sonne of God to loke vppon. Here is a manifest testimony that Jesu Christ is the sonne of god, and God him self, as we shall euidently learne of the histories of the new Testament.

Sentences out of the new Testament.

HIs name shall be called Emanuel, which is by interpretation God with vs or God and man. *Mat.i.*

This is my welbeloued son, in whom I haue great pleasure. *Mat.iii.xvii.*

Thou art Christ the sonne of the liuing God. *Math.xvi.*

without all doubt this was the sonne of God. *Math.xxvii.*

He shalbe great, and shalbe called the sonne of the most highest. *Luke.i.*

That holy thing which shalbe born, shalbe called the sonne of God.

In the beginning was the word and the word was with God, and God was the word. *Ihon.i.*

We saw the glory of the word, as the glory of the only begotten sõne of the father.

No man hath sene God at any time, the only begotten sonne, whych is in the bosome of the father, he hath declared him.

Thou art the sonne of God, thou art the king of Israell.

He that beleueth not, is condemned already, because he beleueth not in the name of the only begotten sonne of God. The Father loueth the sonne, and hath geuen al thinges into his hand He that beleueth ẏ sõne hath euerlasting life, and he that beleueth not on the sonne, shall not se life, but the wrath of God abideth on him. *Ihon.iii.*

I am that liuing bread, which came downe from heauen. *Ihon.vi.*

Except ye beleue ẏ I am (the sonne of God, ye shal die in your sinnes. *Ihon.viii.*

I and my father are one. *Ihon.x.*

I beleue that thou art Christ the sonne of God, whiche shoulde come into the world. *Ihon.xi*

Doest thou not beleue, that I am in the father, & the father is in me? *Ihon.xiiii.*

This is euerlasting life, euen to know thee the alone true God, and whome thou hast sent Jesus Christ. *Ihon.xvii.*

O father thou louedst me before the world was made. *Ihon.xvii.*

These thinges are wrytten, that ye might beleue, that Jesus is Christ the Sonne of God: and that in beleuing, ye might haue lyfe thorowe his name. *Ihon.xx.*

Jesus Christ was declared to be the sonne of God, with power of the holy Ghost. *Rom.i.*

Christ is the Image of the inuincible God, fyrst begotten of all creatures. For by him were all thinges created, thinges that are in hea- *Colloſ.i.*

uen and thinges that are on earth, things visible and thinges inuisible whether they be maiesty or Lordshyp either rule or power. All thinges are created by him and in him, and he is before all thinges, and in him all thinges haue theyr being.

Tit.ii. We loke for that blessed hope and glorious appearing of the greate God, and our sauioure Jesu Christ.

Heb.i. God in time paste diuersly and many waies spake vnto the fathers by the Prophets, but in these last daies he hathe spoken vnto vs by hys Sonne, whome he hathe made heyre of all thinges, by whome also he made the world. Which sonne being the brightnesse of his glorye, and very Image of his substaunce, bearing vp al thinges with the word of his power, hath in his own person purged our sinnes, and is sitting on the righthand of the maiesty on hie, and is more excellent then the angels, masmuch as he hath by enheritaunce obtained a more excellente name then they haue. For vnto which of thangels said he at any time:

Psal.ii. Thou art my sonne, this day begat I thee. And again, I wil be his father and he shalbe my sonne.

Act.xiii And againe, when he bringeth in the first begotten Sonne into the
ii.Reg.vii world, he saith: and all thaungels of God shall worship him. And of the
Psal.cxvii. angels he saith: he maketh his angels spirites, and his ministers flames
Psal.ciiii of fyre. But vnto the sonne he saith: God, thy seat shalbe for euer and
psal.xlv euer. The scepter of thy kingdome is a right scepter.

Heb.xiii Jesus Christ yesterday and to day, and the same cõtinueth for euer.
i.Ihon.ii Who is a lier, but he that denieth that Jesus is Christe? The same is the Antichrist that denieth the father and the sonne, whosoeuer denieth the sõne, the same hath not the father. Let therfore abide in you ỹ same, which ye hard frõ the beginning. If that which ye hard frõ the beginning shal remain in you, ye also shal cõtinue in the son and in the father and this is the promise that he hath promised vs, euen euerlasting life.

i.Ihon.iii. For this purpose appeared the sonne of God, to lose the woorkes of the Deuel.

This is Gods commaundement, that we belene on the name of his sonne Jesus Christ.

i.Ihon.iiii In this apeared the loue of God towards vs, because that God sent his only begotten sõne into the world that we might liue thorow him.

i.Ihon.v Who is it, that ouercommeth the world, but he which beleueth that Jesus is the sonne of God.

God hath geuen vnto vs eternal life, and this life is in his sonne. He that hath the sonne, hath life, and he that hath not the Sonne of God, hathe not life.

We know that the sonne of God is come, and hath geuen vs a mind to know him, which is true, and we are in him that is true, euen in hys sonne Jesu Christ. The same is very God, and eternal life.

Examples out of the new Testament.

God

GOd the father proclamed Jesu Chryste both when he was baptysed and transfigured, his onely begotten, naturall and welbeloued son, saying: this is my dearely beloued sonne, in whom I haue great pleasure. *Mat.iii.xvii.*

Two men possessed with Deuils called Jesu the son of God, saying: O Jesu the son of God, what haue we to do with thee. *Math.viii.*

The men which wer in the ship, seing that the winde ceased so sone as Chryst was come into ẏ ship, said vnto hym: truly ẏ art ẏ son of god. *Math.xiii.*

When Christ demaunded of his disciples, whom they thoughte hym to be. Peter in the name of al the disciples answered and sayd: thou art Chryst the son of the liuing God. *Mat.xvii.*

When bishop Caiphas saied vnto Chryst, I charge thee in the name of the liuing God, that thou tel vs whether thou be Chryst the sonne of God, Christ answered: thou hast said. Neuertheles I say vnto you, here after shal ye se the son of man syttyng on the right hande of power, and come in the cloudes of the skye. *Math.xxvi.*

When the Centurion and they that wer with him watchyng Jesus, sawe the earth quake, and those thynges which happened, they feared greatly, saying: Of a surety thys was the son of God. *Math.xxviii.*

They brought to Chryst a man sicke of the palsey, lying in hys bed, and when Jesus sawe the faith of them, he sayd to the sicke of the palsey son be of good chere. Thy synnes be forgeuen the. And beholde certain of the Scrybes said in them selues: this man blaspheneth. And when Jesus sawe their thoughtes, he said wherefore thynke ye euill in youre hartes: Here Chryst proueth himselfe God, against al his enemies two maner of wayes. First in that he forgeueth synnes. For no man cã forgeue syn but god alone. Secondly, in that he knoweth the very hid and secrete thoughtes of men. For who searcheth the hartes and reines of men, but god onely. *Math.ix.*

When a certain mã possessed wt an vncleane spirit sawe Christ a far of, he came running and worshipped hym, & cryed wt a loude voice, saying: what haue I to do wt thee, O Jesu, thou son of the most highest god? *Marke.v.*

The high Priest asked Jesu, and sayd vnto hym, art thou Chryst the son of the blessed? He answered, I am. And ye shall see the sonne of man syttyng on ẏ ryght hand of power, & comming in the cloudes of heauẽ. *Marke.xiiii.*

Christe said vnto Nathaniel: Before that Philip called thee, when thou wast vnder the sygtree, I sawe the. Nathanael answered and said vnto hym: Rabby, thou art euen the very son of god, thou art the kynge of Israel. Jesus answered and sayd vnto hym: because, I sayd vnto the I sawe thee vnder ẏ figtree, thou beleuest, thou shalt see greater things then these. And he sayd vnto them, verely verely I say vnto you, hereafter shal ye se heauen open, and the Angels of god ascendyng and descendyng ouer the son of man. *Iohn.i.*

The miracle which Chryst wrought at the maryage in Cana by turning water into wyne, proueth hym manifestly to be god. *Iohn.ii.*

After

Iohn.vi. After the Sermon that Chryſt made of the eating of his fleſhe and the drynkinge of hys bloude, many of his diſciples vnderſtandinge his wordes groſly (as the Papiſtes do vnderſtande the wordes of the lordes ſupper) went backe and forſoke hym and walked no more wyth hym. Then ſayd Jeſus to the twelue, wil ye alſo goe awaye? Then Simon Peter anſwered hym: Lord, to whom ſhal we go? Thou haſt ỳ wordes of eternall lyfe, and we beleue and are ſure that thou art Chriſt the ſon of the liuing God.

Iohn.xi. Jeſus heard that the Jewes had excommunicate the blynde man, whom he had made to ſee, and when he had founde hym, he ſayed vnto hym: doeſt thou beleue on the ſonne of God? He aunſwered and ſayed: who is it Lord that I might beleue on hym? And Jeſus ſayd vnto him thou haſte ſeen him, and he it is that talketh wyth thee. And he ſayed: Lord I beleue, and he worſhypped hym.

Iohn.xi. Martha ſayed vnto Chriſt I beleue that thou art Chryſt the ſone of God, which ſhould come into the worlde.

Iohn.xx. Jeſus ſayd to Thomas, bryng thy fynger hither, and ſee my handes and reache hyther thy hande, and thruſt it into my ſyde, and be no more faythles but beleuing. Thomas anſwered and ſaid vnto him: My lord and my God, Jeſus ſayd vnto hym: Thomas, becauſe thou haſt ſen me thou haſt beleued, bleſſed are they that haue not ſen, and yet haue beleued.

Actes.viii. The Enuch ſayd vnto Philip: ſe here is water, what doth let me to be baptyſed? Philip ſayd vnto him. If thou beleue wyth all thine hart, thou mayeſt. And he aunſwered and ſayed, I beleue that Jeſus Chriſt is the ſonne of God.

The reſtoryng of the blynde to their ſight, the raiſyng vp of the dead vnto lyfe, the clenſyng of the leapers, the healyng of them that wer diſeaſed with the palſy, the reſtoryng of men poſſeſſed wyth Diuels and vnclene ſpirites to their whole mynde, the makyng of the deafe to heare and the dum to ſpeake, wyth the other miracles that Chryſte wrought do euidently proue Chryſt to be the natural ſonne of God, yea and God hymſelfe.

¶ Agaynſt the hereſy of them which holde that Jeſus Chryſt the ſonne of God toke no fleſhe of Mary hys mother.

IF either Satan with his ſuttle ſuggeſtions, or any of hys deceitfull workemen wyth their crafty reaſons and falſyfying the holy Scriptures, go about to perſwade thee that Ieſus Chryſt the ſonne of God, toke no fleſhe of that bleſſed virgin Marye hys mother, but brought hys body wyth hym from heauen, enarme thy ſelfe with theſe authorities of gods worde agaynſt their peſtylence and damnable dartes.

¶ Sentences out of the olde Teſtament.

I wyll

I will set emnity betwene thee and the woman, betwene thy sede and her sede. The very selfe same sede shal treade down thy heade, and thou shalt treade vpon hys hele. Gen.iii.

In thee all kinreds of the earth shalbe blessed. Gene.xii.

In thy sede shal al the nations of the earth be blessed. Gene.xxii.

The scepter shal not depart frō Juda, & a law geuer from betwene hys fete, vntyl Siloe come, & vnto hym shal the gatheryng of the people be. He shal binde hys sole vnto the vyne, & hys Asses colte, vnto the braunch. He washed hys garment in wine, and his mātel in the bloud of grapes. Hys eyes are redder then wyne, & his teth whiter thē milke. Gene.xlix.

There shal come a star of Jacob and ryse a scepter of Israel. Out of Jacob shal he come that shal haue dominion. Num. xxiiii.

I wil rayse them vp a Prophete from among their brethren like vnto thee, and wil put my wordes in hys mouth, and he shal speake vnto them all that I shall cōmaunde hym, & whosoeuer wil not harke vnto the words which he shall speake in my name, I wyl requyre it of hym. Deu. xviii.

I will set vp thy sede after the, which shalbe of thy sonnes, and wyll stablyshe hys kingdome. He shal builde me an house, and I wyl stablish his seate for euer. I will be his father, and he shalbe my son, and I wyl not put away my mercy from hym, as I dyd from him that was before thee, but I will set him in my house and in my kingdome for euer, & hys seate shalbe sure for euer. i. Para. xvii.

I haue sworne once by my holines that I wyll not faile Dauid. His sede shal endure for euer, and his seate also lyke as the Sun before me. He shal stande fast for euer more as the mone, and as the faythful wytnes in heauen. Psal. lxxxix.

The Lord hath made a faythfull oth vnto Dauid, and he shall not shrynke from it, out of the fruite of thy body shal I set vpon thy seate. Psal.cxxxii.

Behold a Virgin shal conceaue, and beare a son, and thei shal cal his name Emanuel. Esay. vii.

Vnto vs a childe shalbe borne, and vnto vs a childe shalbe geuen, vpon his shoulder shal the kingdom lye, & he shalbe called with his owne name, the wonderous geuer of councel, the mighty God, the euerlastig father, the Prynce of peace: he shall make no ende to encrease the kyngdom, and peace, and shal sit vpon the seate of Dauid, and in his kyngdō, to set vp ꝑ same, to establish it w equitie & ryghteousnes frō henceforth for euermore. Thys shal the gelousy of ꝑ Lord of hostes bring to passe. Esay. xl.

There shal come a rod forth of the kinred of Jesse, and a blossom out of his rote. The spirite of the Lord shal light vpon it, the spirit of wysedome and vnderstandyng, the spirite of counsel and strength, the spirit of knowledge and of the feare of God. &c. Esay. xi.

Beholde the tyme commeth saieth the Lord, that I wil rayse vp the righteous braunche of Dauid, which shal beare rule, and discus matters with wisedome, and set vp equity & righteousnes again in earth. In his time shal Juda be saued, & Israel shal dwel without feare. And Iere. xxiii.

thys

this is the name that they shal call him, euen the Lorde our ryghteous maker.

Iere.xxix. Beholde the tyme commeth sayeth the Lorde, that I will performe the good thing which I haue promysed vnto the house of Israell, and to the house of Juda. In those dayes and at the same time, I wil bring forth vnto Dauid the braunche of ryghteousnes, and he shal do equite & righteousnes in the lande. In those dayes shal Juda be helped, and Ierusalem shal dwel safe, and he that shal cal her, is euen God our righteous maker. For thus the Lord God promyseth: Dauid shal neuer wãte one to sit vpon the stole of the house of Israel.

Eze.xxxiiii. xxxvii. I wil rayse vp vnto them one onely shepeparde euen my seruaunte Dauid, he shal fede them and he shalbe their shepeharde, I the Lorde wil be their God, and my seruaunt Dauid shalbe their Prince. Euen I the Lorde hath spoken it.

Dani.ix. Understande this and marke it well, that from the tyme it shalbe cõcluded to go and to repayre Jerusalem agayne, vnto Chryst, there shall be seuen wekes. Then shal the stretes and wals be buylded agayne. lxii. wekes, but with hard troublous tyme. After these. lxii. weakes shal Chryst be slayne, and they shal haue no pleasure in hym.

Micha.v. Thou Bethelem Ephrata art litle among the thousandes of Juda, out of thee shall come vnto me, which shalbe the gouernour in Israell, whose out going hath bene from the begynning and from euerlasting.

Zacha.ii. Be glad and reioyce O doughter of Syon, for lo, I come to dwel in the mids of thee, sayeth the Lord. At thesame tyme ther shal many heathen cleaue to the Lord, and shalbe my people.

Mala.iii. Beholde I wil sende my messenger, which shal prepare the way before me, and the Lord whom ye would haue, shal sone come to his temple, ye euen the Messenger of the couenaunt whom ye loke for.

Baruch.iii. This is our God, and there shal none other be compared to hym. It is he that hath founde out al wysedome, and hath geuen her vnto Jacob hys seruaunt, and to Israell hys beloued. Afterward did he shewe hymselfe vpon earth, and dwelt among men.

¶ Exeamples out of the olde Testament.

After that Adam and his wife through the craftye persuasions of Satan had transgressed gods commaundement, God in the presence of them both euen for their comforte and for the quietnes of their conscience, sayd vnto the Serpent. I wil set emnitie betwene thee and a woman, betwene thy sede and her sede. The same selfe sede shall tread down thy head, and thou shalt treade vpon hys hele. These wordes of God the father spoken vnto the Serpent, shewe euidently and manyfestly proue, that Jesu Chryst our Lord is the true and naturall son of Marye, and vnfaynedly toke hys flesh and humanite of her. For thys word sede, in this place signifieth the whole substaunce of Chrysts mãmanhode, and proueth euidently, that what soeuer Chryst was beyng man, he truely and naturally receiued it of the corporall substaunce of

Mary

Mary his mother the virgin. Curſed therfore is that heretike Appelles which thought that Chryſt had receiued hys body of the elementes in the ayre, and paſſed through the virgin, as the water paſſeth through a pype. Curſed are theſe heretykes, Cerdo, Marcyon and Manes, which holde that Chryſt had a fantaſticall body, appearyng to bee man, & yet hauing no part of manhode in hym. Curſed is that heretyke Valentynus, with his Apes the Anabaptiſtes, which holde that Chryſt toke no fleſhe of Mary his mother the virgin, but brought hys body with him from heauen. God the father calleth Chryſte the ſede of the woman. He therfore is the naturall ſonne of Mary hys mother, and receyued hys whole bodely ſubſtaūce of the moſt pure virgin, or els ſhuld God greatly haue erred, which called him ỳ ſede of a woman, but let God be true and all heretykes lyers.

To Abraham God the father ſayd: in thy ſede al nacions of the earth ſhalbe bleſſed. *Gene. xxii.*

Thys ſede is Chryſt, as S. Paule declareth to ỳ Galathians, which borne of the virgin Mary, came of the ſede of Abraham. Now if Chriſt had taken no fleſhe of mary, how could he haue come of ỳ ſede of Abraham? But that we ſhould be without al doubt concerning Chriſtes humanite, and be certayne that he was the true and naturall Sonne of Mary, receiuing hys manhod neyther of the elementes of the ayre, nor yet bringing it with him from heauen, but takyng it of the true and naturall ſubſtaunce of Mary his mother, God ſayeth expreſſly: In thy ſede Let vs note wel thys pronown. Thy, In thy ſede ſayth he, and not in ỳ ſede that Chryſt ſhall bryng from heauen, or out of the aire. How could Chryſt iuſtly haue been called Abrahams ſede, if he had neuer taken anypart of Abrahams ſubſtaunce? But the Apoſtle ſayeth: Chryſt toke the ſede of Abraham, and not of the Aungels, ſo that he muſt be lyke to his brothers in all thynges. Let God therfore be true, and all heretykes lyers. *Gala. iii.* *Heb. ii.*

In like maner the Lord ſwore a trueth vnto Dauid, and wil not go from it. I wil ſaieth he, ſet vpon thy ſeate one of the fruite of thy wombe. Here Chriſt, which before was called the ſede of a woman, & the ſede of Abraham, is called the fruite of Dauids wombe. What can be ſpoken more plainly, to declare and proue, that Chryſt came of the ſede of Dauid as concernyng hys fleſhe? If Chryſt be the fruite of Dauids belly, I meane concernyng hys poſterity (for Mary the mother of Chryſt, came of the ſtocke and kynred of Dauid) ſo doth it euidently folow ỳ Chriſte paſſed not through the woombe of hys mother without any partaking of the natural ſubſtaunce of hys mother as the water paſſeth and runneth through the pype, and yet receiueth no part of the pypes ſubſtāce, but rather that he toke a perfect body of ỳ ſubſtaūce of hys mother, and ſo became true and perfect man. Other wyſe ſhould not he haue ben the fruite of Dauids belly, nether ſhould God haue kept hys oth and promiſe made vnto Dauid. But let God be true and al heretykes lyers. *Pſal. cxxxii.*

The

Esay. vii. The Prophet Esay doth lively describe, paynte and set forth both the mother of Christ, and Christ him selfe in these words: The lord, saieth he, shal geue you a token. Beholde a virgin shal conceyue and beare a sonne, and thou shalt cal his name Emanuel. Butter and hony shall he eate, that he may know to refuse the euil and chose the good. First as concerning Christes mother, we learne here that she was a pure and vndefiled maide, and that she, and not the heauen nor the ayre conceyued & brought forth Christe her sonne. In that she conceyued and brought forth Christe, it is euident that she was vnfaynedly Christes naturall mother, ministred part of her substaunce to the perfourminge and making of her son through gods operacion, and did the duty and office of a true mother in all pointes. And whereas the Prophet calleth Christe her son he declareth manifestlye, that Christe toke his flesh of the substaunce of his mother Mary the virgin, and is her true and natural sō, or els to what ende should he be called her sonne? And that we should be as assuredly perswaded of his humanite of Mary his mother, as of his deity of God his father, the Prophete calleth him Emanuell, that is to say, God and man, true God of God hys father, and true man of Marye hys mother. And because there should want nothing vnto the true perfit and full discripcion of Christes humanitie, but that Christ should be declared to be a true and a natural child, and not fantastical nor celestial, the Prophetes as it wer with certaine notes and markes doth lively set forth, and sheweth that he after the maner of other children shall eate butter and Hony, that is to say, refuse bitter and vnsauery meates and chose those that are swete and pleasaunt in tast. This wer vainly put in of the Prophete, if Christ had not ben a natural child, taking his flesh of the substaunce of Mary his mother, and not bryngyng his body with him from heauen, or I knowe not from whence as the vngodly Anabaptistes in these our daies do most falsly dreame. But let God be true, and all Heretykes lyers.

Esay. xi. In another place the Prophet saieth, there shal come a rod forth of the kinred of Jesse, and a floure shal florish out of his rote. In this place the Prophet doth so openly declare Christ to be true man and the natural sonne of Mary the virgin, that it is wonder that any Heritike can haue so whorishe a forhead as once to deny it. Thys rod and floure, whyche springeth out of the rote and kynred of Jesse, is Christ the Lorde. The rote out of the whiche floure this spring goeth, is the vndefiled virgin Mary Christes mother, whiche came of the kinred of Jesse, king Dauids father. Can any mā deny, but that the floure is of the same nature and substaunce that the tree is of, which beareth the floure? If we graūt the floure to be of the nature and substaunce of the stocke that beareth the floure, why are the Anabaptistes more wicked and cruell agaynste Christ the floure and fruite (by gods ordinaunce) of the holy virgin, the vnto the stocke and rote of euery floure of the fielde? Can the floure of an Orange spryng out an Oke? No more can the humaynitie of Christ

whiche

Chriſt which is the bloſſome and flour of Marye, take his originall of thayre of heauen, or of ſuch other matter they know not what. But as the flour of the Orange ſpringeth out of the Orange tree, and is of the verye ſame nature and ſubſtaunce that the Orange tree is, ſo lykewyſe Chriſt being the flour of the moſt bleſſed Virgin toke his beginning of her, and is of the very ſame ſubſtaunce and nature that ſhe is. Let God therfore be true, and all Heretikes liers.

After the. lxii. wekes, ſaith the Prophet Daniel, ſhal Chriſt be ſlain, and they ſhal haue no pleaſure in him. The ſlaying of Chriſt euidentlye proueth that Chriſt was very man, yea and a man mortall and ſubiect vnto death, ſo wel as we. If he had brought his bodye with him from heauen, ſo had it bene a celeſtiall body, an impaſſible and immortal body. But foraſmuch as Chriſt feared death, ſuffred the paines of deathe, yea, and died in dede, according to the ſcriptures: it followeth that chriſt was true and vnfamed man, taking his humanitye of that holy virgin Mary his mother, and liued in al poyntes like man, ſinne alone except, and at the laſt died for our ſinnes, as the Apoſtle ſaithe. Let God therfore be true, and all Heretikes liers.

Dani. ix.

i. Cor. xv

Heb. iiii

Roma. iiii.

Sentences out of the new Teſtament.

The boke of the kindred of Jeſus Chriſte the Sonne of Dauid, the Sonne of Abraham. *Matth. i*

Jacob begat Joſeph, the huſband of Mary, of whom was born that Jeſus which is called Chriſt.

The birth of Jeſus Chriſt was on this wiſe. When his mother Mary was maried to Joſeph, before they came together, ſhe was founde with child by the holy Ghoſt. Then Joſeph her huſband being a perfect and loth to defame her, was minded to put her away ſecretly. While he thus thought, behold the angel of the Lord appeared vnto hym in a dreame, ſaying: Joſeph the ſonne of Dauid, feare not to take vnto thee Mary thy wife. For that which is conceiued in her, is of the holy goſt. She ſhal bring forth a ſonne, and thou ſhalt cal his name Jeſus. For he ſhal ſaue his people from theyr ſinnes. All this was done to fulfyll that which was ſpoken of the Lord by the prophet: ſaying: behold a maide ſhall be wyth childe, and ſhal bringe forth a ſonne, and they ſhal cal his name Emanuel, which is by interpretation, God with vs, or God & mā. *Eſa. vii*

The Aungell Gabriel was ſent from God vnto a citye of Galile named Nazareth, to a Virgin ſpouſed to a mā, whoſe name was Joſeph of the houſe of Dauid, and the virgins name was Mary, and the aungel went in vnto her, and ſaid: Haile full of grace, the Lord is with the. Bleſſed art thou among women. When ſhe ſaw him, ſhe was abaſhed at hys ſaying, and caſte in her minde, what manner of ſalutation that ſhould be. And the Aungell ſaid vnto her: feare not Mary, for thou haſt founde grace with God. Thou ſhalt conceiue in thy wombe, and ſhalt bear a ſonne, and ſhalt call his name Jeſus. *Luke. i.*

he shalbe great, and shalbe called the sonne of the hiest. And the Lord shall geue vnto him the seat of his father Dauid, and he shall raigne ouer the house of Jacob for euer, and of his kingdom shall be none end. Then said Mary vnto the Aungell how shall this be, seinge I knowe not a man? And thangel answered and said vnto her: the holye Ghost shall come vpon thee, and the power of the hiest shall ouershadow the. Therfore also that holy thing which shall be borne of thee, shalbe called the sonne of God.

Luke.i. Elizabeth was filled with the holy Ghoste, and cried with a loude voice and said: Blessed art thou among women, and blessed is the frute of thy wombe. And whence happeth this to me, that the mother of my Lord should come to me. &c.

Luke.ii. It fortuned while they were ther, her time was come that she should be deliuered. And she brought forth her first begotten sonne, and wrapped him in swadling clothes, and laid him in a maunger, because there was no roume for them within the Inne.

Luke.ii. Behold I bring you tidinges of great ioy, that shall come to all the people. For vnto you is borne this day in the city of Dauid a sauoure, which is Christ the Lord.

Luke.ii. The child grew, and waxed strōg in spirite, and was filled with wisdome, and the grace of God was with him.

Luke.ii. Jesus encreased in wisdome and age, and in sauoure with God and man.

Luke.xi. Blessed is the womb that bare the, & the paps which gaue the suck.

Ihon.i. The word was made flesh, and dwelt among vs.

Acte.ii. Dauid was a prophet and knew that God had sworn with an oth to him, ỳ the frute of his loines, that is to say Christ, should sit on his seat.

Actes.xiii God dyd sette vp Dauid to be theyr kyng, of whom he reported, sayinge: I haue founde Dauyd the sonne of Jesse, a man after my owne hart, he shall fulfyl al my wyl. Of this mēs sede hath god accordyng to his promise brought for the to ỳ people of Jsrael a sauiour, euen Jesus.

Rom.i. Jesus Christe the sonne of god was begotten of the sede of Dauid as pertayning to the flesh.

Rom.ix. Christ as concernyng the flesh came of the Jsraelites.

Gala.xiii. To Abraham and his seede wer the promises made. He sayth not in the seedes, as many, but in thy seede, as in one, which is Christ.

Gala.v When the tyme was full come, God sent this Sonne borne of a woman, and made bonde vnto the lawe, to redeme them, whych wer vnder the lawe, that we thro we election might receyue ỳ inheritaunce that belongeth vnto the natural sonne.

phillip.ii. Christe beynge in the shape of god and thinkyng it no robbery to be equall with God, neuertheles made hym self of no reputacion, & toke on hym the shape of a seruaunt, and became lyke vnto men and was found in his apparell as a man.

Without doubt great is this mistery of godlines, God was shewed in the flesh, was iustified in the spyte, was sene of angels, was preached vnto the gentils, was beleued on in earth, and receiued vp in glory. i. Timo.iii.

Remember that Jesus Chryst being of the sede of Dauid, rose again from death according to my Gospell. ii. Timo.ii.

He that sanctifieth, and they which are sanctified are all of one. For which cause he is not ashamed to cal them brethren, saying: I wil declare thy name to my brethren, and in the mids of the congregation wil I praise thee. And again, I wil put my trust in him. And again, behold here am I, and the children whiche God hathe geuen me. For as much then as the children were partakers of flesche and bloude, he also him self likewise toke part with them for to put downe thorow death, him that had Lordship ouer death, that is to say, the deuill, and that he might deliuer them, which thorow fear of death wer all their life time in danger of bondage. For he in no condition taketh on him the angels but the sede of Abraham taketh he on him. Wherfore in al things it became him to be made like vnto his brethren, that he might be merciful, and a faithful hie priest in thinges concerninge God, for to pourge the peoples sinnes. For in that it fortuned him self to be tempted, he is able to succor them also that are tempted. Heb.ii. Psal.xxii.

Dearly beloued, beleue not euery spirite, but proue the spirites whether they are of God, or not. For many false Prophets are gon out into the world. Hereby shal ye know the spyte of God. Euery spyte that confesseth that Jesus Chryst is come in the flesh, is of God. And euery spirit, which confesseth not ỳ Jesus Chryst is come in the flesh, is not of God. And this is the spyte of Antichryst, of whom ye haue hard, how that he should come, and euen now already is he in the world. i. Ihon.iiii.

Many deceiuers are entred into the world, which confesse not that Jesus Chryst is come in the flesh. This is a deceiuer and an Antichryst. ii. Ihon.

Examples out of the new Testament.

When the time was come that the blessed promised sede should be born, God sent his messenger Gabriel vnto that holy Virgine Mary, which was of the house of Dauid, which among many other things said vnto her: feare not Mary For thou hast found grace with God. Behold thou shalt conceiue in thy womb, & bear a sonne. &c. Note that thaungel saith, thou shalt conceiue. He saith not, heauen shal conceiue. And the aungell, like as the Prophet vsed this word, conceiue to declare that the flesh which Chryst had, was truly and naturally taken of the substance of his mother Mary the virgin. For to conceiue, is none other thing, than a woman to be a very true and natural mother by ministring part of her corporall substãce to her child, wherof also the child is formed & made. Now on this manner by the working of ỳ holy gost wythout the sede of man did this blessed virgin conceiue Chryst, it therfore truly folowth, ỳ Chryst brought not his bodye with hym from heauen, but receiued it of the naturall substaunce of his mother Mary. Luke.i. To conceiue what it is

And bycause we should not doubt of this thing, the aungel calleth Jesus, Maries sonne. If Christ had not taken his humanitye of the blessed virgyn, of her nature and substaunce, and so be made very true and perfect man, the aungel had not sayd truth, when he called Christ her son. For neyther should Mary haue bene Christes mother, nor Christe Maries sonne. And so should the aungell haue brought a false and a lying message from God, which is the self truth. But lette God be true, and al Heretikes lyers.

Luke.i The godly and vertuous woman Elizabeth, wife to Zachary the Priest, said to Mary her cosen, being newly conceiued with child, thorow thoperation of the holy goste: blessed art thou among women, and blessed is the frute of thy womb. And whēce happeth this vnto me, that the mother of my Lord shuld come vnto me? whatsoeuer this holy woman saith here, it must nedes be beleued as an infallible truth. For she speketh not of her own hed, but as she is taught of God. For Luke saith that she was filled with the holy Goste. In this her salutatiō, she calleth Christe the frute of Maries wombe. If Christe be the frute of Maries wōbe as vndoubtedly he is, then is Christ made of the substāce of Mary, & is her true and natural son, or els wer it a manifest lie to cal Christ the frute of her wōb. Who is so mad to cal a thing the frute of a tre, that neuer had the nature of a tre. Wer it not double madnes to cal a Peare ỳ frute of a chery tre? so great a fondnes & a greater lie had it bene to cal Christ the frute of Maries womb: if he had brought his body wt him frō heauen or frō any other place, But as it is truely said: this Peare is the frute of a pear tre because it had his being & natural substāce of ỳ nature and substance of a Pear tree, so likewise is it truely said, Christe is the frute of Maries womb, because he had his being and natural substance as concerning his humanity of the nature and substance of Mary. Let God therfore be true, and all Heretikes liers.

Luke.ii Jesus saith Luke, grew in wisdom & age. This also declareth Christ to be true man, seing he grew in age and strength of body yea & also in wisdō after ỳ maner of other childrē, although in ỳ gifes of the mind he Psal.xlv. far excelled al other mē, as ỳ scriptures testify. God saith Dauid, euē thy God hath annoynted the wotil of gladnes aboue thy felowes. S. Jhon Jhon.iii baptist also speketh of Christ on this manner: god geueth not ỳ spirite by me sure vnto him. If Christ had brought his body with him from heauē, so could not Christes body haue ben a natural body, nor haue grown after ỳ maner of other childrē, but shuld haue ben as big whē it cam frō heauē into the virgins wōb, as it was on ỳ same day that it was put to death, but ỳ holy scriptures teach vs, ỳ Christ is ỳ frute of Maries wōb, that he is her son, that he was born a litle child, and grew in age after ỳ manner of other children vntil he becam a perfect mā. It therfore truly foloweth, that he brought not his body wt him from heauen, or I know not from whēce, as the wicked Anabaptistes teach at this preset, but ỳ he vnfainedly, toke it of Mary his mother, & is her true & natural sonne

formed

ormed and made of the nature and substaunce of her bodye. Let God therefore be true, and all heretikes liers.

Christ calleth him self many times in the Gospel the son of mā to declare that as concerning the flesh, he is the son of Abraham, and of Dauid, forasmuch as he toke his manhod of Mary, which was of the stock and kinred of Abraham and Dauid, to whom God promised, ꝯ of their sede, & of the frute of their womb one shuld be born in whō all nations of the earth shalbe blessed. So is it euident, that Christ is the natural son of Mary the virgin. Let God therfore be true, and all Heretikes liers. *Matth. xvi*

Christ in many places of the holy scripture is called the sonne of Dauid, not only because he was promised vnto Dauid, but because he cam of his kinred, & toke flesh and blud of his stock and familye, euen of the most vndefiled virgine Mary his mother. Christ therfore is true & perfect mā of the blessed virgin, & had no fantastical nor heauēly body. Let God therfore be true, and al heretikes liers *Matth. xxii*

Christ was born, wrapped in clouts, laid in a maunger, fed, circumcised embraced in armes, grew, was made strong in spirite, profited in wisdō and age, hongred, thirsted, eat, dranke, wept, was weary, slept, reioyced, was moued to wrath and indignation, sorowed, was heuy, sad, was in such an agony, that his sweat was like drops of blond trickling down to the ground, feared death, & at the last suffred the most spiteful death of the Crosse, and was buried. All these are manifest tokens & euident signes of Christes true manhode. Nether could he haue done or suffred these thinges, if he had had a fantasticall body, or a body brought from heauen. Let God therfore be true, and all heretikes liers. *Matth. ii.*

Christ after his resurrection appeared vnto his disciples, and said vnto them, peace be vnto you. The disciples being abashed and afraide, & supposing that they had sene a spirite, he said vnto them, why are ye troubled, and why do thoughtes arise in your hartes? Behold my handes & my fete, that it is euen I my self: Handle me and see. For a spirite hathe not flesh and bones, as ye se me haue. Here Christ after his resurrection proued and shewed him self not to be a fantasticall but a very man, not to haue an heauenly bodi, but a body of flesh and bones. And to declare him self true & perfect man, he did eat before thē a pece of a broyled fishe and of an hony comb. Let God therfore be true and al heretikes liers. *Luke. xxiiii*

Peter in a certain Sermon declared vnto the Iewes, that Christe as concerninge the flesh came of the frute of Dauids loynes. In the which wordes he manifestly declareth his faith concerninge Christes humanity, which is, that Christ is very man comminge of the seade of Dauid, and taking his manhed of the blessed virgin, which cam of the stocke of Dauid. Hereof may we also learne, that the true and Christen faith is to beleue, that Jesu Christ toke his flesh of Mary his mother, and brought not his body with him from heauen, as the wicked Anabaptistes hold. *Actes. ii.*

Paule in hys Epistle to the Rom. plainly teacheth that Christe, as *Rom. ix.*

concerning the flesh, came of the fathers of thold Testament, that is to say, Abraham, Isaac, Jacob, Dauid. &c.

Gal. iiii. In his Epistle to the Galathians he saith, that when the time was ful come, God sent his sonne, made of a woman. He saith not, ✠ he was made afore of the elemēts in thair, or that he brought his body with him from heauen, but ✠ he was made of a woman, that is to saye, tooke hys beginning and naturall substance of Mary his mother, concerning his humanitye.

1. Timo. ii Againe in his fyrste Epistle vnto Timothe, he nameth the name Jesu Christ a mediatour betwene God and man. This name mediator betwene god and man. This name mediator proueth Christ both God and man. For he that should be a mediator betwene God and manne, set them at one that wer at debate, make peace among them that before did disagree, and conioyne them in perpetual amitie, whiche before wer enemyes one to another, yea, & by his owne dignitie, worthynes and iustice make a loue day for euer and euer betwene God & man, must haue in him both the nature of God and the nature of man. Christ is that one and alone mediator, which hath by his death and passion set God and man together in an euerlasting peare and quietnes, which before thoze w sinne wer at strife and debate. As Christe therefore is true God, so is he true man, God I say, of God the father, and man of or, of our flesh and of our bloud, or els should blessed Paule erre, which calleth him a mediator. But let God be true, and al heretikes liers.

Finallye, in his Epistle vnto the Hebrues, after that he had spoken much of the diuine nature of Christ, prouing Christ to be verye God, he also setteth foorth Christes humanitye, & proueth him to be true & natural man, made of our flesh and of our blud, this alone excepted, that we receiued our nature with sinne, and in sinne, and by naturall connunction, Christ receiued his humanity of his mother without sinne, without the company of any man by thoperation of the holy Ghost. But let vs hear the wordes of the Apostle.

Heb. ii. For as much as the children wer partakers of flesh and bloud, he also him selfe likewise toke part with them. Hear S. Paul declareth euidently, that as the children, that is to say, men be partakers of flesh & bloud, so likewise Christ (because he might destroy hym that had Lordshyp ouer death: that is to say, the deuil by the death in his owne body) was made partaker of the same, that is, of flesh and bloud. No man douteth that our flesh is of the nature and substaunce of a woman: no more is it to be douted that Christ toke his flesh of the nature and substaunce of Mary his mother, seing the Epistle saith that Christ was made partaker of flesh and blonde with vs. This could he not haue bene if he had brought his body with him frō heauen, or had taken it of any other then of a natural woman, although a pure and vndefiled virgin. Therefore like as man taketh his nature of his parents, so likewise toke Christ his humain nature of the blessed virgin his Mother.

He

He sayeth moreouer (he) meanyng Chryst, in no place taketh on him the Angels, but the sede of Abraham taketh he on hym.

Here the Apostle manifestly confuteth the wicked opinion of them which teache that Chryst had a celestiall body, or a body made of ꝑ aire and planely affirmeth that he toke the sede of Abraham, that is to saye: was made and became very true and naturall man of the kynred of Abraham according to gods promise. So that al that euer he had, concernyng his humanitie, he had it of the blessed virgin, whiche came of the stocke of Abraham.

Agayne he sayeth, In all thinges it became hym to be made like vnto hys brethren. Here S. Paule confesseth that Christ was made like vnto vs in all thynges, which thyng by no meanes could be true, if he had not taken vpon hym out nature and substaunce.

If he be lyke vnto vs in all thynges (sin alone excepte) so followeth it that he is of the same nature, and of the same flesshe and bloud that we are, or els could not he be lyke vnto vs in all thynges. And so should thys holy Apostle and all other godly wryters and teachers haue brought vs in erroure. But let God be true, and all heretykes lyers.

Now haue we learned both truely and fully of the holy Scriptures which are infallyble veryties, that Chryst was conceyued by the holye goste and borne of the virgin Mary. By the which word (of) we beleue that he toke hys humanitie of her substaunce, and had none other beginning as touching his humanitie, thā in her and of her, by the operacion of the holy goste: so that we may truely conclude, that as Chryst is very God of God the father wythout a mother, so is he very man of Mary hys mother without any Father. Therfore may hys godhead be as iustly denyed, as hys manhead and flesshe takyng of the blessed virgyn Mary. But Chryst abydeth very God and very man whatsoeuer ꝑ wicked heretykes bable. Cursed therfore be Cerdo, Martyon and Manes, which taught that Chryst appeared as mā, and yet had no part of true manhead in hym, but only had a fantasticall body.

Cursed be Cerynthus, whiche taughte that Jesus was begotten of Joseph and Mary, after the maner of other men, and that Christ came down from aboue vnto Jesus Cursed be the Ebionites, the Theodecians, the Antimonias, and the Photinians, which affirmed that Christ was borne of the virgin onely man and not god. Cursed be Appelles, which taught that Chryst had hys body of the elementes in the ayre. Cursed be Valentynus, which said, that Chryst brought his body with him from heauen, and toke no flesshe of the Virgin Marye: but passed through her as water through the pype. Cursed bee hys apes the Anabaptistes, which in these our dayes haue rayed vp that moste detestable and horryble heresy.

Cursed and confounded be all they, which in their hartes do not beleue, and with their mouthes vnfaynedly confesse, that Jesus Chryst is both god and man, to whom be glory for euer. Amen.

¶ Againste the grosse and fantasticall opinion of the Papystes, which affirme, that Christes natural body and bloud is carnally eaten and dronken in the Lordes supper.

IF the deuill, or the Pope, or any of their impes, go about with sophisticall reasons to perswade thee, that Chryst is naturally in the Sacrament all bread and wyne, or that the bread and wyne is tourned into the reall and naturall body and bloud of Christ: euen as he receiued it of the blessed virgin: suffer not thy selfe to be begiled and mocked, but valiauntly resist them with these sentences and historyes of gods most holy worde.

¶ Sentences oute of the olde Testament.

Psal.xi. THe Lord is in his holy temple, the Lordes seate is in heauen.

Psal.xiii. The Lord loked downe from heauen vpon the childzen of men, To see if there were any that would vnderstande and seke after God.

Psal.xlvii. God is gone vp with a mery noyse, and the Lord with the sound of the trompet.

God sitteth vpon his holy seate.

psa.lxviii. Thou art gone vpon hie (O Chryst) thou hast led captiuity captyue, and receiued giftes for men.

Syng vnto God (O ye kingdomes of the earth) O syng prayses vnto the Lord, which sitteth in the heauens ouer al

psal.ciii. He loked downe from hys sanctuary, euen out of heauen dyd ꝑ Lord beholde the earth, that he myght heare the mournynges of such as be in captiuitie, and deliuer the childzen appointed vnto death.

Psal.ciii. The Lord hath prepared his seate in heauen, and his kyngdome ruleth ouer all.

psal.ciiii. O Lord my God, thou art become exceadyng gloryous, thou art clothed with maiesty and honoure.

Thou deckest thy selfe with lyghte as it were with a garmente and spreadest out the heauens lyke a curtayne.

Thou layest the beames of thy chambers in the waters, and makest the cloudes thy charets, and walkest vpon the wynges of the wynde.

psal.cx. The Lord sayd vnto my Lord, sit thou on my ryght hande, vntill I make thyne enemyes thy fotestole.

psal.cxiii. The Lord is hye aboue all Heathen, and his glory aboue ꝑ heauens. Who is lyke vnto the Lord our God, that hath hys dwellynge so hye, and yet humbleth hymselfe to beholde the thynges that are in heauen and earth.

psal.cxv. Wherfore shal the heathen saye, where is now their God? As for our god he is in heauen, he hath done whatsoeuer pleased hym.

psal.cxxxiii. Vnto thee, O Lord, lyft I vp my eyes, which dwellest in ꝑ heauens.

psal.cxxxix. Whether shall I go from thy spirite, or whether shal I flie from thy presence? If I clime vp into heauen, thou art there. &c.

iii.Reg. viii. Wil God dwel on the earth? Behold e the heauens and heauens of al heauens are not able to containe thee. And how should then this house do it, that I haue builded.

The

The house which I builde shalbe great, for great is oure God aboue al gods. But who is able to builde hym an house, when that heauen & heauen aboue all heauens is not able to receiue hym? ii.para.ii.

God is hier then heauen, what art thou able to doe? Deper then hell, how wilt thou then know hym? His length exceadeth the length of the earth, and his breath the breadth of the sea. Iob.xi. Esay.lxvi.

Thus sayeth the Lord, heauen is my seate, and the earth is my fote-stole, where shal now the house stand that ye wil builde vnto me? And where shalbe the place that I wyl dwel in.

¶ Sentences out of the new Testament.

If any man say vnto you, Loe, here is Christ, or there is Christ, beleue it not. For there shall arise false anointed and false teachers, and shall shewe great miracles and wonders, in somuch that if it were possybie, the very elecre should be deceiued. Beholde, I haue tolde you afore. wherefore if they saye vnto you beholde he is in the deserte, goe not ye forth: beholde he is in the secrete places, beleue it not. For as the lyghtning commeth out of the East, and appeareth into the West, so shal the commyng of the son of man be. Math. xxiii.

We haue the pore alwayes wt you, but me shal ye not haue alwayes.

And when the Lorde had spoken vnto them, he was receyued into heauen, and is set down on the ryght hande of God. Math.xxvi. Marke. xvi.

It came to passe as Christ blessed them, he departed from them, and was caryed vp into heauen. Luke.xxiiii.

I goe to prepare a place for you: And if I go to prepare a place for you, I wyll come agayne, and receiue you euen vnto my selfe, ỹ where I am, there ye may be also. Iohn.xiiii.

If ye loued me, ye woulde reioyce, because I sayed, I goe vnto the father.

Now I go my way to hym that sent me, and none of you asketh me whether I go. But because I haue sayd such thynges vnto you, youre hartes are full of sorowe. Iohn.xvi.

Neuertheles I tell you the trueth, it is expedient for you that I goe awaye. For if I go not awaye, that comforter will not come vnto you. But if I depart, I wil send hym vnto you.

I went out from the father, and came into the world. Agayn I leue the world, and go to the father.

It is Christ which dyed, ye rather which is rysen agayne, which is also on the ryght hand of God. Rom.viii.

So oft as ye shall eate of this bread and drynke of the cup, ye shal remember the Lordes death tyll he come. i.Cor.xi.

God the father raysed Christ frō the dead, and set hym on hys right hande in heauenly thynges, aboue all rule, power, and myght, and dominion, and aboue all names that are named, not in thys world only but also in the world to come. Ephe.i.

Christ is gone vpon hie, and hath led captiuity captiue, and hath geuen gyftes vnto men. Ephe.iiii.

That

That he ascended, what meaneth it but that he also discended fyrst into the lowest partes of the earth.

He that descended is euen the same also that ascended vp euen aboue all heauens, to fulfyll all thynges.

Phi. ii. God hath exalted Chryst on hie and geuen hym a name, which is aboue all names, that in the name of Jesus euery knee should bow both of thyngs in heauen, and thyngs in earth, & things vnder the earth &c.

Colloss. iii. If ye be risen agayn wyth Chryst, seke those thinges which ar aboue where Chryst sytteth on the ryght hande of God.

When soeuer Chryst (which is our lyfe) shall shewe hymselfe, thē shall ye also appeare with him in glory.

i. Tes. iiii. The Lord himselfe shal come down from heauen with a shoute, and the voyce of the archangell and trompe of God, &c.

Heb. i. Chryst the son of God, beyng the bryghtnes of his fathers glory, and the very Image of hys substaunce rulyng all thynges with the worde of hys power, hath by hys own person purged our sinnes, and sitteth on the ryght hande of the maiestie on hie.

Heb. x. Thys man Chryst after he hath offered one sacrifyce for synnes, is set down for euer on the ryght hand of God, and from henceforth tarieth tyll hys foes be made hys fotestole.

Heb. xii. Let vs run wyth pacience vnto the battayle that is set before vs, lokyng vnto Jesus the captayne and fynisher of our fayth, whiche for the ioy that was set before hym abode the crosse and despysed the shame, & is set down on the ryght hande of the throne of God.

i. Peter. iii. Jesus Chryst is on the ryght hande of God, and is gone into heauē. Angels, powers and myght subdued vnto hym.

¶ Examples out of the new Testamente.

Actes. i. When Jesus had spoken these thynges, while the disciples beheld hym, he was taken vp on hie, and a cloude receiued him vp out of their sighte. And while they looke vp stedfastly toward heauen, as he went, beholde two men stode by them in whyte apparell, whiche also sayed: ye men of Galile, why stand ye gasyng vp to heauen? This same Jesus which is taken frō you into heauen, shal so come, euen as ye haue sene him go into heauen.

Actes. vii. Stephen being ful of the holy gost, loked vp stedfastly wyth his eyes into heauen, and saw the glory of God, and Jesus standyng on ỹ right hande of God, and said. Beholde I see the heauens open, and the sonne of man standyng on the ryght hande of God.

Actes. ix. When Saul iourned, it fortuned that as he was come nie to Damasco, sodenly there shyned rounde about hym a lyght from heauē, and he fell to the earth, and hard a voyce saying to him: Saul, Saul, why persecutest thou me? and he sayd. What art thou Lord? and the Lord said, I am Jesus, whom thou persecutest, &c.

¶ Against the plucking away of thy trust and confydence from Chryst and hys merytes, to put it in the merytes of other creatures or in thine own good workes, or in the intercession of Saynctes, or the Sacrifice of the popysh Masse.

IF Satan by his subtyle and crafty suggestions seking thy damnacion, go about to plucke thy fayth confidence and trust from Chryst, hys bloud, and his merytes, to repose it, in the merytes of men, or in thine own good dedes, workes and merytes, or in the intercession of Sainctes, or in the Sacrysyce of the Popishe masse, so that thy whole saluacion shal not hang on Chryst, and hys deseruynges only, but rather on some other straunge meanes, leane not to hys temptacions, but manfully resist them, stedfastly abydyng in this perswasion, that Chryste alone is thy ryghteousnes, and that all thy saluacion dependeth on hym alone and on none other thyng, neither in heauen nor in earth. And that thou mayest be confyrmed in thys fayth, sette these Scryptures which are vndoubted veryties, euer before thyne eyes and suffer not thy selfe, neyther by the crafty assaults of Sathan, nor yet by the suttle and fleshly reason of any man to be plucked from them.

¶ Sentences out of the olde Testament.

CHryst is that sede, which treade down Sathans head. Gene. iiii.

Chryst is that sede, in whom al nacions of the worid shal be blessed. Gene. xxii.

Chryst is the ruler, Duke and captayne, whom all nacions haue so long loked for, which also defendeth hys people from the power of Satan. Gene. xlix.

Chryst is that sonne of God whom we are commaunded to kisse and embrase, lest we perysh from the ryght way. Psal. ii.

Chryst is our vpholder, our glory, and our strong shylde. Psal. iii.

Chryst is the Lord from whom all health and saluacyon commeth. And he it is that blesseth hys people.

Chryst is the Lord, that neuer forsaketh them that trust in hym and seke after hym. Psal. ix.

Chryst is our strength, our sure rocke, our bulwarke, our refuge, our defence, our buckeler, our mighty sauing health, and our sanctuary. Psal. xviii.

Chryst is he that saueth vs, because it is his pleasure.

Chryst saueth the poore oppressed and layeth full low the high lokes of the proude.

Chryst is the Lord, in whom alone our fathers trusted, they trusted, I say in hym, and he delyuered them. They cryed vnto hym and they were made safe, they trusted in hym and they were neuer confounded. Psal. xxii.

Chryst is that Lord, whose wayes vniuersall are mercy and trueth to them that seke after hys Testament and ordinaunces. He it is that wyll be mercyfull to our synnes, euen for his owne names sake be they neuer so great and many. Psal. xxv.

Chryst is our lyght and our sauing health, whom then shal we feare Chryst is the defender of our lyfe, of whom than shal we be afrayed? Psal. xxvii.

Chryst is the strength of his people and the defender of the healthy of hys annoynted.

Chryst is our refuge in all tribulacion that assayle vs. Psal. xxxiii.

CHRISTES eyes are vpon them that feare hym, and vpon Psal. xxxiiii.

them

¶ Againste the grosse and fantasticall opinion of the Papystes, which affirme, that Christes natural body and bloud is carnally eaten and dronken in the Lordes supper.

IF the deuill, or the Pope, or any of their impes, go about with sophisticall reasons to perswade thee, that Chryst is naturally in the Sacramentall bread and wyne, or that the bread and wyne is tourned into the reall and naturall body and bloud of Christ: euen as he receiued it of the blessed virgin: suffer not thy selfe to be begiled and mocked, but valiauntly resist them with these sentences and historyes of gods most holy worde.

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Psal. xi. THe Lord is in his holy temple, the Lordes seate is in heauen.

Psal. xiii. The Lord loked down from heauen vpon the childzen of men, To see if there were any that would vnderstande and seke after God.

Psal. xlvii. God is gone vp with a mery noyse, and the Lord with the sound of the trompet.

God sitteth vpon his holy seate.

psa. lxviii. Thou art gone vpon hie (O Chryst) thou hast led captiuity captyue, and receiued giftes for men.

Syng vnto God (O ye kingdomes of the earth) O syng prayses vn to the Lord, which sitteth in the heauens ouer al

psal. cii. He loked down from hys sanctuary, euen out of heauen dyd ꝑ Lord beholde the earth, that he myght heare the mournynges of such as be in captiuitie, and deliuer the childzen appointed vnto death.

Psal. ciii. The Lord hath prepared his seate in heauen, and his kyngdome ruleth ouer all.

psal. ciiii. O Lord my God, thou art become exceadyng glozyous, thou art clothed with maiesty and honoure.

Thou deckest thy selfe with lyghte as it were with a garmente and spreadest out the heauens lyke a curtayne.

Thou layest the beames of thy chambers in the waters, and makest the cloudes thy charets, and walkest vpon the wynges of the wynde.

psal. cx. The Lord sayd vnto my Lord, sit thou on my ryght hande, vntill I make thyne enemyes thy fotestole.

psal. cxiii. The Lord is hye aboue all Heathen, and his glozy aboue ꝑ heauens, Who is lyke vnto the Lord our God, that hath hys dwellynge so hye, and yet humbleth hymselfe to beholde the thynges that are in heauen and earth.

psal. cxv. Wherfore shal the heathen saye, where is now their God? As for our god he is in heauen, he hath done whatsoeuer pleased hym.

psal. cxxxiii. Unto thee, O Lord, lyft I vp my eyes, which dwellest in ꝑ heauens.

psal. cxxxix. Whether shall I go from thy spirite, oz whether shal I flie from thy presence? If I clime vp into heauen, thou art there. &c.

iii. Reg. viii. Wil God dwel on the earth? Behold e the heauens and heauens of al heavens are not able to containe thee. And how should then this house do it, that I haue builded.

The

The house which I builde shalbe great, for great is oure God aboue al gods. But who is able to builde hym an house, when that heauen & heauen aboue all heauens is not able to receiue hym?

ii.para.ii.

God is hier then heauen, what art thou able to doe? Deper then hell, how wilt thou then know hym? His length exceadeth the length of the earth, and his breath the breadth of the sea.

Iob.xi.

Thus sayeth the Lord, heauen is my seate, and the earth is my fote-stole, where shal now the house stand that ye wil builde vnto me? And where shalbe the place that I wyl dwel in.

Esay.lxvi.

¶ Sentences out of the new Testament.

IF any man say vnto you, Loe, here is Christ, or there is Chryst, beleue it not. For there shall aryse false anointed and false teachers, and shall shewe great miracles and wonders, in somuch that if it were possyble, the very electe should be deceiued. Beholde, I haue tolde you afore. wherefore if they saye vnto you beholde he is in the deserte, goe not ye forth: beholde he is in the secrete places, beleue it not. For as the lyghtning commeth out of the East, and appeareth into the West, so shal the commyng of the son of man be.

Math. xxiiii.

We haue the pore alwayes w you, but me shal ye not daue alwayes.

And when the Lorde had spoken vnto them, he was receyued into heauen, and is set down on the ryght hande of God.

Math.xxvi. Marke. xvi.

It came to passe as Chryst blessed them, he departed from them, and was caryed vp into heauen.

Luke.xxiiii.

I goe to prepare a place for you: And if I go to prepare a place for you, I wyll come agayne, and receiue you euen vnto my selfe, ỹ where I am, there ye may be also.

Iohn.xiiii.

If ye loued me, ye woulde reioyce, because I sayed, I goe vnto the father.

Now I go my way to hym that sent me, and none of you asketh me whether I go. But because I haue sayd such thynges vnto you, youre hartes are full of sorowe.

Iohn.xvi.

Neuertheles I tell you the trueth, it is expedient for you that I goe awaye. For if I go not awaye, that comforter will not come vnto you. But if I depart, I wil send him vnto you.

I went out from the father, and came into the world. Agayn I leue the world, and go to the father.

It is Chryst which dyed, ye rather which is rysen agayne, which is also on the ryght hand of God.

Rom.viii.

Soofte as ye shall eate of this bread and drynke of the cup, ye shal remember the Lordes death tyll he come.

i.Cor.xi.

God the father rayled Chryst frō the dead, and set hym on hys right hande in heauenly thynges, aboue all rule, power, and myght, and dominion, and aboue all names that are named, not in thys world only but also in the world to come.

Ephe.i.

Chryst is gone vpon hie, and hath led captiuity captiue, and hath geuen gyftes vnto men.

Ephe.iiii.

That

That he ascended, what meaneth it but that he also discended fyrst into the lowest partes of the earth.

He that descended is euen the same also that ascended vp euen aboue all heauens, to fulfyll all thynges.

Phi. ii. God hath exalted Chryst on hie and geuen hym a name, which is aboue all names, that in the name of Jesus euery knee should bow both of thyngs in heauen, and thyngs in earth, & things vnder the earth. &c.

Collos. iii. If ye be risen agayn wyth Chryst, seke those thinges which ar aboue where Chryst sytteth on the ryght hande of God.

When soeuer Chryst (which is our lyfe) shall shewe hymselfe, thē shal ye also appeare with him in glory.

i. Tes. iiii. The Lord himselfe shal come down from heauen with a shoute, and the voyce of the archangell and trompe of God. &c.

Heb. i. Chryst the son of God, beyng the bryghtnes of his fathers glory, and the very Image of hys substaunce rulyng all thynges with the worde of hys power, hath by hys own person purged our sinnes, and sitteth on the ryght hande of the maiestie on hie.

Heb. x. Thys man Chryst after he hath offered one sacrifyce for synnes, is set down for euer on the ryght hand of God, and from henceforth tarieth tyll hys foes be made hys fotestole.

Heb. xii. Let vs run wyth pacience vnto the battayle that is set before vs, lokyng vnto Jesus the captayne and fynisher of our fayth, whiche for the ioy that was set before hym abode the crosse and despysed the shame, & is set down on the ryght hande of the throne of God.

i. Peter. iii. Jesus Chryst is on the ryght hande of God, and is gone into heauē. Angels, powers and myght subdued vnto hym.

¶ Examples out of the new Testamente.

Actes. i. When Jesus had spoken these thynges, while the disciples behelde hym, he was taken vp on hie, and a cloude receiued him vp out of their sighte. And while they looke vp stedfastly towarde heauen, as he went, beholde two men stode by them in whyte apparell, whiche also sayed: ye men of Galile, why stand ye gasyng vp to heauen? This same Jesus which is taken frō you into heauen, shal so come, euen as ye haue sene him go into heauen.

Actes. vii. Stephen being ful of the holy goost, loked vp stedfastly wyth his eyes into heauen, and saw the glory of God, and Jesus standyng on ỹ right hande of God, and said. Beholde I see the heauens open, and the sonne of man standyng on the ryght hande of God.

Actes. ix. Whā Saul iourned, it fortuned that as he was come nie to Damasco, sodenly there shyned rounde about hym a lyght from heauē, and he fell to the earth, and hard a voyce saying to him: Saul, Saul, why persecutest thou me? and he sayd. What art thou Lord? and the Lord said, I am Jesus, whom thou persecutest. &c.

¶ Against the plucking away of thy trust and confydence from Chryst and hys merytes, to put it in the merytes of other creatures or in thine own good workes, or in the intercession of Sayntes, or the Sacrifice of the popysh Masse.

IF Satan by his subtyle and crafty suggestions sekyng thy damnacion, go about to plucke thy fayth confidence and trust from Chryst, hys bloud, and his merytes, to repose it, in the merytes of men, or in thine own good dedes, workes and merytes, or in the intercession of Sainctes, or in the Sacrifyce of the Popishe masse, so that thy whole saluacion shal not hang on Chryst, and hys deseruynges only, but rather on some other straunge meanes, leane not to hys temptacions, but manfully resist them, stedfastly abydyng in this perswasion, that Chryste alone is thy ryghteousnes, and that all thy saluacion dependeth on hym alone and on none other thyng, neither in heauen nor in earth. And that thou mayest be confyrmed in thys fayth, sette these Scryptures which are vndoubted veryties, euer before thyne eyes and suffer not thy selfe, neyther by the crafty assaults of Sathan, nor yet by the suttle and flethly reasōs of any man to be plucked from them.

CSentences out of the olde Testament.

CHryst is that sede, which treade down Sathans head. *Gene.iiii.*

Chryst is that sede, in whom al nacions of the world shal be blessed. *Gene.xxii.*

Chryst is the ruler, Duke and captayne, whom all nacions haue so long loked for, which also defendeth hys people from the power of Satan. *Gene.xlix.*

Chryst is that sonne of God whom we are commaunded to kisse and embrase, lest we perysshe from the ryght way. *Psal.ii.*

Chryst is our vpholder, our glory, and our strong shylde. *Psal.iii.*

Chryst is the Lord from whom all health and saluacyon commeth. And he it is that blesseth hys people.

Chryst is the Lord, that neuer forsaketh them that trust in hym and seke after hym. *Psal.ix.*

Chryst is our strength, our sure rocke, our bulwarke, our refuge, our defence, our buckeler, our mighty sauing health, and our sanctuary. *Psal.xviii.*

Chryst is he that saueth vs, because it is his pleasure.

Chryst saueth the poore oppressed and layeth full low the high lokes of the proude.

Chryst is the Lord, in whom alone our fathers trusted, they trusted, I say in hym, and he deliuered them. They cryed vnto hym and they were made safe, they trusted in hym and they were neuer confounded. *Psal.xxii.*

Chryst is that Lord, whose wayes vniuersall are mercy and trueth to them that seke after hys Testament and ordinaunces. He it is that wyll be mercyfull to our synnes, euen for his owne names sake be they neuer so great and many. *Psal.xxv.*

Chryst is our lyght and our sauing health, whom then shal we feare Chryst is the defender of our lyfe, of whom than shal we be afrayed? *Psal.xxvii.*

Chryst is the strength of his people and the defender of the health of hys annoynted.

Chryst is our refuge in all tribulacion that assayle vs. *Psal.xxxii.*

CHRISTES eyes are vpon them that feare hym, and vpon them *Psal.xxxiii.*

them that trust in his mercy, that he may deliuer their soules frō death and nourishe them in the tyme of honger.

Psal. xxxiiii. Chryst is gentle, blessed is the man that trusteth in him.

Chryst beholdeth the ryghteous and heareth their prayer.

Chryst is at hande for them that are troubled in hart, & he shall saue the humble and meke spirited.

Psal. xxxvii. Chryst geueth saluacion to the ryghteous, and he is their defender in the tyme of trouble. He helpeth them and deliuereth them, and maketh them free from synners: and saue them because they trust in hym.

Psal. ciii. Chryst pardoneth al our iniquities, and healeth all oure diseases, he deliuereth our liues from destruction, and crowneth vs in mercy and louing kyndnes.

Chryst is right milde and mercyfull, slow vnto wrath, but ready to forgeuenes. He chideth not euer, nether is he angri alwaies, he dealeth not wyth vs after our synnes, nor rewardeth vs accordyng to our wickednes. The heigth of the heauens is not so present ouer the earth, as is his mercyable goodnes ouer them that worshipp hym. He setteth our synnes as far from vs, as is the East from the west.

Neuer was there any father so tender vnto hys children, as is the Lord vnto them that worshyp hym. For it is he that knoweth our makyng, he remembreth that we are but of dust. That the age of man mortall is lyke grasse, that he flourysheth lyke a floure of the fyelde. Whyche as sone as any sharpe wynde touche it, it is gone beyng no more founde in hys place. But the merciable goodnes of the Lord is for euer and euer, preseruing hys worshippers, and the forme of hys ryghtewyse makyng is present wyth their childers children, so long as they kepe his couenaunt and holde hys commaundementes in mynde to do them.

Psal. cxxix. Chryst is the Lord, wyth whom there is both infinite mercy, and plēteous redēpcion. For he it is that redemeth Israell frō al their synnes.

Esay. xliii. Chryst is that Lord, yea Chryst is that Lord in dede which putteth away our iniquities, for hys own sake, & wyl remember them no more. Nether haue we any thyng wherby we may be iustified in hys syght.

Esay. xlv. Chryst alone is that Sauioure, in whom Israel is saued wyth an euerlastyng health.

Esay. xlix. Chryst can no more forget vs, then a mother can forget the chylde of her wombe. And though she forgetteth her chylde, yet cannot he forget vs: For he hath wrytten vp vs in hys handes, so that we are alwaye in hys syght.

Esay. liii. Chryst hath taken vpon hym our diseases, and borne awaye our sorowes.

Chryst was wounded for our iniquities, and bruised for our synnes. Chryst was offered for vs, because it was his pleasure.

Chryst alone hath troden down the vine presse, nether was ther any at all that helped hym.

¶ Examples out of the olde Testament.

when

When God determined to slea all the fyrst borne in the land of Egipt both of man and beast, he commaunded his people euery man in his house to slea a Lambe of a yeare old, and without spot: and with the bloud therof to annoynt the vpper doore post, and the two side postes, that whan the aungel, which smote the land of Egipt, shuld se the blud, he might passe ouer them and not destroy them. This Paschal Lamb of the Iewes is a figure of the true paschal Lamb, Iesus Christ the Lord, which is ỹ pure and vndefiled lamb of God, which offred hym self a swete smelling sacrifice vnto God for vs, whithe neuer committed sinne, and in his mouth no gile was found. For as the blud of the Lamb sprinkled on the doore postes of the Israelites did dryue away thauenger, and kept harmles the first begotten of the Israelites, so likewise the bloud of Christ sprinckled in the hartes of men by faithe, driueth Sathan, sinne, death, desperation, and hel from them, purifieth their consciences, maketh theyr harts mery, setteth them at one w̃ God, and bringeth euerlasting life, as S. Jhon saith. Behold that Lamb of God, which taketh away the sinne of the world. Exod.xii. Ihon.i. i.Cor.v. Ephe.v. i.Pet.ii. Ihon.i.

Hereto agreeth the saying of S. Paule: Christ our passeouer is offered vp for vs. i.Cor.v

Christ was figured by Manna which God gaue from heauen vnto the Israelites to eat in the desert. Exo.xvi

For as that bread was very pleasaunt, and good of taste, and had in it the sauor of al swete and dainty meates, so that they which did eat of that, neaded none other meat. Sap.xvi.

Euen so likewise is Christ the most swete and pleasaunte bread, that came down from heauen. psal.lxviii

He that eateth of this bread, shall liue for euer, nether neadeth he to folow any other straunge repast. For in Christ the soul of a Christen mã throw faith findeth inough to fede vpon. Ihon.vi

The rock out of the which plenty of swete waters gushed out, for the comfort of the thirsty Israelites in the wildernes, signified Christ also, as S. Paule doth declare. For as that rocke gaue out aboundaunce of swete and pleasant waters, to the great comfort of the people of Israel, which otherwise shuld haue perished, so likewise is Christe that rocke, out of the which floweth plentye of heauenlye waters, comfortable for the thirsty soule, which otherwise can not be succoured, but must nedes perish. And he that drinketh of those heauenly waters, which come out of the rock Christe, shal not neade to seke after the stinkinge and dirtye puddles of other. For in this Christe he shall finde plenty of waters to drincke, yea and that vnto the vttermost for his soules health, as Christ him self saith. Exo.xviii. i.Cor.x.

Who so euer shal drinke of the water, that I shall geue him, shall neuer more be a thirst, but the water that I shal geue him, shalbe in him a wel of water sprinking vp into euerlasting life. Ihon.iiii.

The brasen Serpent in the olde lawe was a figure also of Christe.

For as those which wer striken of the firy serpents wer made whole, when they loked vpon the brasen serpent, for theyr faithes sake, which they had in the promise of God annexed vnto the Serpent: so likewise they that are wounded with the firy darts of Sathan, are made hole, whensoeuer they behold vp the eies of thinward man by faith. Iesus Christ which was crucified for our sin, as Christ hym self testifieth.

Ihon.iii. Saying: as Moses lifted vp the Serpent in the wildernesse, euen so muste the sonne of man be lifted vp, that none that beleueth in hym perish, but haue euerlastinge life.

Sentences out of the new Testament.

Math.i Christe is called a Sauioure, for he it is that saueth his people from theyr sinnes.

Math.ix. Christ came not to call the iusticiaries, but sinners to repentaunce.

Math.xi Christ calleth all them that labour and are laden, and he promyseth that he wil refresh them.

Ihon.i. Christ is that true lighte, which lighteneth euery man that cometh into this worlde.

Ihon.i. Christ is that Lord of whose fulnes al we haue receiued, eue grace for grace. For the law was geuen by Moses, but grace and truth came by Iesus Christ.

Ihon.i. Christ is ẏ Lamb of God, which taketh away ẏ sinnes of ẏ worlde.

Ihon.iii As Moses lifted vp the Serpent in wildernesse, so muste the sonne of man be lifted vp, that euerye one that beleueth in hym, may not perish, but haue euerlasting life. For God loued the worlde so feruentlye that he gaue his only begotten Sonne that euery one that beleueth in him may not perish but haue euerlastinge life. For God sente not hys sonne into the worlde to condemne the worlde, but that the worlde should be saued by him. He that beleueth in the Sonne, hath euerlasting life, but he that beleueth not in the sonne, shal not se life, but the wrathe of God abideth vpon him.

Ihon.iiii Christ geueth that liuing water, wherof whosoeuer drincketh, shall neuermore thirst, but that water shalbe vnto him a fountain of water that springeth vp into eternal lyfe.

Ihon.vi. Christ is that bread of life, whych came downe from heauen. If any man eat of that bread, he shall liue for euer.

Ihon.viii. Christ alone the Sonne of God maketh vs fre.

Ihon.x Christ is the dore, If any man enter in by him, he shall be safe. For he shal go in and come out and find pasture.

Christ is that good shepherd, which gaue his life for his shepe.

Ihon.xi. Christ is the resurrection and life, he that beleueth in hym, although he were dead, shall lyue, and euery one that liueth and beleueth in him shall neuer die.

Ihon.xii. Christe is the lyghte of the worlde, and came into the worlde for thys purpose, that euerye one that beleueth in him, shoulde not abyde in darkenesse.

Christe

Chriſt is the way, truth and life. No man commeth vnto the father but by him. Ihon.xiiii.

Chriſt is that mighty prince which hath ouercome the worlde.

There is none other name geuen vnto men vnder heauen, wherein they muſt be ſaued, but only that name of Chriſt. Nether is there anye ſalvation in any other, but in him alone. Ihon.xv. Actes.iiii.

Chriſt is ordained of God a iudge of quick and dead. To him geue al the Prophets witnes, that thorow his name all that beleue in him ſhal receiue remiſſion of ſinnes. Actes.x

Thorow Chriſt is preached vnto vs the forgeuenes of ſinnes, ſo that by him al that beleue, are iuſtified from al things from which we could not be iuſtified by the law of Moſes. Actes.xiii

The righteouſnes no doubt, which is good before God, commeth by the faith of Jeſus Chriſt vnto all, and vpon all that beleue. There is no difference. For all haue ſinned, and want the glorye of God, but are iuſtified freely by his grace thorow the redemption that is in Chriſt Jeſu, to whome God hath made a ſeat of mercy thorow faith in his bloud, to ſhew the righteouſneſſe, which before him is of valour. Rom.iii.

Chriſt died for our ſins, and roſe again for our iuſtification.

We being iuſtified by faith, are at peace with God thorow our Lord Jeſus Chriſt, by whom we haue away in thorow faith vnto this grace wherin we ſtād & reioyſe in hope of the praiſe that ſhalbe geuen of god. God ſetteth out his loue that he hath to vs, foraſmuch as whyle we were yet ſinners. Chriſt died for vs. Much more then now (being iuſtified in his bloud) ſhal we be ſaued frō wrath thorowe him. For if when we wer enemies we wer reconciled to God by the deathe of his ſonne: much more ſeing we are reconciled, we ſhalbe preſerued by his life. Not only ſo, but we alſo ioy in God by our Lord Jeſus Chriſt, by whom we haue receiued the attonement. Rom.iiii. Rom.v

Rede the whole Chapter.

Euerlaſting life is the gift of God thorow Jeſus Chriſt our Lord. Rom.vi

There is no dampnation to them whiche are in Chriſte Jeſus, which walke not after the fleſh but after the ſpirite. For the lawe of the ſpirite ꝑ bringeth life thorow Jeſus Chriſt, hath made vs free from the law of ſinne and death. Rom.viii

We know that al things worke for the beſt vnto them that loue God, which alſo are called of purpoſe. For thoſe which he knew before, he alſo ordeined before, that they ſhould be a like faſhioned to the ſhape of his ſonne that he might be the firſt begotten ſonne among many brethren. And whom he appoynted before, them alſo he called, and which he called, them alſo he iuſtified, which he iuſtified, them alſo he glorified.

What ſhall we then ſay to theſe thinges? If God be on our ſide, who cā be againſt vs, which ſpared not hys own ſonne, but gaue him for vs al, how ſhal he not with him geue vs al things alſo? who ſhall lay any thinge to the charge of Goddes choſen? It is God that iuſtifieth, who

then shal condempne? It is Christ which is dead, yea, rather, which is risen again, which is also on the right hand of God, and maketh intercession for vs.

Rom. x. Christ is the end of the law to iustify all that beleue. Whosoeuer beleueth on Christ, shall not be ashamed. There is no difference betwene the Iew and the Gentil. For one is Lord ouer all, which is riche vnto al ỹ cal on him, for whosoeuer shal cal on ỹ name of ỹ Lord shal be safe.

i. Corrin. i Christ is made of God our wisdome, our righteousnes, oure sanctification and redemption.

i. Corrin. v Christ our Easter Lamb is offred vp for vs.

i. Corrin. vi We are washed, we are sanctified, yea, we are iustified by the name of the Lord Iesu, and by the spirit of our God.

ii. Cor. viii The liberality of our Lord Iesus Christ is greate, which though he wer riche, yet for our sakes he became pore, that we thorow his pouerty might be made riche.

Galathi. ii. If righteousnes come of the law, then died Christ in vain.

Galathi. iii Christ hath deliuered vs from the curse of the lawe, and was made accursed for vs.

Galathi. v. Stand fast in the liberty wherewith Christ hath made vs free, and wrap not your selues again in the yock of bondage.

We are gone quite from Christ as many as are iustified by the law and are fallen from grace. For we loke in spirit to be iustified thorowe faith. For in Iesu Christ nether is circumcision any thing worthe, nether vncircumcision, but faith which by loue is mighty in operation.

God forbid that I shuld reioyce in any thing, but only in the crosse, death and passion of our Lord Iesus Christ.

Ephe. i. Blessed be God the father of our Lord Iesu Christe, whyche hathe blessed vs wyth all maner of spiritual blessings in heauenly things by Christ.

By Christ we haue redemption thorow his bloud, euen the forgeuenes of sinnes according to the riches of his grace, whiche he shed on vs aboundauntly in al wisdome and prudence.

Ephe. ii God which is rich in mercy thorow his greate loue, wherewyth he loued vs euen when we wer dead in sinne, hath quickned vs together in Christ (for by grace are ye saued) and hathe raised vs vp together, & made vs sit together in heauenly thinges thorow Christ Iesus.

By grace are ye made safe thorow faith, and that not of your selues. For it is the gift of God and commeth not of woorkes, leaste any man should bost him self.

We wer straungers and farre of, but now we are made nigh by the bloud of Christ.

Christ is our peace.

Ephe. iii By Christ Iesu our Lord are we bould to draw nighe in the truste which we haue by faithe on him.

Ephe. iiii. Christ is ascended vpon high and hathe led captiuitye captiue, and hath geuen giftes vnto men.

Christ

In Christ haue we redemption thorow his bloud, that is to say for- Colloſ.i
geuenesse of sinnes.

By Christ thorow the bloud of his crosse are all thinges reconciled to God the father, and set at peace both in heauen and in earth.

This is a true saying and by al meanes worthy to be receiued, that i.Tim.i
Christ Jesus came into this world to saue sinners.

Ther is one God, and one mediator betwene God and man, which i.Timo.ii
is the man Christ Jesus, which gaue him self a raunsom for al men.

God hath not saued vs for the dedes of rightousnes which we haue Tit. iii
wrought, but of his mercy hath he saued vs.

we are not redeamed wyth corruptible Siluer and Golde, from i.pet.i.
our vaine conuersation, whiche we receiued by the traditions of the fathers, but by the precious bloud of Christe as of a Lambe vndefiled and withoute spot.

Christ is the shepheard and bishop of our soules. i.peter.ii.

The bloude of Jesus Christ Gods Sonne, maketh vs cleane from i.Ihon.i.
all synne.

If any man sinne, we haue an aduocate with the Father. Jesus i.Ihon.ii.
Christ that righteous one, and he is a mercy stocke for our sinnes: not for our sinnes only, but also for the sinnes of all the world.

Our sinnes are forgeuen vs in the name of Christe.

For this purpose appeared the Sonne of God, to lose the worckes i.Ihon.iii.
of the Deuell.

In thys appeareth the loue of God towardes vs, because that God i.Ihon.iiii.
sent his only begotten Sonne into the world, that we might liue thorow him. Herein is loue, not that we loue God, but that he loued vs, and sent his sonne to be a sacrifice for oure sinnes.

Christ in his own person hath purged our sinnes. Heb.i.

Christ thorow death put downe him that had rule ouer death, that Heb.ii.
is to say, the Deuell, and hathe made vs fre from the daunger of bondage. In that Christ him selfe suffred and was tempted, he is hable to succor them that are tempted.

We haue not an high priest which can not haue compassion on oure Heb.v
infirmities, but was in al poyntes tẽpted like as we are, but yet withoute sinne.

Let vs therefore go boldlye vnto the seate of grace, that we maye receiue mercy and find grace to help in time of nede.

Christ hath an euerlasting Priesthod. Wherefore he is hable also e- Heb.vii
uer to saue them that come vnto God by him, forasmuch as he euer liueth to make intercession for vs.

Christ being Bishoppe of good thinges to come, came by a greater Heb.x.
and a more perfect tabernacle, not made wyth handes, that is to say, not of this manner buildinge neither by the bloud of Gotes & Calues, but by his owen bloud he entred in, once for all into the holy place, and found eternall redemption. For if the bloud of Oxen and Gotes, and

the ashes of an heifer, when it was sprinkled, purified the vncleane, as touching the purifying of the flesh, howe much more shall the bloud of Christ which thorow the eternall sprite, offred him self without spot to God, purge your consciences frō dead works, to serue the liuing God.

And for this cause is he the mediator of the newe Testament, that thorow death whiche chaunced for the redemption of those transgressions that were in the fyrst Testament, they which were called might receiue the promise of eternal inheritaunce.

Christ now in thend of the world hath appeared once for all, to put sinne to flight by thoffring vp of him self.

Heb.x. We are sanctified by the offring of the body of Iesu Christ once for all. with one offring hath Christ made perfecte for euer them that are sanctified.

Apoca.i Christ loued vs and washed vs from our sinnes in his owne bloud, and made vs kinges and Priestes vnto God his father.

Christ liueth for euermore, and hath the keies of hell and death.

Apo.xvii Christ is Lord of Lordes, and king of kinges, and they that are on his side, are called, and chosen and faithful.

Examples out of the new Testament.

Math.iii. Christ is that wel beloued sonne of God, for whose sake the heauenly father is wel pleased with man.

Math.xviii Christ is that king, whych forgaue the Seruaunt the ten thousand talentes that he ought.

Luke.x Christ is that most louing Samaritan, which healed the wounded man that was half dead.

Luke.xv. Christ is that tender shepheard which fetched home vnto the shepefold euen vpon his shoulders the lost shepe.

Christ is that most gentle father which with so great ioy, and with embrasing armes receiued home again the lost sonne.

Against such as go about to dissuade the Christen people from the studiynge, reading or hearing of Gods word.

IF Sathan or any of his impes go about to dissuade thee, and to plucke thy minde from studying, reading or hearing Gods word, that thou maist walke in darknes, and neuer come to the knowledge of the truth, least by thys meanes thou shouldest be saued, leane not vnto him, but enarme thy self against his wicked temptations with these scriptures following.

Sentences out of the olde Testament.

Exo.xiiii THou shalt tell thy Sonne at the same daye, and saye, because of that whyche the Lorde dyd for me, when I departed oute of Egypte. Therefore shall it bee a sygne vnto thee in thine hand, and a token of remembraunce before thine eies, that the lawe of the Lorde may

maye be in thy mouth, howe that the Lorde brought thee out of Egipt with a mightie hande.

Speake to the children of Israel, and say vnto them, that they make Num.xv.
them gardes vpon the quarters of their garmentes, amõgest all youre posterytes, and put yelowe ribandes vpon the gardes in the quarters And the gardes shal serue you, that ye may loke vpõ them and remember all the commaundementes of the Lord, and do them, that ye order not your selues after the meanyng of your own hart nor go a whoring after your own eyes. Therfore shal ye remember, and doe all my commaundementes, and be holy vnto your God.

Take hede to thy selfe now, and kepe wel thy soule, that thou forget Deu.iii.
not the thinges which thine eyes haue seen, and that they departe not out of thy heart al the dayes of thy lyfe. And thou shalt teach them thy children and thy childers children.

Heare O Israel, the Lorde oure God is one Lorde onely. And thou Deu.vi.
shalt loue the Lord thy God, withal thy hart withal thi soule, and with all thy myght. And these wordes which I commaunde thee this daye, shalt thou take to hart, and shalt rehearse them vnto thy children, and shalte talke of them, when thou sittest in thyne house, and when thou walkest by the way, when thou lyest down, and when thou ryseste vp. And thou shalt bynde them for a sygne vpon thyne hande, & they shalbe a token of remembraunce before thine eies, and thou shalt write thẽ vpon the postes of thyne house and vpon thy gates.

If ye herken vnto my commaundementes, which I commaund you Deu.xi.
thys day, that ye loue the Lord your God, and serue hym wyth al your hart, and wyth all your soule, then wyll I geue rayn vnto your lande in due season, early and late, that thou mayest gather in thy corne, thy wyne, and thyne Oyle, and I wyl geue grasse vpon thy fyelde for thy cattel, that ye may eate, and be fylled. But beware that your heart bee not disceiued, that ye go asyde, and serue other gods, and worship them, and then the wrath of the Lord ware whote vpon you and he shut vp the heauen that there come no rayne, & the earth geue not her encrease and ye perysshe shortly from the good lande, which the Lord hath geuen you.

Put vp therfore these my wordes in your heartes, and in your soules and bynde them for a signe vpon your handes, that they bee a token of remembraunce before your eyes, and teach them your children, so that thou talke of them when thou sittest in thine house, or walkest by ỳ way when thou liest down and when ỳ risest vp, and wryte them vpon the postes of thyne house and vpon the gates, that thou and thy children may liue long in the lande which the Lord sware vnto thy fathers to geue them as long as the dayes of heauen endure vpon earth.

Let my doctryne encrease as rayne, and my speache flow as doeth ỳ Deu.xxxii.
dew, Euen as the rayne vpon the grasse, and ỳ drops vpon the herbe.
Take to hart al the wordes which I testifie vnto you this day that ye

commaunde your children to obserue and to do all these wordes of this law. For it is no vayne word to you, but it is your lyfe, and thys worde shal prolong your lyfe.

Iesue. i. Be strong and very bolde that thou mayest kepe and do euery thing accordyng to the law that Moses my seruaunt commaunded thee. Turne not aside from it nether to the ryght hand nor to the left, that thou mayest deale wysely whether soeuer thou goest. And let not the boke of this law depart out of thy mouth but exercyse thy selfe therein day and night that thou mayest kepe and do euery thyng accordyng to it that is wrytten therin. Then shalt thou prosper in thy wayes & deale wisely. Lo I haue cõmaunded thee to be strong and bolde. Feare not and be not afrayed for thy Lord thy God is with thee, whersoeuer thou goest.

Psal. i. Blessed is the man that deliteth in the law of the Lord and exercyseth himselfe in his law both day and night.

Psal. xi. Lay hande on learning least the Lord be angry, and so ye perysh frõ the ryght way.

Psal. xviii. The law of the Lord is pure it turneth soules. The witnes of ỹ lord is faythfull, it geueth wysdom euen vnto babes. The statutes of the lord are ryght they reioice the hart, the commaũdement of the Lord is bryght, and lyghteneth the eyes. The feare of the Lord is holy, it endureth for euer, the iudgementes of the Lord ar true and righteous altogether, they are more pleasaunt and worthy, more to be desired then golde and precious stone, yea they be sweter then the hony and the hony combe.

Psal. lxxv. The Lorde shall tell in the Scriptures of the people and of those Princes that wete in her.

Psal. cxiii. Blessed is the man whom thou hast nourtered. O Lord and taught hym in thy law.

Psa. cxvii. He hath sent his word and healed them and deliuered them, frõ their destructions.

Psal. cxix. Blessed are they that search his testimonies, and seke after him with their whole hart. Thou hast geuen streight charge that thy commaundementes shuld be kept. Oh that my wayes were stablyshed to kepe thy statutes, then should not I be confounded while I haue respect vnto all thy commaũdementes. Wherwith al, shal a younge man clense hys way? Verely by rulyng hym selfe accordyng to thy word. With my whole harte haue I soughte thee, Oh let me not go wrong out of thy commaundementes. Thy wordes haue I hid within my hart that I should not synne agaynst thee. Thou rebukest ỹ proude, cursed ar they ỹ depart frõ thy cõmãdemẽts Thy testimonies is my delighte, yea thy statutes are my counsellers. Teach me O Lord, ỹ way of thy statutes, and I shal kepe it vnto the

end.

ande. Oh geue me vnderstanding and I shal kepe thy law, yea I shal kepe it with my whole hart.

Leade me in the path of thy cõmaundements, for that is my delyte. Encline my heart vnto thy testimonies, and not vnto couetousnes. The law of thy mouth is better vnto me, thẽ thousãdes of gold & siluer. The wicked me haue told me tales but nothing agreable tõ thy law. For all thy cõmaundementes ar true; yet haue ỳ vngodly persecuted me. If my delight wer not in thy law, I should perysh in my trouble. Oh how swet ar thy wordes vnto my throte, yea more thẽ hony is vnto my mouth. Thy word is a lãtern vnto my fete, & a light vnto my path. It is hie time for the O lord to lay to thine hãd, for they haue destroied thy law For I loue thy cõmaundements aboue golde & precious stone.

The preaching of thy word geueth sight, yea and bryngeth forth vnderstanding euen vnto the verybabes.

Health is far from the vngodly, for they regarde not thy Statutes. But great is the peace that they haue which loue thy lawe, and they are not offended at it.

My son, if ỳ wilt receiue my wordes, & kepe my cõmaundementes by ther, ỳ thyne eare may harkẽ vnto wysedom, apply thine hart thẽ to vnderstãding. For if ỳ criest after wisedom, & callest for knowledge, if ỳ seekest after her as after money, & diggest for her as for treasure then shalt thou vnderstãde ỳ feare of ỳ Lorde & finde ỳ knowledge of God. For it is the Lord ỳ geueth wysdom, out of hys mouth commeth knowledge and vnderstanding. He preserueth ỳ welfare of the ryghteous, and defendeth thẽ ỳ walke innocently he kepeth thẽ in ỳ ryght path, & preserueth ỳ way of the Sainctes? Then shalt ỳ vnderstande ryghteousnes, iudgement & equitie ye & euery good path. If wisdom enter into thyne hart, and thy soule delite in knowledge, then shal counsel preserue the, and vnderstandyng shal kepe thee. That thou mayest be deliuered from the euil way, and from the man that speaketh frowarde thynges, from such as leaue the hie streate and walke in the way of darknes, whiche reioyce in doing euil, and delite in wicked things, whose waies are crooked, and their pathes slaunderous. That thou mayest be deliuered also from the straunge woman, and from her that is not thyne owon which geueth swete wordes, forsaketh the husbande of her youth, and forgetteth the couenaunt of her God. For her house is enclyned vnto death, & her pathes vnto hell. All they that go in vnto her come not agayne, nother take they holde of the way of lyfe. That thou mayest walke in the good way, and kepe the pathes of the ryghteous. For the iust shal dwel in the land, and the innocentes shal remain in it: but the vngodly shall be roted out of the land, and the wycked doers shalbe taken oute of it. Pro. iii.

Blessed is that man that fyndeth wysdom and obtaineth vnderstanding, for the getting of it is better then any marchandyse of syluer, and the profyt of it is better then golde. Pro. iii.

Wisdom is more worthy then precious stones, and all the thynges that

thou

thou canst desire, ar not to be compared vnto her. Vpon her right hand is long lyfe, and vpon her left hand is riches and honor. Her wayes are pleasaunt wayes, and al her pathes are peaceable. She is a tree of life to them that lay holde vpon her, and blessed are they that kepe her fast. My son, let not these thinges depart frō thine eies, but kepe my law and counsel, so shal it be lyfe vnto thy soule, and grace vnto thy mouth.

Then shalt thou walke safely in thy way, and thy fote shal not stumble. If thou slepest, thou shal not be afrayed, but shalt take thy rest, and slepe swetely: Thou shalt not nede to be afrayed of any soden feare, neither for the violent rushing in of the vngodly when it commeth. For the Lord shalbe beside thee, and kepe thy fote ℔ thou be not take.

pro. iiii. Let thine heart receiue my wordes, kepe my commaundementes and thou shalt liue.

Get thee wisdom, get thee vnderstandyng, forget not the wordes of my mouth, and shrynke not from them. Forsake her not, and she shall preserue thee, loue her, and she shall kepe thee. The chiefe poynt of wysdome is, that thou be wyllyng to obtayne wysedome, and before all thy goods to get vnderstandyng. Make much of her, and she shal promote thee, yea, if thou embracest her, she shall bryng thee vnto honoure.

She shal make thee a gracious head, and garnish the with ℔ crown of glory. Here my son, and receiue my wordes, that the yeares of thy life may be many: I will shew thee ℔ way of wisdom, and leade thee in the right pathes. So that if thou goest therin, ther shal no straitnes hinder thee: and when thou runnest, thou shalt not fall.

Take fast holde of doctryne, let her not go, kepe her, for she is thy life

pro. vi. The commaundement is a lanterne, and the law is a light, and the way of lyfe.

Pro. xix. Where no knowledge of gods word is, the soule is not well.

pro. xxiiii. Applye thy hearte vnto learnyng, and thyne eare to the wordes of knowledge.

pro. xxviii. He that turneth away his eare from hearing the law, hys praier shal be abhorred.

pro. xxix. When the preachyng of gods word fayleth, then perysheth ℔ people.

pro. xxx. Euery word of God is pure and cleane, yea it is a shild to them that trust in it.

Sapi. xiii. Vayne are al those men in whom no knowledge of God is.

Sapi. xvi. Neyther herbe nor emplasture hath healed them, but thy worde O Lord, which healeth all thynges.

Eccle. i. The fountayne of wysdom is the word of God.

Eccle. v. Be meke and lowly to heare the word of God, that thou mayest vnderstande, and bryng forth a wyse and true answere.

Eccle. vii. Haue all thy pleasure in the commaundementes of God, and in hys lawes be thou most of all occupyed, and he shall geue thee an hart, and a desyre of wysedome shalbe geuen thee.

Eccle. xvi. Be not slacke to beleue the word of God.

Learning

Learnyng is a precious iewell to a wyse man. Ecclc.xxi.

Nothing is better then the feare of God, and nothyng is sweter thē to haue a respect to the commaundementes of the Lord. Eccle.xxiii.

My people is led captiue because they haue no knowledge. Esay.v.

They haue cast away the law of the Lord of hostes, and the worde of the holy one of Israel, haue they blasphemed.

Therfore is the wrath of the Lord whote against his people, and he will stretch out his hand, and destroy them.

Make hast vnto the law and witnesse. If they speake not accordyng to this worde, they shal not haue the morning lyght. Esay.viii.

All ye that are a thirste, come vnto the waters, and ye that haue no mony, make hast, bye and eate. Come I say, bye wythoute money, and wythout any exchaunge, wyne and milke. Esay.lv.

Why lay ye out your money for that that is not bread in dede, & spēd your laboure about that, that shall neuer satisfye you. Heare me, heare I say, and eate that which is good, that ye may be wel liking: geue eare and come vnto me, heare me I say, and your soule shall lyue.

As rayne and snowe commeth down from heane and returneth not thither agayne, but watereth the earth, and maketh it to bud, & bryng forth the fruicte, so that it geueth sede to the sower, and bread to the eater, so shal my worde be, that shal come out of my mouth. It shal not returne vnto me voide, but shal do whatsoeuer I wyll, and prosper in thē to whom I send it.

Let not the wise man reioyse in his wysedome: nor the strong man in his strength, nor yet let the ryche man glory in his ryches, but let hym that reioyseth, reioyse in thys thyng that he know me, that I am ỳ lord which do mercy, iudgemente and righteousnes in the earth. Ierc.ix.

Withdraw not the worde from the people, if peraduenture they heare and turne from their wicked way, so that it maye repent me of the euyl whiche I haue determined to doo vnto them for the malicyousnesse of their counsels. Ierc.xxvi.

Here Israel the commaundementes of lyfe, geue eare that ỳ mayeste become wyse. How chaunsed it O Israel, that thou arte in the lande of thine enemyes? Thou art worne out in a straunge lande, thou art defiled wyth the dead. Thou art reputed with thē that go down vnto hell. Thou hast forsaken the fountayne of wisdom. For if thou hadst walked in the way of God, vndoubtedly thou hadst dwelt in rest vpon ỳ earth Learne therfore where wysdom is, and where vnderstandyng is that thou maiest also know where continuaunce of lyfe is, and all thynges necessary for to maintaine the same, agayne, where the light of the eies and peace is, Barue.iii.

This is the boke of the commaundementes, and the law whych abydeth for euer. All that kepe it, shall come vnto lyfe, but they that forsake it, shall come vnto death. Barue.iiii.

Behold, the day is come, sayeth the Lord, ỳ I wil cast an hōger vpō the Amos.viii.

the earth, not the honger of bread, nor the thirst of water, but of hearig the word of the Lord. And they shall goe from sea to sea, and walke about from the South to the East, seking the word of the Lord, and yet shal they not fynde it.

¶ Examples out of the olde Testamente.

Exo. xxi. GOd the father wrote the law of the ten commaundementes in tables of stone with his finger, and commaũded Moses to declare the vnto the people.

Deu. vi. The people are commaunded of God not onely to rede his holy law but also diligently to exercise themselues in the meditaciõ therof so lõg as they liue, and to teache it their childrẽ, yea to talke of it, both in their house, and whan they goe abrode and to wryte it vpon the thresholdes, dores and postes of their houses, that it may be euer in their syghte. For man shal not liue with bread alone, but with euery worde that proceadeth from the mouth of God.

Deu. xvii. A king is commaunded to reade the boke of the law of the Lord all the dayes of hys lyfe, that he may feare the Lord hys God.

Iosu. i. Josias was cõmaunded that the boke of the Lordes law should not depart from hys mouth, but that he should study in it day and nyghte, that he might kepe and do all thinges that are wrytten in that boke.

i. Reg. xv. King Saule was cast down from hys royall estate, because he was negligent and disobedient to the law of God.

i. Para. xxix. When Dauid lay on his death bed, he said to Salomon: Thou shalt prosper and come to great renoume, if thou kepest the cõmaũdements and ordinaunces, which the Lord commaunded Moses.

ii. Para. xxiii Joas, when he was crowned in the temple, had the law of the lord deliuered vnto hys handes, that he shoulde kepe and mayntayne that same.

ii. Par. xxvii Josaphat walked in the commaundementes of the Lord and loued gods worde so entirely, that he sent hys Princes, Leuites, & Preestes to teache in all partes of Juda, which had the boke of the Lordes law wyth them, and went about in all the cities of Juda, and taughte the people.

ii. para. xxix. Ezechias diligently walked in the law of the lord, purged hys realme of all Idolatry, set vp agayne the true worshipping of God and exhorted all his subiectes to folow the law of their Lord God.

ii. par. xxxiiii Josias that most godly kyng, which walked so purely in the wayes of the Lord, that he declineth nether on the ryght hande nor on the left when the boke of the law was deliuered vnto him, did not onely cause the boke to be red before hym, but he himselfe also red it before all hys people, both small and great, and (all Idolatry destroyed) restored the true religion to his kyngdome.

ii. Esd. viii. Esdras red the law of the Lord playnly and destinctly to the people and they gaue very earnest and diligent attendaunce to the hearynge of it.

Sulan

Sulan from her infancy, was so diligently brought vp of her Pa- Dan.xiii
rents in the law of God that she did not only fear God but also chosed rather to be stoned vnto death then she would once transgres the law of God by committing adultry.

Sentences out of the new Testament.

MAn shall not liue with breade alone, but with euery word that Math.iiii.
commeth out of the mouth of God.

Verely, verely I say vnto you, this age shall not passe, till all Math.xxiiii
these thinges be done. Heauen & earth shall passe away, but my words shall not passe away.

Blessed are they that hear the word of God and kepe it. Luke.xi
Blessed is he that eateth bread in the kingdom of God. Luke.xiii
They haue Moyses and the Prophets, let them hear them. If they Luke.xvi.
hear not Moyses and the Prophets, nether will they beleue, thoughe one should rise from the dead.

This is condemnation, that light is come into the world, & the me Ihon.iii
loued darknes more thē light because their works wer euil. For euery man that doth euil, hateth the light, nether cometh he to the light, least his workes should be reproued, but he that doth truth, cometh to light that his dedes might be known, how they are wrought in God.

Search the Scriptures for ye thincke to haue eternall life in them Ihon.v.
and these are they whiche testifye of me, neither will ye come vnto me that ye may haue life.

The wordes that I speake to you are spirit and life. Ihon.vi
Lord to whom shal we go? Thou hast the words of euerlasting life.

He that is of God heareth ỹ words of God. But ye here not because Ihon.viii.
ye are not of God. If any man kepeth my word he shal neuer se death.

My sheepe hear my voyce, and I know them, and they follow me, Ihon.x
and I geue them euerlasting life.

Walke while ye haue light least darknes ouerwhelme you. He that Ihon.xii.
walketh in darcknesse, knoweth not whether he goeth. While ye haue light beleue in the light: that ye may be children of light.

He that hath my precepts and kepeth them, he it is that teacheth me. Ihon.xiiii
If any man loueth me, he will kepe my word, and my father wyll loue him, and we shall come to him, and dwel with him.

This is euerlasting life, euen to know thee thalone true God, and Ihon.xvii.
whom thou hast sent Jesus Christ.

Euery one that is of the truthe heareth my voyce. Ihon.xviii.
The Gospell of Christe is the power of God vnto saluation, for so Rom.i.
many as beleue.

Except the Lord of hostes had left vnto vs seede, that is hys moste Rom.ix.
blessed worde, we had bene as Sodom, and might wel haue ben likened to Gomorra.

Faith commeth by hearing, and hearing by the word of God. Rom.x.

Whatsoeuer things are wrytte afore time, are wrytte for our lerning,
Rom.xv ỹ we thorow patiẽce & cõfort of the scriptures might haue hope. The
word of ỹ cros is to them ỹ perish, folishnes, but to vs ỹ obtain saluati
i. Cor. v on, it is ỹ power of God. If ỹ gospel of Christ be yet hid, it is hid amõg
ii. Cor. iiii. thẽ ỹ are lost, in whõ ỹ God of this world hath blinded ỹ minds of thẽ
which beleue not, least ỹ light of ỹ glorious gospel of Christ, which is ỹ
Image of God, shuld not shine vnto thẽ. Let the word of Christ dwel
Colloss. iii in you richly withal wisdom. Teach and monish one another.

Quench not the spirit. Despise not the studies and preachings of the
i. Thess. v holy scripture. Proue all thinges, and that is good, hold fast.
i. Timo. ii. God wil al men to be saued, & come vnto the knowledge of ỹ truth.
i. Tim. iiii. Geue thy mind to reding, exhortatiõ & doctrin, cõtinue in these things.
i. Tim. iii Cõtinue in reding ỹ holy scripture, which is able to make ỹ wise vnto
saluatiõ, thorow ỹ faith which is in christ Jesus: For all scripture geuẽ
by inspiratiõ of God, is profitable to teach, to improue, to amẽd, & to in-
struct in rightousnes, ỹ the man of God may be perfect & prepared to al
good workes. The word of God is liuish & mighty in operation, & shar-
Iac. i. per then any two edged sword. Lay a part al filthines, al superfluity of
malitiousnes, & receiue wt mekenes the word ỹ is grafted in you, which
is able to saue your soules. And se ye be doers of ỹ word, & not hearers
only, disceiuing your selues. For if any hear the word & do it not, he is
like to a mã ỹ beholdeth his bodely face in a glas. For assone as he hath
loked on him self, he goth his way, & forgetteth forthwt what his fash-
on was. But who so loketh in ỹ perfect law of liberty, & cõtinueth ther
on, if he be not a forgetful hearer, but a doer of ỹ work, ỹ same shalbe hap
i. Petr. ii py in his dede. Lay aside al malice & gile & dissimulatiõ and enuy, & all
backbiting, and as new born babes desire ỹ milke, not of the body, but
ii. Pet. i. of the mind, which is wout corruptiõ, ỹ ye may grow therin. We haue
a right sure word of prophecy; whervnto if ye take hede as vnto a light
ỹ shineth in a dark place, ye do wel vntil the day dawn, & the day star a-
rise in our harts. So ỹ ye first know this ỹ no Prophecy in ỹ scripture
hath any priuate interpretatiõ. For ỹ scripture came neuer by the wil of
man, but holy men of God spake as they wer moued by the holy Gost.
ii. Ihon. i who so euer trãgresseth & abideth not in ỹ doctrin of Christ, hath not
god. He ỹ endureth in ỹ doctrin of Christ, hath both ỹ father & the son.
If there come any to you, & bring not this learning, him receiue not to
house, nether once bid him godspede, for he ỹ biddeth him godspede, is
partaker of his euil dedes. Blessed is he ỹ readeth and heareth ỹ words
Apo. i. of the prophecy, and kepeth these thinges that are wrytten therin.
Apoc. xxii Blessed is he that kepeth the wordes of the prophecy of this boke.

Examples out of the new Testament.

Luke. vi. The people preased so greatly vpon Christ to hear the word of God,
that he was compelled to enter into a ship, and so to teach them.

Luke. x Mary the sister of Martha, sat at Jesus fete & hard his preachinge.
And when Martha being greatly cõbred about much seruing & other
worldly businesse, saide to Christ: Master doest thou not care that my
sister

ſiſter hath left me to miniſter alone? Bid her therfore that ſhe help me. He ſaid: Martha, Martha, thou careſt and art troubled about manye thinges, but one thing is neadeful. Mary hath choſē her that good part which ſhall not be taken away from her.

When Chriſt preached in the temple, all the people dyd hang of hys mouth, hearing him. *Luk. xix.*

Peter turned thre thouſand at one of his Sermons. *Actes. ii*

The Enuch Chamberlaine and of great authority wyth Candace, Quene of the Ethiopians, read the Prophet Eſay, ſitting in his charet to whom the holy Ghoſt ſent Philip, which did both expoūd the ſcriptures vnto him: and alſo baptiſed him. So dear are they to God which delight in the reading of his holy word. *Actes. viii.*

The nobleſt of byrth among them of Theſſalonica, which receiued the word withal diligence of mind ſearched the ſcriptures daily, whether thoſe things wer euen ſo as Paul and Silas preached. *Actes. xvii*

Appollos was an eloquent man and mighty in the Scriptures. He was informed in the way of the Lord, and he ſpake feruently in the ſpirit, and taught diligently the things of the Lord, and yet knewe he but the baptiſme and doctrine of Jhon only, whom when Aquila & Priſcilla his wife, being lay perſons had hard, they toke him vnto them, & expounded vnto him the way of God more perfectly, in ſo much that afterward he mightely ouercame the Jewes and that openly, ſhewyng by the ſcriptures that Jeſus was Chriſt. *Actes. xviii*

Phillip the Euangeliſt and preacher of the Goſpel, had four daughters excellently learned in the holy ſcriptures. *Actes. xxi.*

Timothe was brought vp in the holy ſcriptures from his yong age. *ii. Tim. iii.*

Againſt ſtraunge religion or newe found worſhipping of God.

YF thou be moued vnto ſtraunge Religion or new found worſhippinge of God, ether by Sathan, by the Pope, or by any ſubtill hipocrite, loke that thou by no meanes doſt leane vnto theyr wicked motions, but rather valeauntly withſtand thē with theſe ſentences and examples of the holy ſcripture.

Sentences out of the olde Teſtament.

HEar Iſraell, your Lord God is one God. Thou ſhalt loue thy Lord God withal thy hart, withal thy ſoule, and withall thy ſtrengthe. Thou ſhalt feare thy Lord God, and ſerue him alone. *Deu. vi*

And nowe Iſraell, what doth the Lord thy God requyre of thee but ỳ thou feareſt the Lorde thy God, and walke in his waies, and loue him, and ſerue the Lord thy God withal thy hart, and wythall thy ſoule, & kepe the commaundements of the Lord. *Dex. vi*

Do that which is pleaſaunt in the ſight of the Lorde thy God. Sacrifice to the Lord the ſacrifice of righteouſnes, and truſt in him. *Deu. xiii*

Psalm. vi. I wil not reproue thee in thy sacrifices, saith the Lord, for I am ful of thy burnt offeringes. Offer to God the sacrifice of praise, and pay to the most highest thy vowes. Cal on me in the day of trouble, & I will deliuer thee, and thou shalt honor me.

Psal. lxxxviii. Heare, O my people, I wil geue the a charge O Israel if thou wilt heare me, there shalbe no straunge nor new found God in the, neither shalt thou worship any forain God. For I am the lord thy God, which brought thee out of the land of Egipt.

A sacrifice well pleasing to the Lord is to attend to his commaundements, and to depart from al iniquities and vnrighteousnesse.

Esay. i. What shall I do wythall these your sacrifices, saith the Lord: I am full of them. The burnt offeringes of Weathers and fatlinges, the blud of Calues, Lambes and Gotes, I wil none of them. When ye com before my sight, who required these thinges of your hands, that ye shuld walcke in my courtes: Bringe me no more sacrifice on this manner in vain, your sensing is abhomination vnto me. The feastes of the newe Mone, and the Sabbothes and other holy daies I can not abide. Your congregations ar wicked. Your Kalenders and your solempne feastes, my soule hateth. I am euen wery of them. It greueth me to ꝑ hart for to suffer them. When ye shall praye many prayers, I will not here you. For your handes are ful of bloud. Be ye washed and cleane. Take away your euil thoughtes from my eies. Cease to do euel, learn to do wel. Seke iudgement, helpe the pore oppressed, be fauorable to the fatherles, defend the widdow, and then come and proue me, sayeth the Lord. If your sinnes be as red as Scarlet, yet shall they be made as white as Snowe. And if they be made like purple, yet shall they be made as white as wol. If that ye will be contented and heare me, ye shall eate the good frutes of the earth. If that ye will not, but prouoke me vnto anger, the sweard shal deuour you, for the mouth of the Lord hath spoken it.

Hiere. vii. Put your burnt offrings to your sacrifices & eat the flesh For whē I brought your fathers out of the land of Egipt, I spake not one worde vnto them of burnt offrings & sacrifices, but this I commaunded thē, saying: here my voyce, & I shalbe your God, and ye shal be my people, So ye walk in al the waies ꝑ I cōmaunded you, that ye may prosper.

Amos. v I hate and vtterly dely your holy dais, and wheras ye sēe me whē ye come together, I wil not accept it. And thoughe ye offer me burnte offrings, yet will not I receiue your gifres. Away frō me with ꝑ noyse of thy sōges, for I cannot abide the hearing of thy playing at ꝑ organs. Yea I would that equity may flow as the water, & rightousnes as a mighty streame, for in these things haue I delite and pleasure, saith the lord.

Ose. v. I wil mercy and no sacrifice, saith the Lord, and the knowledge of God do I set more by, then burnt offringes.

Mich. vi. What shall I offer worthy the Lord? Shall I bow my knee to the hie God? Shall I offer vnto him burnte Sacrifices and Calues of a yeare

yeare olde? May the Lord be pleased with a thousand fat weathers? Or with many thousandes of lusty goates? shal I geue my first begotten for my wickednes? Euen the frute of my womb for the sinne of my soul? I wil shewe thee (O man) what is good, and what the Lord requireth of thee: verely to do iudgement, to loue mercy, and carefully to walke with thy God.

How long wil ye hault on both partes? If the Lord be God, folow him. If Baall be God, folow him. *iii. Reg. xviii.*

Examples out of the old Testament.

NAdab and Abihu of a good entēt offred encense to the Lord with straunge fyre, yet for all theyr good zele, they were consumed with fyre, so that they died before the Lord. *Leui. x.*

Kinge Saule thought that he had done great worship vnto God, when God in the absence of Samuell he offred burnt offringes, but Samuell said vnto him, thou hast done folishly, nether hast thou kept the cōmaundements of the Lord thy God, which I commaunded the. *i. Reg. xiii.*

Saul also of a good zele contrary to the commaundement of God, spared Agag the king of Ameleche aliue with the best & fattest flockes of shepe. Oxen &c. pretending that he reserued thē for to offer vnto the Lord. But Samuel said vnto him: forasmuch as thou hast cast away the word of the Lord, the Lord hath cast away thee, that thou be no more kinge. Willeth the Lord burnt offringes and sacrifices? and not rather that it may be obeyed vnto his word? Obedience is better then sacrifices, and to geue eare to the Lordes Commaundemente, is more then to offer the fat of Wethers. *ii. Reg. xv.*

Oza thought that he had done God high seruice when he staied the Arck of God in the wain being in ieopardy of falling, but yet was the Lord angry with him, because he touched it contrary to his worde, in so much that he was striken and sodenly died. *ii. Reg. vi*

King Ozias toke vpon him to burne incense vnto the Lord, thynking that by this meanes he shuld highly plese God, but for al his pretēded holines he was striken with leaprosye, and so being cast out of the house of the Lord, he continued a Leper euen vnto his death. *ii. Pa. xxvi*

Sentences out of the new Testament.

These people draw nie vnto me with their mouthes, and honor me with their lips, but theyr hart is far from me. Behold they worship me in vain, teaching doctrine euen the commaundements of men. *Math. xv.*

Wo be vnto you ye Scribes & Pharises, yea very Ipocrites, which deuour widowes houses vnder the pretence of lōg praier, ye shal therfore receiue the more greuous dampnation. *Math. xxiii*

God hath deliuered vs from the hand of our enemies, that we shuld serue him in holines and righteousnes al the daies of our life. *Luke. i.*

The hour cōmeth & now it is whē true worshippers shal worship ỹ father in spryte & truth, for ỹ father seketh such, that shuld worship him. God is a spryte, & thei ỹ worship him, must worship him in spryte & truth *Ihon. iiii.*

Ioan.xvi. The time shall come, that whosoeuer killeth you, shall thincke that they do vnto God an hie good seruice.

Rom.i. God is my witnes whome I serue in my spyte.

Ephe.v. Be ye fulfilled with ỳ spyte speaking with your selues in Psalmes and himnes and spiritual songes, and making melody to the Lorde in your hartes, geuing thankes alwais for all thinges vnto God the father in the name of the Lord Jesus Christ.

Tim.i. Unto God king euerlasting immortal, inuisible and wise only, be al honor and glory for euer and euer.

¶ Examples out of the new Testament.

Ioan.v. OUr sauior Christ whan he liued in this world did al thinges according to his heauenly fathers commaundementes as he hym selfe saith. As my father, hath geuen me commaundemente, so do I. Thys did he to geue vs example, that in matters of Religion we should attẽpt nothing as a due seruice vnto God, but that only which we haue learned out of his holy word.

The Apostles of Christ both taughte and wrote that onlye, whiche they had receiued of theyr Lord and Master Jesus Christ.

Of these aforesaid Scriptures and histories, maist thou learn, that God is not worshipped as carnal reason and fleshly wisdome imagineth and prescribeth, but as God by his holy worde biddeth, appoynteth, and commaundeth. A christen mã ought to folow Christes steps and to walke as he hath walked.

¶ Against mens traditions and vnwryttẽ verities.

YF Sathan or any of his impes, vnto the derogation of Gods glorye, shall at anye time tempte the wyth mans traditions or vnwritten verities, for to geue no lesse credit vnto them, than vnto the word of God, auoid him with these scriptures.

¶ Sentences out of the old Testament.

Deut.iiii. YE shall not adde vnto the woorde that I speake, nor take ought from it.

Ye shall not tourn vnto the right hand, nor vnto the left hand, but by the way that the Lord your God hath cõmanded you, ye shal walke: that ye may liue and haue good lucke.

Deut.vi. Kepe the commaundements of the Lord thy God, and the testimonies and Ceremonies, whiche he hath commaunded thee, and do that which is pleasaunt and good in the Lords syght, that thou maist haue good lucke.

Deut.xii. That I commaund thee, do that only, nether put to any thing, nor take ought away.

prouer.xxx. Put nothing to his words, least thou be reproued and found a lier.

Esaye.v. Wo be vnto them that cal euil good, and good euil, darcknes light, light darknes, sower swete, and swete sower.

Wo be to them that are wise in theyr own sight, and thyncke themselues to haue vnderstanding.

Wo be vnto you that make vnryghteous lawes, and deuise thinges which be to hard for to be kept, where through the poze ar oppzessed on euery syde, and the innocentes of my people are there wyth robbed of iudgement. *Esaye.x.*

Wo be to these shrynkyng chyldzen, sayeth the Lozd, which seke counsel but not at me: which take a web in hand, but not after my wyl that they may heape one syn vpon another. *Esaye.xxx.*

Thus sayeth the Lozde, my thoughtes are not youre thoughtes, and your wayes are not my wayes, but as far as the heauens are hier then the earth, so far do my wayes exceade youres, and my thoughtes youre thoughtes. *Esaye.lv.*

Your lips speake lesynges, and your tong setteth out wyckednes. *Esaye.lix.*
No man regardeth righteousnes, and no man iudgeth truly.
Euery man hopeth in vayn things & imagineth disceyte, conceiueth wickednes, and bryngeth forth euill.
They brede Cockatrices Egges, and weaue the spiders web. Whosoeuer eateth of their Egges, dyeth, but if one treade vpon them, there commeth vp a Serpent. Their web maketh no cloth, and they may not couer them wt their labores? Their dedes are the dedes of wickednes and ỹ worke of robbery is in their handes: their fete run to euil, and they make hast to shed innocent bloud. Their counsels are wycked cõsels, hate and destruccion is in their wayes, but the way of peace they know not. In their goinges is no equitie, their wayes are so croked, ỹ whoso goeth therin, knoweth nothyng of peace.

My people hath committed two great euils. They haue forsakẽ me the fountayne of liuing waters, and dygged them pyts, pyts I say that are broken, and can hold no water. *Iere.ii.*

Take hede, saith ỹ lozd ye trust in cõsels ỹ begile you & do you nogood *Iere.vii.*
Heare not ỹ wozds of ỹ Pzophetes, that pzeach their own dzeames *Iere.xxiii.*
Heare O ye house of Israel, sayeth the Lozd. Is not my way ryght, oz are not your wayes rather wycked? *Iere.xviii.*

The chyldzen of thy people, say, tush, the way of the lozd is not right wheras their way is rather vnryght. *Ezech.xxxiii.*

Examples out of the olde Testament.

Ieroboam kyng of Israel, contray to gods wozde, made two calues of golde and set them vp to be wozshypped of the people as their gods, but both he and his posterity wer greuously punished foz it. *iii.Reg.xii.*

How greuously God punished al such as brought in straũge wozshippinges of God oz any matters concerning Idolatry, oz ought els contrary to ỹ wozd of God, although ỹ authozs of them made the symple people to beleue that they wer verites although vnwzitten as the Papystes do now a dayes, ỹ holy Scriptures in diuers places do euidently shew, namely in the bokes of the kinges and of the Chzonycles.

Sentences out of the new Testament.

Except your righteousnes doth excede the righteousnesse of ỹ Scribes and Phariseys ye can not enter into the kingdom of heauen. *Math.v.*

Math.vii. Beware of false Prophetes which come vnto you in shepes clothig, and inwardly are rauening wolues.

Math.xv. Why do ye transgresse ỹ cõmaundement of God for your traditiõs.

Math.xv. Euery plant that my heauẽly father hath not planted, shalbe plucked vp by the rotes.

Math. xvii. This is my welbeloued son, in whõ I am wel pleased, hear ye him.

Math.xxviii. Teach them to kepe al thiugs that I haue commaunded you.

Math.vii. Ye leaue the commaundement of God, and maintayne youre owne constitucions. Wel do ye cast aside the cõmaundement of God, to kepe your own tradicions.

Iohn.iii. If ye abide in my word, ye ar my disciples in dede, and ye shal know the trueth, and the trueth shal make you free.

Iohn. viii. He that is of God, heareth the wordes of God.

Iohn.x. My shepe heare my voice, and I knowe them, and they folowe me, nether shall they at any tyme perysh, nor yet shall any man plucke them out of my hande.

Iohn.xiii.. He that hath my commaundementes and kepe them, he it is that loueth me, if any man loueth me, he wil kepe my wordes.

Iohn.xv. If ye kepe my commaundementes, ye shal abyde in my law. Ye are my frendes, if ye do those thynges, that I commaunde you.

Iohn.xix. Euery one that is of the trueth heareth my voyce.

Rom.xv. I dare not speake of any of these thinges, that Chryste hath not wrought by me.

I beseech you brethren, marke them that make diuision and geue occasyons of euill, contrary to the doctryne that ye haue learned, & auoyde them. For they that are such, serue not the Lord Jesu Chryst, but theyr owen bellyes, and with swete preachynges and flatteryng wordes deceiue the hearers of the symple.

Gala.i. Though we our selues or an Angel from heauen, preache any other gospel to you then that whiche we haue preached vnto you, holde hym accursed. As I said before so say I now agayne, if any man preach any other thyng vnto you then that ye haue receiued, hold him accursed.

Gala.iii. Though it be but a mans testament, yet no mã despiseth it or addeth any thyng therto, when it is once alowed. How much more oughte nothyng to be added to the testament of the most high God, nor yet be taken from it?

Ephe.v. Be no more children from henceforth wandryng & caried with euery wind of doctryne, by the wilines of men and craftes, wherby they laye awaite for vs to deceiue vs: but let vs folow the truth in loue, and in al things grow in him, which is the head, that is to say Chryst.

i.Tim.iiii. Cast away vngodly and olde wiues fables. Exercise thy selfe vnto godlynes.

i.Tim.vi. If any man teache other wyse and is not contente wyth the wholsome wordes of our Lord Jesus Chryst, and wyth the doctryn of godlynes, he is puft vp & knoweth nothyng but wasteth his braines about

questions

questions and stryfe of wordes, wherof spryng enuy, strife, railing, euil surmisinges and vayn disputacions of men with corrupte mindes and destitute of the trueth which thinke that lucre is godlines. From such seperate thy selfe.

If any man speake, let hym speake as though it came of gods owne mouth. *i. Peter. iiii.*

Whosoeuer transgresseth and abideth not in the doctryne of Chryste, hath not God. He that enduteth in the doctryne of Chryst, hath both the father and the son. *Iohn. ii.*

If there come any vnto you and bryng not thys learnyng, hym receiue not to house, nether bid him God spede. For he that byddeth hym God spede, is partaker of his euil dedes.

Be not caryed about with diuers and straunge learnynges. *Heb. xiii.*

If any man addeth to these things, God shal ad vnto hym ꝑ plages that are wrytten in thys boke. And if any man shal minish of ꝑ words of thys boke of thys Prophete, God shal take away hys part out of the boke of lyfe, and out of the holy citie, and from the thynges, whych are wrytten in thys boke. *Apo. xxii.*

¶ Examples out of the new Testament.

Chryst rebuketh the Pharyses for bryngyng their tradicions into the Churche of God, by that meanes defacyng the glory of gods moste holy worde. *Math. xv.*

Blessed S. Paul reproueth them, which be dead with Chryst, from the commaundementes of the world, and yet suffer themselues styll to be led wyth tradicions, as these for an example, touch not, tast not, handle not. &c. which all perysh thyrough the very abuse after the commaundementes and doctrynes of men, which thinges outwardly haue the similitude of wisdom by superstycion and humblenes of mynde. &c. *Cor. ii.*

The Apostles of Chryst would not burden the Chrysten congregacions with newe and superfluous tradicions, but onely charged them with such thynges as wer necessary. *Actes. xv.*

S. Paul in his Epistle vnto the Galathians inuaieth agaynst them which after they haue knowen God, turne agayne vnto nedy and beggerly ceremonies, tradicions & ordinaunces, obseruing daies, monthes tymes and yeares. *Gala. iiii.*

¶ Agaynst the folowyng of vngodly forefathers.

IF thou through temptacion of the diuel or the false perswasions of Antichristes Prophetes, be moued at any tyme to doubt of the trueth of gods word, which the Papistes at thys day called sedicious doctryne, new learnyng and heresy, because thy forefathers haue both beleued and done the contrary, call these Scriptures to thy remembraunce.

¶ Sentences out of the olde Testament.

FOlow not the multitude to do euil. *Exo. xxiii.*

Do not you these thigs ꝑ thei haue done, which wer before you, ne ther be ye defiled in thē I am ꝑ Lord your god kepe my cōmaūdemēts. *Leui. xviii.*

The Lord sent his Prophetes to his people, saying: returne frō your vnryghteous *iiii. Reg. xvii.*

vnrighteous wayes, and kepe my preceptes and ceremonies accordyng to al the law that I commaunded your fathers. But they wouldе not heare, but became stifnecked, euen as their forefathers wer stifnecked, which would not obey the Lord God.

Psal. lxix. Let them put their hope in God and not forget the workes of the Lord, but seke after his commaundementes. Let them not be like their forfathers, which wer a frowarde and a spitefull nacion, a nacion that would neuer be true harted, nor beare an vpryght mynd toward god.

Psal. cxxv. Be not hard harted as your forefathers wer, sayeth the Lord which chode and rebelled agaynst me.

We haue sinned with our forefathers, we haue done vniustly, and cõmitted iniquitie.

Psal. cxlvi. Trust not in rulers nor in the sõnes of mẽ, in whõ is no health. For when their breath goeth away, they returne vnto their earth: in ẏ day shal al their thoughtes, coũsels, deuises & ymaginaciõs come to naught

I haue alway sayd vnto your forefathers since I brought them out of the lande of Egipt, euẽ vnto thys day heare my voice, but they wold not heare nor once bow their eare vnto it, but euery one of thẽ is gone astray in the frowardnes of hys wycked hart. Yea the people of Juda and the men of Jerusalem are also fallen vnto the wyckednes of theyr forfathers, which would not heare my wordes, insomuch that they are already gone away after straunge gods and serue them. The house of Israell and the house of Juda, haue broken the couenaunte whyche I made wt theyr fathers. Therfore thus sayth ẏ lord. Behold I wil bryng in extreme punishmentes vpon thẽ, so ẏ they shal not escape from them.

They shal cry vnto me, but I wil not heare them. The cities of Juda and the enhabiters of Hierusalem, shal go and cry vnto thẽ, to whõ they offered sacrifice, and yet shal they not saue them in the time of their trouble. Accordyng to the nomber of thy cities wer thy Gods. O Juda and after the number of thy wayes, O Jerusalem, hast thou set vp Altars of abhominacion to do sacrifice vnto Baalim.

Iere. xvi. Your forefathers haue forsaken me, sayth the lord and they ar gone away after straunge gods, and haue serued them and worshipped thẽ, yea they haue vtterly geuen me ouer, and haue not kepte my law. But you haue wrought more abhominaciõ, thã al your forfathers haue dõe.

For beholde, euery one of you walke after the lewdnes of his owne wycked hart, and wyl not heare me.

Ezec. ii. Their forefathers haue broken my couenaunt euen vnto thys day, and they to whõ I send thee, are childrẽ wout al shame, & of such an hart, as cãnot be reclaimed. Walke not in the cõmaundementes of youre fathers, nor kepe not their ordinaũces, nether pollute your selues wt their Idols. For I am the Lord your God.

Therfore walke in my preceptes, & kepe my iudgements, and do thẽ.

Dani. ix. Confusyon of face and vtter shame be vnto vs, vnto our kynges, vnto our rulers, and to our forefathers, which haue synned.

Be not like youre forefathers, vnto whom the Prophetes in tymes paſt cryed, ſaying: thus ſayeth the Lord of hoſtes, turne from your euill waies, and from your abhominable thoughtes, but they wouldē not harken nor geue any attendaunce vnto me, ſayeth the Lord. *Zacha.i.*

Our forefathers haue ſinned, and haue done euil in the ſight of the Lord our God. For they haue forſaken him, and turned away their faces from the tabernacles of the Lord our God. *ii.Para.xix.*

Be not lyke your forefathers and brethren, which rebelled agaynſte the Lord God of their fathers, and he gaue them ouer into deſolacyon, as ye ſee your ſelues. Be not ye hardnecked now as were youre forefathers, but offer your hande vnto the Lord, and come to his ſanctuary, which he hath ſanctifyed for euer, and ſerue the Lord your God, ſo ſhal the indignacion of his wrath turne away from you. *ii.Para.xxx.*

¶ Examples out of the olde Teſtamente.

Cain ſlewe his brother Abell, and folowed his forefather the Deuill, which was a manſlear from the beginning. *Gene.iiii.*

Nadab king of Iſrael folowed his forefather Hieroboam, commyttyng Idolatry agaynſt the Lord hys God. Therfore Baaſa deſtroyed hym and his kingdome and al the houſe of Hieroboam, ſo that one of ỹ ſtocke remayned not alyue. *ii.Reg.xv.*

Ochozias king of Iſrael folowed his wicked forefather Achab, and greuouſly ſinned agaynſt the Lord his God. He therfore reigned but a litle tyme, and alſo died a miſerable death. *i.Para.xxii.*

Amon king of Juda, folowed his Idolatrous forfather Manaſſes, and did that which was euil in the ſight of the Lord his God. He reygned but two yeares, and was ſlayn of his ſeruauntes in his own houſe. *iiii.Reg.xxi.*

Joakim king of Juda, forſoke the godli waies of his moſt vertuous father king Jolias, and folowed the ſteppes of hys wicked forefathers The Lord therfore ſuffered him to raigne but thre monethes in Jeruſalem, and gaue him ouer into the handes of hys enemyes. *iiii.Reg.xxiii*

Sedechias king of Juda, folowed his wycked forefathers, and prouoked the Lord his God vnto anger. He therfore was depryued of hys kingdom, ſaw his children ſlain before his eyes, and afterwarde he hauing his eyes plucked out of his head, was bounde in chaynes, and miſerably caryed away into Babilon. *iiii.Reg.xxv.*

¶ Sentences out of the new Teſtament.

All that came before me are theues and robbers, but my ſhepe haue not heard them. *Iohn.x.*

O ye ſtifnecked and vncircumciſed of hartes and eares, ye haue alwayes reſiſted the holy goſt, as your forefathers did, ſo do ye. Which of the Prophetes haue not your forefathers perſecuted. *Actet.vii.*

Se ỹ ye paſſe the tyme of your Pilgrimage in feare, for as much as ye know how ỹ ye wer not redemed w corruptible ſiluer & golde from your vayn cōuerſacīō which ye receiued by the tradicīō of ỹ forefathers but w the precious blud of Chriſt, as of a lābe vndefiled and wout ſpot. *i.Pete.i.*

Examples

¶ Examples out of the new Testamente.

Math.xv. The Pharises and the Scribes folowing their vngodly forefathers obserued the tradicions of their elders, and neglected the commaũdementes of God.

Math. xxiii. The Jewes fulfilling the measure of their forefathers, which slewe the Prophetes that were sent vnto them from God, kylled Christe and hys blessed Apostles.

Actes.ix. Paule before hys conuersion folowing his wicked forefathers the Jewes, persecuted the congregacion of Christ, euen as hys elders persecuted Christ and the Prophetes.

¶ Agaynst wycked olde customes and long vsages.

IF Sathan or any of hys members laboure to plucke thee from gods word vnto wicked olde customes and long vsages, auoide hym wyth these Scryptures folowynge.

¶ Sentences oute of the olde Testament.

ACcording to the custome of the lande of Egypte wherin ye dwelt, shall ye not do: and after ỳ maner of the lande of Canaã, whether I will bring you shal ye not do, neyther walke in their ordynaunces, but do after my iudgementes, & kepe my ceremonies to walke therin. I am the Lord your God. Ye shal kepe therfore myne ordinaũces and my iudgementes: which if a man doe, he shall lyue in them, I am the Lord.

Take hede that ye commit not one of these abhominable customes, which were committed before you, and loke that ye defile not your selfe therin. I am the Lord your God.

¶ An example out of the olde Testament.

ii.Phi.xvii. EVen vnto this present day do they still folowe their olde customes. They feare not the Lorde, neyther kepe they his Ceremonies, hys lawes and commaundementes. The Prophetes cryed, worshyppe no straunge Gods, but feare the Lord your God, and he shall deliuer you from the power of al your enemyes. But they would not heare, but still committed wickednes accordyng to their olde custome. They pretende as though they serued the Lord and yet neuertheles dyd they also seruice to their Idols. For as their forefathers did, so do their sonnes, and Neuewes vnto this present day.

¶ Agaynst such as slaunder Chrystes gospel, by callyng it newe learnyng.

IF the aduersaryes of true godlynes go about to perswade thee, that Chrystes gospel is new learnyng, and that therfore thou oughtest to geue no eare vnto it, not beleue it, loke that thou by no meanes consent vnto them, but rather remember that thys is no new blasphemy, but vsed many yeares before of wycked Hipocrites, as thou shalt perceiue by these examples folowyng.

¶ Examples out of the new Testament.

When

When Christ preached in the Synagoge at Capernaum, & healed the man that was possessid with an vnclene spirit, the people cried out, and said: what new learning is this. *Marke.i.*

When Paule preached at Athens, the resurrection of the dead, certaine belly godds as the Epicures and Stoikes straue with hym and said: what meaneth this prattlere otherwhile he semeth to be a preacher of new Deuilles. Another company sayde, may we not knowe what new learnyng this is, ỳ thou shewest? Thou bringest in new thinges indede vnto our eares. Our old fathers neuer taught vs any suche geare, we will know what these thinges meane. *Act.xvii.*

Against pensiuenesse and thought taking for the life.

If thou be troubled for the preseruaciō of thy lyfe either in syckenesse trouble, persecution, emprisonemēt or otherwyse, comforte thy selfe with these scriptures.

Sentences out of the olde Testament.

The Lord killeth and geueth lyfe agayn. He bryngeth euen to hell, and backe agayn. *i.Reg.ii.*

The lord is my light & my health whō then should I feare ỳ lord is the strengthe of my lyfe, for whom thē should I be afrayed? though an hoste of mē were layde agaynst me, yet shall not my hart be afraide. And though there arose vp warre agaynst me, yet wyll I put my trust in him. *psal.xxvii.*

He hath geuē his angels charge of ỳ, to kepe the in al thy ways. *psal.cxl.*

The aungel of the Lorde shalbe sent among al them that feare him, and shall delyuer them. *psal.xxxiiii.*

The sourges of the sea are maruelous, yea the Lorde on hye is rather maruelous. *psal.cxiii.*

They consented al against me, they conspired to take away my lyfe but in thee (O lord) haue I trusted, and I saide, thou arte my God, In thy hande are my destenies. *psal.xxx.*

Many tribulacions fal on the righteous, but from them al the Lord delivereth them. The Lord kepeth all theyr bones, so that not one of them shalbe broken. *psal.xxxiiii.*

The healthe of the righteous is of the Lorde, and he defendeth them in the time of theyr trouble. yea the Lord will helpe them and delyuer them, and set them harmeles from the vngodly, and saue them because they haue trusted in hym. *psal.xxxvii.*

Thou hast limitted the waters theyr boundes, whyche they may not passe. *psal.ciiii.*

The Lord is my helper I wil not feare what man do vnto me. *psal.cxviii.*

The lord is my deliuerer therfor wil I set noughte by myne enemies.

The Lord hath geuē a cōmaundement: & none shal go beiondit, Fire, haile, snow, Ise, & vapours, stormy windes accomplish his worde. *psal.cxlviii.*

Eccle.v. Suffer not thy mouthe to cause thy flesh for to synne, neyther say thou before the aungel, ther is no prouydence: least peraduenture the Lord beyng angry agaynst thy wordes, doo destroye all the workes of thy handes.

Eccle.xi. Lyfe and death are of God.

Sapi.xiiii. Thy prouidence, O father, gouerneth all thynges from the begynnynge.

Thou (O Lord) art he whiche hast power of lyfe and death? who can say þ any thyng can be done with out the Lords cõmaundement? From the mouth of the highest, goeth there not good and yll?

Examples out of the old Testament.

Gen.xxvii. xxxii. xxxiii. ESau burned with an immortal hatred against his brother Jacob, because of the blessynge wherwith hys father had blessed hym, and purposed fully in hys hart to kill hys brother. But Jacob prayed vnto the lord, and he mollified Esaus heart, in so much that whan Jacob thought that both he and his should be slayn, his brother Esau came gently vnto hym, louingly embraced hym, kyssed hym frendly, and for very ioye wept: so mighty is god to mollyfye tyraunts hartes, whan it pleaseth him, and to make them gracious and fauourable to hys seruauntes.

i.Reg.xix. Saul persecuted Dauid cruelly, purposinge to kyll hym, but his labour was in vaine.

iii.Reg.xix. Jezabel threatned & sware to slea Helias, but the lord preserued him.

Iob.ii. Sathan could do nothing to Job, til God suffered hym: neyther exercysed he his cruelnes any further against Job, than he was appoynted of God.

Dan.viii. The Godly woman Susanne throwe the false accusations of the two wycked Judges was at the poynte to be stoned vnto deathe, but God wonderfully deliuered her from the handes of her enemies.

Sentences out of the new Testament.

Math.x. FEare not them, which kyl the bodye, and be not able to kyll ỳ soule. But rather feare hym, whiche is able to destroy both soule and body in hell. Are not two sparowes sold for a farthynge? And none of them fall on the ground without the wyll of your father. Yea all the heares of your head ar numbred. Feare not therfore, ye ar of more value then many sparowes.

Math.xxvi. Ye be come out as vnto a thefe with sweardes & staues. whe I was dayly with you in ỳ temple, ye laid no hand vpon me, but thys is your houre and the power of darkenes.

Ioan.xviii. Thou couldest haue no power at al against me (said Christe vnto Pilate) except it were geuen the from aboue.

Rom.xii. Al thinges are of hym, by hym, and in hym.

Rom.xiiii. If we lyue, we lyue to be at the Lordes wyll. And if we dye, we die at the Lords wyll. Whether we lyue therfore or dye, we ar in the Lordes hande.

Behold

Behold I am alyue, saith Christe, for euermore: and haue the keyes of death and hel. *Apoc. i.*

Examples out of the new Testament.

The shyp, wherein Christe and his disciples were, was grieuously tossed with the waues of the sea, throwe the wynde and the tempest that arose, insomuche that it was at the poynt of drowning. Notwythstandyng, neyther water, wynde, nor tẽpeste, did once hurte it. *Math. viii.*

The deuils had no power to enter into ỹ swyne tyl Christ gaue thẽ leaue. If thou cast vs forth, sayd they, suffer vs to enter into the herde of swyne. Christe aunswered, goo yeand they went. *Math. viii.*

The Iewes dyd seeke to kil Christ, but hys tyme was not then come. No man dyd set hys handes on hym because hys houre was not yet come. *Ioan. vii.*

They went about to take Christ, but he escaped from the midst of theyr handes. *Ioan. x.*

There came certain of the Pharises and sayd vnto Christ, get the out of the way, and depart hence. For Herode wil kil thee. And he sayd vnto thẽ, go tell the fore, beholde I caste oute Deuils, and heale the people to daye and to morowe, and the thyrde daye I make and ende. Neuertheles I must walke to day and to morow & the daye folowing: for it can not be, that the Prophet perysshe any other where then at Ierusalem. *Luke. xiii.*

Herod threw Peter in prison, bounde hym faste wyth cheynes, and set certayne Souldiours for the more assuraunce to keepe hym, purposyng after Easter to bryng hym forth vnto the people, and so to haue slayne hym. But God beyng myghtier then all the tyranny and power of the worlde sente hys aungell, and deliuered Peter out of prison. *Act. xii.*

Paule beynge at Milete, gathered a bundel of stickes, and put them in the fyre, and sodenly there came a venemous adder otherwyse called a Viper out of the heate, and lepte on his hande. The men that were present, and sawe this thynge, wayted when he should haue swollen or fallen downe dead sodenlye. But Paule shooke of the vermine into the fyre, and fealte no harme. *Act. xxviii.*

Agaynst honger, pouertie or carefulnes of liuing.

IF at any tyme thou be tempted wyth the carfulnes of lyuing, cõfort thy selfe with these holy scriptures.

Sentences out of the olde Testamen.

They that feare the Lorde, shall haue no scarsnesse. They whyche seke the Lorde shall wante no good thynge. *psal. xxxiii.*

Beholde the eyes of the Lord are vpon them that feare hym, & vpon them that trust in his mercy, that he may deliuer theyr lyues frõ *psal. xxxiii.*

death and nourysh them in the tyme of honger.

Pſal.xxxvii. I haue bene younge and am waxen olde, and I haue not seene the ryghteous forsaken, nor his chyldren beggynge theyr breade on the earth.

Pſal.lv. Lay thy care on the Lord and he shall nourysshe thee.

Pſal.cv. All creatures depend vpon thee (O Lord) that thou shouldest gene them meate in due tyme. For thou geuyng in them, they take it, & thou opening thy hand, they are wel satisfyed.

But thou hydyng thy face they are sorowfull, and thou takyng away theyr breath, they are but dead, and turned into the earth they came of.

Pſal..clxv. The eies of all thynges loke vpon thee (O Lord) and thou geuest them meat in due time. Thou openest thy hād, & replenishest al things liuing with thy blessyng.

Pſal.cxlvi. The Lorde geueth meate to the hongry.

Prouer.x. The blessyng of the Lorde maketh men ryche, and there shall no griefe accompany them.

The Lorde wyll not let the soule of the righteous suffer honger, but he putteth the vngodly from his desyre.

Prouer.xii. He that tilleth his lande shal haue plenteousnes of bread, but he that foloweth idlenes, is a very foole.

Eccle.xi. Good and euill, life & death pouerty and ryches are of god. Trust in God, abyde in thy place. For it is an easye thyng in the syghte of God, quickly to enriche a poore man.

Tobi.iiii. Feare not my sonne, we lede a poore lyfe, notwythstanding we shal haue plenty of all good thynges, if we feare the Lorde, depart from all sinne and do well.

Examples out of the olde Testament.

Exo.xvi. GOd fed the people of Israel with meat from heauen, and gaue thē drinke out of the Rocke.

iii.Reg.xvii. God sent meat by the Rauens to Helias.

Dan.xiiii. The angel of God toke Abacuk the Prophet by the top, and bare him by the heare of ỹ head, and through a mighty wind set him in Babylon vpon ỹ den where Daniel was prysoner, & gaue him that meat, which ỹ Prophet had prepared for his repers.

Sentences out of the new Testament.

Math.iiii. MAn shal not liue vp bread alone, but with euery word that cōmeth out of the mouth of God.

Math.vi. Take no thought, sayinge what shal we eat, or what shal we drink or wherwith shal we be clothed? After these, thinges seke ỹ hethen. For your heauēly father knoweth that ye haue nede of al these things. But seeke ye fyrste the kindom of God, and the ryghtousnesse thereof, and al these things shalbe cast vnto you.

1.Tim.vi. God geueth vs aboundantly in all thinges to enioye them.

Heb.xiii. I wyll not fayle thee, nor yet forsake thee.

Exam-

¶ Examples out of the new Testament.

Christ at the mariage, turned water into wine. *Ioan.ii.*
Christe with fiue barlie loues & two fishes, fed fiue thousād people, *Ioan.vi.*
and yet thereof remained .xii. baskets ful of the fragmentes.

Against keping of euell company.

When the deuil, the flesh or the world moue thee to resort vnto any euil cōpany, defend thy selfe from it with remembring these scriptures.

¶ Sentences out of the old Testament.

He shal dwel in the lordes Tabernacle, and rest vpō his holy hyl, whiche setteth not by the vngodlye, but maketh much of them that feare the Lord. *psal.xv.*

With the holye thou shalt be holy and with ẏ innocēt thou shalt be innocente. With the cleane thou shalt be clene, and with the frowarde thou shalt be froward. *psal.xix.*

A frowarde harte shall departe from me, I wyll not know a wicked persōne. Who so hath a proude loke and an hye stomacke, I may not away with hym. Myne eies shall loke for such as be faythful in the lande, that they may dwel with me, and who so leadeth a godly lyfe, shalbe my seruaunt. There shall no disceitfull person dwel in my house. *psal.ci.*

He that telleth lies, shal not tary in my sight. *psal.cxix.*
I hate the vngodlye, but thy lawe, O Lord, do I loue.
My son, if sinners intise ẏ vnto any wickednes, lene not vnto them.
If they saye, come go wyth vs let vs lay awaite for bloude, and cō-
ne yourselues priuily to trap ẏ i[illegible] Let vs swalow them vp quic-
kly like hell, and deuoure the perfecte lyke a whole pit. For thus shall we fynde greate rychesse, and garnyshe oure houses with oile. Caste in thy lote among vs, and let vs make a cōmon purse My sonne, walcke not with thē, but refraine thy fete from these waies, for theyr fete rūne vnto mischief. In vaine are nets spred abrode for byrdes before theyr eyes. For euen these menne laye awayt among them selfes one to shed anothers bloude. Neither are theyr owne liues in sauegarde amonge them selfes. These are the pathes of couetous menne, among whō one spareth not the life of another.

Come not in the pathe of the vngodly, & walke not in ẏ way of the wicked. Eschew it, & go not therin, depart a side, & passe ouer by it. For they can not sleape, except they haue fyrst done some mischief, neyther take they any reast, except they haue fyrste doone some harme. For thei eate the bread of wickednes, & drink the wine of robberye. The path of the righteous shyneth as the lyghte, and is euer brighter and brighter vnto the perfect day. But the way of the vngodly is as the darckenes, wherein men fal, or they be aware. *prouer.i.*

Who so accompanieth the wise, shall haue wisdom: but he that is a companion of foles, shall proue like them. *prouer.iiii.*

Eccle. viii. Trauell not by the waye wyth hym that is brayneles, leaste he doth thee euill. For he foloweth his owen wilfulnes and so shalt thou perish through his folly.

Striue not with him that is angry and cruell, go not with him into the wildernes, for bloude is nothinge in his sight, and wher there is no helpe, he shal murther thee.

Eccle. ix. Looke not vpon a womā that is desirous of manye men, leaste thou fal into her snares.

Use not the companye of a woman that is a player and a Daunser. and heare her not, leaste thou perysh through her entisyng.

Beholde not a mayden that thou be not hurte in her beuty.

eccle. xi. Bryng not euery man into thyne house, for the disceitfull layeth wait diuersly.

eccle. xii. Who will haue pitye on the charmer that is stinged of the serpent, or of all suche as come nie the beastes? Euen so is it wyth hym that kepeth company wyth a wycked man and lappeth hym selfe in hys synnes.

eccle. xiii. He that toucheth pytche shall be defyled of it, and he that kepeth company wyth a proud parson, shall also become proude and stately.

¶ Examples out of the olde Testament.

Gene. xi, xii. Abraham because he would not be partaker of theyr Idolatry, fled from the people of Chaldea, beyng his natiue countrey.

Gene. xix. Loth at the commaundement of the Angels, departed out of Sodome, leaste he tarynge wyth the Sodomytes, shoulde haue bene consumed wyth them.

Gene. xxi. Sara wold not suffer Ismael whyche was geuen to mockyng to kepe company wyth her sonne Isaac, leaste he also should become a mocker.

Gene. xxx. Jacob woulde not keepe company wyth hys brother Esau, although gretly entreated, lest some wyckednes shoulde therof haue happened.

Nume. xvi. Moises at Goddes appointement commaunded the people to departe from the dwellyng places of Chore, Dathan, and Abiron, lest they also be wrapped in theyr sinnes, and so perysh among them.

iii. Reg. xxii. Josaphat kyng of Juda, was almoste slayne in the battell because he kept company and wente vnto the warre wyth wycked kyng Achab.

ii. Par. xix. After hys returne also he was greatly rebuked of Jehu, for so doyng.

Tob. i. When all the people went to worshyp the golden Calues which Jeroboan had made, Tobias onely fled away from the company of them all, and went to Jerusalem, vnto the Lordes temple, and there worshipped the Lord God of Israel.

So long as Judas Machabeus did put his truste in the Lorde all things prospered wel with him, but when he began to ioyne frendshyp and to kepe company with the Hethē and the Romaines, shortly after he was ouercome and slain in battel. i.Mac.viii.

The like thing chanced to Jonathas. i.Mach.xiii.

Sentences out of the new Testament.

GO not into the waies that leade vnto the Heathen, and into the cities of the Samaritans, enter ye not. Math.x.

I beseche you brethren, marke them which cause deuision and geue occasions of euill, contrary to the doctryne, which ye haue learned, and auoyde them. Rom.xvi.

Do ye not know that a litle leuen sowreth the whole lumpe of dow? Pourge therfore the old leauē, that ye may be new dow, as ye ar swete breade. i.Cor.v.

I wrote vnto you, that ye shoulde not kepe companye wyth whoremongers.

If any that is called a brother (that is to saye, a Chrysten man) be a whoremonger, or a couetous person, or a worshipper of Images, neyther a railer, or a dronkarde, or an extorcioner, with him that is such, se ye nether eate, nor yet kepe company.

Put away from among you that euil person.

We require you brethren in the name of our Lord Jesu Chryst, that ye withdraw your selues from euery brother that walketh inordinatly and not after the institucion which ye receyued of vs. ii.Thes.iii.

If any teache otherwyse, and is not content wt the wholsom words of our Lord Jesu Chryst, and with the doctryne of godlynes he is puffte vp, and knoweth nothyng, but wasteth his braynes about questions, & strife of wordes, wherof spryng enuy, strife, railinges, euil surmysynges and vain disputacions of men with corrupt myndes, and destitute of ỹ truth, which thinke that lucre is godlynes. Frō suche separate thy selfe. i.Tim.vi.

A man that is geuen to heresy, after the fyrst and second admonicion auoide, remembryng that he that is such, is peruerted and synneth euen damned by hys own iudgement. Titus.iii.

If there come any vnto you, and bryng not thys learnyng hym receiue not to house, nether bid him God spede. For he that biddeth hym God spede, is partaker of his yll dedes. ii.epist.Iohn.

Examples out of the new Testament.

PEter so long as he kept company wyth Chryste and Chrystes disciples, he continued in the trueth, preached the trueth, confessed openly Christ to be ỹ son of ỹ liuing God, & promised ỹ he would not onely goe into prison, but also vnto ỹ very death wt Chryst, but whē he once came into the court into the Bishops house, he strayght wayes was stryken wyth such feare, that a poore mayde and a simple Sym Shakebuckelare, made him both to denye and also to forsweare Jesus Chryste hys Lord & maister, whō before he had boldly so oft cōfessed before ỹ world Luke.xxii.

Actes.ii. S. Peter preaching to the beleuing and repentaunt Jewes, amõg other his godly exhortacions commaunded them, to saue them selues from the vntoward generacion of the vnfaythfull, and to flie the company of such, as deny Jesus to be Chryst and the son of the liuing God.

Actes.vii. viii.ix. Saul keping company with the vnfaithful Jewes as wyth the Bishops, the Priestes, the Pharisees. &c. became a greuous persecutour of the Chrysten congregacion, but being deliuered from their felowshyp, he became a worthy Apostle, and a feruent Preacher of gods trueth.

¶ Agaynst Idlenes.

IF Satan moue thee vnto idlenes, which is the wel spryng and rote of all vice, set before the eies of thy mynde both these sentences, and exãples of the holy Scripture.

¶ Sentences out of the olde Testament.

Gene.ii. The Lord toke Adam, and put him into the garden of Eden, that he might dresse and kepe it.

Gene.iii. In the sweate of thy face shalt thou eate thy bread, vntil thou returnest into the earth, from whence thou wast taken. For dust thou arte & into dust thou shalt be turned agayne.

Iob.v. A man is borne to labor, and a byrde to flye.

Psa'.cxxviii. Thou shalt eate the laboures of thy hande.

Pro.vi. Go to the Eminet (thou slouggarde) consider her wayes, and learne to be wyse. She hath no guide nor ouersear, nor ruler, yet in the sommer she prouideth her meate, and gathereth her fode together in ỳ haruest. How long wylt thou slepe thou slougyshman? when wylt thou aryse out of thy slepe? Yea slepe on styll a lytle, slomber a litle, folde thine handes together yet a litle, that thou mayest slepe, so shal pouerty come vnto thee, as one ỳ trauaileth by the waye, & oppresse thee lyke a these.

If thou be not slouthfull, thy haruest shall come as a springing wel, and pouerty shal flye far from thee.

Pro.x. Whoso gathereth in sommer, is wyse, but he that is slouggysh in haruest, bryngeth himselfe to confusion.

Pro.xiii. The slouggard would fayne haue, and cannot get his desyre, but the soule of them that worke shal haue plenty.

Pro.xx. A slouthfull body wyll not go to plow for colde in wynter therefore shal he go a beggyng in sommer, and haue nothyng.

Delight not thou in slepe, least thou come vnto pouertye, but open thyne eyes, that thou mayest haue bread inough.

Pro.xxviii. He that tylleth hys lande shall haue plenteousnes of bread, but he ỳ foloweth idlenes, shal haue pouerty inough.

Eccle. xxxiii. Idlenes hath been the occasyon of much euill and wyckednes.

Eze.xvi. Behold the synnes of Sodome wer these, Pryde, fulnes of meate, aboundaunce and idlenes,

¶ Sentences out of the olde Testament.

Gene.ii.iii. Adam gate his liuing with the labor of his hands, and the sweat of his browes.

Gene.iiii. Caine was a Plowman and tylled the earth.

Abel

Abel was a shepeparde and kept shepe.
Jubal was a Musicion and exercised Musike.
Thubalcaine was a Smyth, and a grauer in mettall.
Noe was a planter of vineyardes. *Gene.ix.*
Abraham, Lot, Isaack and Jacob, wer Plowmen and shepeherds. *Gene.xiii. xxvi.xxix.*
Joseph was a magistrate and a publique minister in the common weale of Egypt vnder kyng Pharao. *Gene.xli.*
Moses was a shepeharde and kept the shepe of Jethro hys father in law, Priest of Madian. *Exo.iii.*
The children of Israel got their liuing with hard and paynefull labor in Egipt, vnder kyng Pharao. *Exod.i.*
Dauid before he was annoynted kyng of Israel, was a shepeharde. *i.Reg.xvi.*
All the Pryestes and Leuites of the olde law, euery man accordyng to hys vocacion laboured by geuing attendaunce in the temple, by killyng of beastes, & offeryng of Sacrifyces, by studying the Scriptures of God, and teachyng thesame vnto the people. *Exo.xxviii.*
Amos the Prophet was one of the shepehardes of Thecua. *Amos.i.*
Abucuck the Prophete trauayled in husbandry. *Dani.xiiii.*

¶ Sentences out of the new Testament.

LEt vs not be wery of wel doing. For when the time is come we shal reape without werynes. *Gala.vi.*
Let him that stole, steale no more: but let hym rather laboure wyth hys handes the thyng which is good, ẏ he maye geue to hym ẏ nedeth. *Ephe.iiii.*
We beseech you brethren that ye study to be quiet, and to medle wyth your owne busines, and to worke with your own handes, as we commaunded you. *i.Thes.iiii.*
when we wer with you, we gaue you this commaundemente, that if any man wil not labor, thesame should not eate. Let al men worke w quietnes and eate their own bread. *ii.Thes.iii.*

¶ Examples out of the new Testament.

Chryst was a Carpenter *Marke.vi.*
The Apostles of Chryst wer fisher men. *Math.iiii.*
Paul laboured with his own hands, and got both his own liuinge & others that wer wyth hym. *Actes.x.*
S. Luke was a Phisicion, and as some wryte, a paynter also. *Colo.iiii.*
Aquila was a maker of tentes, of the whiche occupacion S. Paule was. *Actes. xviii.*
Simon S. Peters host was a Tanner. *Actes.x.*
Dorcas that vertuous woman, made garmentes w̄ her own hands and gaue them to the pore people. *Actes.ix.*

¶ Against swearyng.

IF Satan at any tyme moue thee vnto swearing, periury, or blaspheming the name of God, by no meanes consent vnto hym: but enarme thy selfe agaynst hys wicked temptacions with these holy Scriptures.

¶ Sentences out of the olde Testament.

Thou

Exo.xx. Thou shalt not take the name of thy Lord God in vayne. For ꝑ lord wil not holde hym gyltles, that taketh hys name in vayne.

Leuit.xix. Ye shal not sweare by my name in vayne, neyther shalte thou defile the name of thy God, I am the Lord.

Leuit. xxiiii. Whosoeuer curseth his God, shal beare his syn And he that blasphemeth the name of the Lord let him be slain, and the multitude shal stone him to death. Whether he be borne in the lande or a straunger, when he blasphemeth the name of the Lord, let hym be slayne.

Eccle.xxiii. Let not thy mouth be accustomed with swearing, for in it ther are many fals.

A man that vseth much swearyng shalbe fyld wyth wyckednes, & the plage shall neuer go from his house.

The wordes of the swearer bringeth death God graunt that it be not founde in the house of Jacob. But they that feare God eschewe al suth and lye not weltryng in syn.

¶ Examples out of the olde Testamente.

Leuit.xxiiii. The son of a certaine Israelitishe woman blasphemed the name of ꝑ Lord. He therfore was first put in prison, and after warde at the cõmaundement of God, he was stoned vnto death.

Zache.v. I turned me sayeth the Prophete Zachary, lifting vp myne eyes, & loked, and behold a flying boke. And the Angel said vnto me what seest thou? I answered, I se a flying boke of.xx. cubites long. and.x. cubites brode. Then said he vnto me, this is the curse that goeth forth ouer the whole earth, for al theues shalbe iudged after this boke, and al swerers shalbe iudged accordyng to the same: and I wyl bringe it forth (sayeth the Lord) so that it shal come to the house of the thiefe, and to the house of hym that fal fly sweareth by my name, and shal remayne in his house and consume it with the timber and stones therof.

¶ Sentences out of the new Testament.

Matth.v. Ye haue heard how it was sayd to them of the olde tyme, thou shalt not forsweare thy selfe, but shalt performe vnto ꝑ Lord those things that thou swarest. But I say vnto you sweare not at al, nether by heaueu, for it is gods seate: nor by the earth, for it is his fotestole, nether by Jerusalem, for it is the citie of the great king, nether shalt thou sweare by thy head because thou canst not make one heer whighte or blacke. But your communicacion shalbe yea, yea, nay, nay. For what soeuer is added more then these, it commeth of euill.

Iacob.v. Aboue al things my brethren sweare not, nether by heauen neyther by earth, nether any other oth. Let your yea be yea, and your nay, nay, least ye fal into Hipocrisie.

¶ Examples out of the new Testament.

Matth.xiiii. Herode to performe hys wycked and deuilishe othe whiche he had made to ꝑ doughter of Herodias hys whore for her pleasaũt daunsyng, suffered and commaunded the head of that most godly preacher.

S. John

S. John Baptyst to be cut of. Let al men therfore beware of vain, rash and wicked othes.

S. Peter, when it was layed to his charge, ỳ he was one of Christs disciples, sware that he knew not the man. But afterwarde he bytterly wept for hys swearyng and denying of Chryst. Let vs also lamente and be sory for our idle and wicked maner of swearyng, and leaue it, & prayse the name of the Lord our God. *Math. xxvi.*

¶ Agaynst lying, slaunderyng and fylthy or vncleane talke.

IF Satan at any tyme moueth thee to abuse thy tonge contrary to the wyl of God, ether in lying, slaunderyng, or other wycked and idle wordes, resist hys temptacion with these Scriptures folowyng.

¶ Sentences out of the olde Testament.

THou shalt eschew lying. *Exo. xxiii.*

Ye shal not lye, nether shall any of you deceiue hys neyghboure. *Leui. xix.*

Thou (O Lord) shal destroy al them that speake lyes. *psal. vi.*

There be six things that God hateth, and the vii. he vtterly abhorre. *pro. vi.*
A proude countenaunce, a lying tonge, handes defyled wyth innocente bloud, an hart imagyning wycked counsels, fete swyft vnto mischyefe, a false wytnes, and the sower of discorde among brethren.

Lying lips are abhominacion to the Lord: but they that do faythfully, please hym. *pro. xii.*

A false wytnes shal not escape vnpunished, and he that speketh lies, shal perysh and come to nought. *pro. xix.*

He that gathereth hys goods with a lying tonge, shall lese al and be in perel of hys lyfe. He that kepeth his tonge, kepeth his life from troubles. *pro. xxi.*

A lying wytnes shall perysshe. Haue thou no delighte to speake lyes agaynst thy brother, nor yet agaynst thy frende. Haue no pleasure in lying, for the vse therof is naught. *Eccle. vii.*

The mouth that lyeth sleieth the soule. *Sapi. i.*

¶ Examples out of the olde Testament.

SAtan brought forth the firste lye, when he made our grandemother Eue beleue, that if she and her husbande dyd eate of the forbydden fruite they should be as gods. Therfore is he a liar and the father of lying. *Gene. iii.*

The two iudges which accused the most vertuous woman Susa, of vncleanes, because she would not agree to their most filthye & vnhoneste requeste, wer most abhominable lyars, and slaunderers, but they receiued a rewarde worthy their lying. *Dani. xiii.*

Al the false Prophetes of the old law, which fained themselues to be sent of God, and yet prophecyed lyes to please the Prynces, and rulers with al, wer lyars and blasphemers of God.

¶ Sentences out of the new Testament.

LYing set aside, let euery man speke the trueth to his neighbor, forasmuch as we ar members together. *Ephe. iiii.*

Lye

Colos.iii. Lie not one to another.

Ephe.iiii. Let no filthy communication procede out of your mouthes, but that which is good to edifie. Let all bitternes, fearsnes, and wrath, roryng and cursed speaking be put away from you with all maliciousnes. Be curteous one to an other, and mercyfull, forgeuing one another euē as God for Chrystes sake forgaue you.

Ephe.v. Let neither filthynes, nor folish talking, nether gestynge, whiche are not comely, be once named among you, but rather thankes geuyng.

Examples out of the new Testament.

Math.xi. The Scribes and the Pharises with the other enemyes of Chryste whiche called Chryst a wine bibber, a gloton, a deceiuer of the people, a blasphemer one possessed with a Deuil, such one as forbad ẏ people to paye tribute vnto Cesar &c. were moste abhominable liars and blasphemers.

Actes.v. Ananias and Saphira dyed sodenly, because they lyed.

Actes.vi. They were lyars and blasphemers, whiche sayed that the blessed martyr. S. Stephen spake blasphemous wordes agaynst Moses and agaynste God: when of God no man spake more godly, nor of Moses more reuerently.

Actes.xvii. They also that complayned of the Apostles of Chryste callyng them seditious persons and teachers of newe learnyng were also lyars and slaunderers.

Apo.xxii. So many as make or loue lyes, shalbe cast among murtherers and Idolaters in the lake of hell, burnyng with fyer and brymstone.

Agaynst pryde or vayne glory.

IF thou be tempted vnto Pryde or vayne glory of the Deuil that old enemy of mankynde, defende thy selfe with these Scriptures.

Sentences out of the olde Testament.

Psal.xviii. THou shalt saue (O Lord) the people that are humble, meke and lowly, but the hie loke of the proude thou shalt bryng down.

Psal.xxxiii. The Lord wil saue such as be of an humble spirite.

prou.vi. The Lord hateth a proude countenaunce.

prou.viii. Disdayne, pryde a wicked way, and a mouth that is double tonged I vtterly abhorre, sayeth the sayeth.

prou.xvi. The Lord abhorreth al such as be of a proude hart, his hād is against their hand, and they shal not escape vnpunished.

Better it is to be of humble mynde wyth the lowlye, then to deuyde the spoyle wyth the proude.

Presumptuousnes goeth before destruccion, and after a proude stomacke there folowth a fall.

Eccle.x. Why art thou proude, thou earth and ashes? Pryde is hated before God and man. Pryde is the begynnyng of al syn, and he that maintaineth that, shalbe cursed, and at the last be vtterly destroyed.

God hath destroied the seates of proude Pynces, and set vp meke in their steade.

We

who be vnto you, that are wyse in your owne eyes. *Esaye.v.*
I hate the pryde of Jacob, and I abhorre hys palaces, sayth the Lorde. *Amos.vi.*

Let neuer pryde haue rule in thy mynde nor in thy word, for in pryde began al destruction. *Tob.iiii.*

¶ Examples out of the olde Testamente.

Lucifer for hys pryde fell downe from the glorye of heauen into the paynes of hell. *Esaye.xiiii.*

Pharao for hys pryde was plaged and at last drowned. *Exo.xiiii.*

Sennacherib for all his bosting pryde & proude crakes cowardlye fled awaye, and afterwarde was slayne of his owne sonnes. *iiii.Reg.xix.*

Nabuchodonozor was so punished for his pryde, ꝑ he was made of a man a beast, tyl he had geuen ouer hys pryde, confessed him self to be but a man, and that god alone is the lord worthy all glory and honour. *Dan.iiii.*

Proud Aman was hanged on those galowes, whiche he had set vp for to hange good Mardocheus. *Hester.iii.*

¶ Sentences out of the new Testament.

Learne of me (sayth Christ) for I am meke and humble in heart. *Math.xi.*

He that exalteth him selfe, shall be made low, and he that lowly meketh and submitteth him selfe, shalbe exalted. *Luke.xviii.*

Be not hye minded, but make your selues equal to them of ꝑ lower sort. Be not wise in your own opinions. *Rom.xii.*

What hast thou, that thou hast not receiued? If thou haue receiued it, why reioycest thou, as though thou hadst not receiued it? *i.cor.iiii.*

Humble your selues in the sight of ꝑ lord, and he shal lift you vp. *Iac.iiii.*

Submit your selues euery man one to another, knit your selues together in low lines of minde. *i.Pet.v.*

For God resisteth the proud, & geueth grace to the humble. Submit your selues therfor vnder the mighty hand of God, that he may exalt you, when the tyme is come.

Examples out of the new Testament.

Mary that blessed Virgine beyng meke, humble and lowyle was made the mother of our Lorde and Sauiour Jesu Christ. *Luke.i.*

Peter, James, Andrew, John, and the other disciples of Christ were humble & lowly in theyr own eies, and estraunged from al pryde and arrogancy. Christ therfore chosed them to be his Apostles. *Math.iiii.*

Our sauiour Christe dysdayned not to washe his disciples feete to geue vs an example of humilitie and of brotherly loue. *Ioan.xiii.*

The proude Pharisy was reiected & cast away as vnrighteous because he bosted him self of his good deedes, & despysed ꝑ poore Publicã. *Luke.xviii.*

King Herod vpon a day appoynted, arayed himselfe in royal apparel, and set him in his seate, and made an oration vnto the people. *Act.xii.*

The people gaue a shoute, saying, it is ꝑ voice of a god & not of a man. And immediatly ꝑ angell of ꝑ lord smote him, because he gaue not god the honour, and he was eaten of wormes and gaue vp the ghost.

¶ Against feasting, glotony, and dronkenes.

TO auoyde feasting, glottony and dronkenes, set these holy scriptures euer before the eyes of thy mynde.

¶ Sentences out of the olde Testament.

Prouer.xx. WYne make folke lecherous, and dronkenship causeth brauling and chidynge. Who so hathe a pleasure in them, shal not be wyse.

He that loueth bankettes, shalbe brought to pouertye. Who so delyteth in wine and delicious meats shall not be rich.

Prouer.xxiii. Accompanye not with riotous drynckers and eaters for suche shal cume to pouertie, & suche slugishe sleepers shall go all to ragged. Wher is wo? wher is wailing? wher is strife? wher are trappes layde? wher are woundes without a cause? wher are bloudye eyes? Do not al these things chaunce vnto them, that sit alway at the wine, and geue their minds wholy to gulling and gossynge.

Esaye.v. Wo be vnto you yͭ ryse vp early to geue your selues to dronkennes & set al your minds so on drinkinge, that ye sit sweating therat vntill it be nyghte. The harpe, the Lute, the Tabour, the droumslade, the trūpet, the shalm, & plentye of wine are at your feastes, but the worcke of the Lord do ye not behold, neyther consydre ye the workes of his hand

Wo be vnto you that are strong to drincke wine, and are mightye to auaunce dronkennes.

Osee.iiii. Foznication, wine and dronkennes take away the hart.

Eccle.xxxvii Through feastinge many haue died, but he that eateth in measure shal prolong his life.

¶ Examples out of the olde Testamente.

Gene.iii. ADam and Eue by satisfying their greadlye appetite in eatynge the forbidden fruit, did not only transgresse the commaundemente of God, but also threw both them selues; and all their posteritie into euerlastinge damnacyon, if we had not bene redemed by Christ.

Eze.xvi. The stinkyng Sodomyts by geuynge them selues to inordinate eatynge and drinking, fell vnto vnnaturall lustes, and so most miserably perished.

Gene.ix. Through dronkennes Lot comitted incest wt his own doughters.

Exo.xxxii. The people of Israell geuyng their mynde vnto banckettyng, fell into Idolatry.

Iudit.xiii. Holofernes that most valeaunt captaine being dronken, was slain of a woman.

¶ Sentences out of the new Testament.

Luke.xxi. TAke hede that your hart bee not ouerwhelmed wyth feastyng and dronkenship.

Rom.xiii. Let vs walk honestlye, as in the day tyme, not in banckettyng and dronkennes, not in chambring & wantōnes, nor in strife and enuying, but put ye on the Lord Jesus Christ. And make not prouision for the flesh to fulfil the lustes therof.

Gala.v. Banketting and dronkennes are the workes of the flesh.

Be

Be not dronken with wine wherein is leacherye, but be ye filled with the spirite. *Ephe.v.*

It is a good thyng the harte be established with grace, and not wt meates, whych haue not profyted them, that haue had theyr pastime in them. *Heb.xiii.*

Dronkardes shall not inheret the kingdom of God. *i.Cor.vi.*

Be ye sober, and watche, for your aduersary the deuyll goeth about lyke a roaryng Lyon, seekynge whom he may deuoure, whom see that ye resyst, beyng strong in fayth. *i.Pet.v*

Examples out of the new Testament.

HErod geuing his mynde to banckettyng, graunted that the holy man Iohn Baptist shuld be beheaded at the desyre of hys whores doughter. *Math.xiiii.*

That euyll seruaunte, which saith in his hart, my Lord wyl be long a comming, & so begin to smite his felowes, yea, and to eat & dryncke wt the droken, ye same seruauntes lord shal come in a day when he loketh not for hym, & in an houre that he is not ware of, and shall hewe hym in peaces, and geue hym his porcion with the Hipocrites, there shalbe weppynge and gnashyng of teathe. *Math.xxiiii.*

The riche gloton ye fared so daintely euery daye, was cast downe into hell and moste greuously punished. *Luke.xvi.*

The prodigall and wastful sonne thorowe riotous liuinge, fell into such pouerty and beggery afterward, that he woulde faine haue filled his belly with the coddes that the Swine did eate: and no man gaue to him. *Luke.xv.*

Agaynst fornication and adulterye.

IF any tyme thou be tẽpted of the Deuel of the world, and the flesshe, to defyle thy selfe with fornication adulterye, whoredom, incest, or wyth any other vnclennes, call these sentẽces and examples of the holye Scripture to remembraunce, and valeauntly resiste those most wycked temptãcions.

Sentences out of the old Testament.

THou shalt not commit adultry. Thou shalt not ly with thy neyghbours wyfe to defyle her with seede. *Exo.xx.*

Thou shalt not make thy doughter common, that thou wolldest cause her to be an whore. *Leui.xviii. xix.*

The man that breaketh wedlocke with an other mans wyfe, euen he that breaketh wedlock wt his neyghbours wyfe let him be slayne, bothe the deuoterer and the aduoutres. *Leuit.xx.*

If a preests daughter fall to playe the whore, she defyleth her father, therfore muste she be burnt with fyre, *Leuit.xxi.*

If a man be founde lying with a woman that hath a wedded husband they shall die either of them, both the man that laye wyth ẏ wife, and also the wyfe, and so shalt thou put away euyl from Israell. *Deut.xx.ii.*

Cursed be he that lyeth with hys neyghbours wyfe, and all the people shall saye. Amen. *Deut.xvii.*

Deut.xxiii. There shalbe no whore of the daughters of Israel, nor no whoremonger of the sonnes of Israel.

Pro.ii. An whore geueth swete swordes, forsaketh ỹ husband of her youth & forgetteth the conuenaũt of her god. Her house is enclined vnto death and her pathes vnto hel. All they that go into her, come not againe, neither take they hold of the way of lyfe.

Pro.v. The lyppes of an harlot are a droppyng hony combe, and herneck is softer then oyle but in the ende she is as bitter as wormewoode, and as sharpe as a swerde. Her feete goo down vnto death, and her steps hast them into hell. Wherfore dere chylde geue eare vnto me & swarue not from my wordes. Fly from her ways, and come not once so nye as vnto her dores.

Pro.vi. Keepe the from the euell woman and from the flatteryng tong of the harlot, that thou lust not after her beauty in thyne heart, and least thou be taken wyth her fayre lokes.

An harlot wyll make a manne to beg his bread, but a maryed woman wyll hunt for the precious lyfe.

Maye a man hyde fyre in his bosome, and his clothes not be brente? Or can one go vpon hot coales, and his fete not be hurte? Euen so whoso euer goeth into his neygbours wyfe and toucheth her, cannot be gyltles.

He that is an whoremonger, is a foole, and bringeth his life to destruccion. He getteth him selfe also shame and dishonoure, suche as shal neuer be put out.

Pro.ix. He that accompaneth himself with an whore, shal go downe vnto hell, but he that goeth away from her, shalbe saued.

Pro.xviii. He that medleth with an whore, is a foole and wythout wyt.

Pro.xxix. He that maintayneth whores, shal come vnto beggary.

Iob.xxxi. If myne hearte hath lusted after my neyghbours wyfe, or if I haue layde wayte at his doore: Oh then let my wyfe grind vnto another man, and let other men lye wyth her. For this is a wickednes and syn that is worthy to be punyshed, yea a fyre that should vtterly consume & rote out all my substaunce.

Tob.iiii. My sonne keepe thee well from al whoredom, and beyde thy wyfe that no faute be founde in thee.

Cast not thy mynde vpon harlots in any maner of thyng, lest thou destroy both thy selfe and thyne heretage.

Eccle.ix. Go not about gasynge in euery lane of the Cytie, neyther wander thou abrode in the stretes therof. Turne away thy face from a beautiful woman, and looke not vpon the fayrenes of other.

Sit not with another mans wyfe by any meanes, lye not wyth her vpon the bedde, make no wordes with her at the wyne, least thy heart consent vnto her, and thou with thy blond fal into destruccion.

Eccle.xxiii. A manne that breaketh wedlock, and regardeth not his soule but sayth, tushe, who seyth me? I am compassed aboute with darkenes, the

the walles couer me, no bodye seyth me. Whome nede I to feare? the highest wil not remember my synnes. He vnderstandeth not that hys eies see all thynges, for all suche feare of menne driuety awaye the feare of God from hym. For he feareth ouelye the eyes of men, & consydereth not that the eyes of the Lorde are clearer then the sunne, beholdynge all the wayes of menne and the grounde of the deepe, and lokynge euen to mennes harte in secrete places. &c. Rede forth the chapter to the ende.

¶ Examples out of the olde Testament.

GOd drowned once all the whole world (eight parsons only excepted) for the synne of vnclennes. *Gene.vii.*

God poured downe from heauē water, fyre, and brimstone vp on the Sodomites, Gomorreans and suche other, and destroyed them al for theyr abhominable vncleanes. *Gene.xix.*

Whan Sychem the son of Hemor hadde vyolently defloured Dina the doughter of Jacob, her brothers hearyng of the matter, slew not only Sichem and Hemor, but also al the men and men chyldren ỹ wer in the city, & afterward spoyled the city. And when Jacob theyr father talked with them of the matter, they answered, should they deale with our sister, as with an whoore? *Gene.xxxiiii.*

When it was told Juda, that Thamar his doughter in lawe had played ỹ whoore, and with playing the whore was becom great with chydle, Juda her father lawe answered and sayd, brynge her forth that she may be brent. *Gene.xxviii.*

Joseph feared God and woulde not consent vnto hys Lordes wyfe in any poynte of vnclennes, but chosed rather to be cast into pryson, then he woulde commyt so great wyckednes and defyle hys Lordes wyfe. Therfore dyd God blesse hym, and brought hym to hygh degre. *Gene.xxix.*

There were slayne in one day of of the Jewes, xxiiii. thousande for the whoredom, that they commytted. *Num.xxv.*

For the deflozing of a certaine Leuits wyfe, ther wer destroied mo then an hundred thousand people. *Iuge.xx.*

Dauid commyted adultrye wyth Bethsabe Urias wyfe bur he escaped not vnplaged. *ii.Reg.xi.*

Salomon before he doted in ỹ loue of women, was whole genen to the settyng forth of Gods honour, but beynge once nousled wyth theyr loue, he dyd not onelye neglecte the glory of the alone true & lyuynge God, but he also through the entysement of this women, fel vnto the worshypping of straunge Gods, and so he prouoked the hie displeasure of God against him and his realme. *iii.Reg.xi.*

Susan feared God, and desyred rather to bestoned vnto death then she should defyle her shusbandes bed, or once consent to the two fylthy Judges and so become an whore, God therfore preserued her. *Daniel.xiii.*

Sentences out of the new Testament.

Math.v. YE haue heard that it was sayd to them of olde tyme, thou shalt not commyt adultry. But I say vnto you, that whosoeuer looketh on another mans wyfe to lust after her, hath committed adultrie al ready with her in his hearte.

Act.xv. It semeth good to the holye ghost, and to vs, to charge you that ye abstayne from whoredom.

i.Cor.v. Keepe no company with whoremongers.

If any that is called a brother, that is to say, a christen man, be an whore hunter, with suche one se that ye eat not.

i.Cor.vi. Neyther whoremongers nor adulterers, nor weakelynges neyther abusers of them selues wyth mãkynd, shall inheryte the kingdom of God.

Know ye not that your bodies are the members of Christ? shall I nowe take the members of Christe, and make them the members of of an harlot? God forbyd. Do ye not knowe that he whiche coupleth him self with an harlot, is become one body? For two (saieth he) shalbe one flesh. But he that is ioyned to the Lorde, is one spirite. Flye whoredom. Euery synne that a mã doeth, is without the body. But he that is a whoremonger, synneth agaynst his owne body. Know ye not how that your bodies are the temple of the holy ghost, which dwell in you whom ye haue of God, and howe ye are not your owne. For ye are dearly bought. Therfore glorifie God in your bodies and in your spirites, whyche are Gods.

i.Cor.vii. To auoyde whoredom, let euery man haue his wyfe, and let euery woman haue her husband.

Gala.v. It his better to marry then to burne.

Adultry, fornication, vnclennes, wantonnes. &c. are workes of the flesh, and whosoeuer do them, shall not inherite the kyndom of God.

Ephe.v. Let not whoredom or vnclennes be once maned amon you. For this ye know that no whoremonger or vncleane person hath inheryteaunce in the kyngdom of Christ and of God.

i.Thes.iiii. This is the will of God that ye abstain from whordom. For God hathe not called vs vnto vnclennes, but vnto holines.

i.Tim.v. Kepe thy selfe pure and honest.

ii.Tim.ii. Auoyde the lustes of youth, but folowe righteousnes, raythe, loue, & peace, w̃ them that cal on the Lord w̃ a pure hert.

Heb.xiii. Wedlocke is honourable among al men: and the bed vndefiled, but whoremongers and adulterers, God wyll condempne.

Apo.xxi. Whoremongers shall haue theyr parte in the lake that burneth with fyre and brymstone, whyche is the seconce death.

Examples out of the new Testament.

Math.xiiii. WHoredõ was the occasion that Herodias (Herodes whore) sought so diligently the death of Godly Jhon Baptist, which reproued thẽ of theyr abhominable lyuyng.

Luke.xv. Through whoredom and kepyng of riotous company the prodygal

digal son wasted away his goods, and fel vnto such necessity, beggery and misery, that he was glad to kepe swyne, and would fayne haue filled his bely with the cods that the swyne did eate, but he could not be suffered.

Learne of this history what the ende of whoredome is.

S. Paule dyd excommunicate that man of Corinth, which vngodly kepte hys fathers wyfe, and woulde not suffer that any of the faythfull should kepe hym company, nor yet eate or drynke with him. *i. Cor. v.*

The ende of the whore of Babilon is described of S Iohn to be wõderfull wretched, miserable and damnable. *Apo. xviii.*

¶ Agaynst couetousnes.

IF the Deuil and the world moue thee not to be content wyth that is sufficient and ynough, but inordinatly & vnmeasurably to scrat together the goods of the world to oppresse the pore to ioyne house to house, lande to lande, Lordship to Lordship &c. to take great incoms, to rayse the rentes, and to get that may be gotten by ryght or by wrong, defende thy selfe agaynst them wyth these holy Scriptures that folow euer remembryng that thou art but a straunger and a pilgrime in thys worlde, and that thou muste go hence, eyther vnto glory or vnto payne, yea and that howe soone thou knowest not.

¶ Sentences out of the olde Testament.

THou shalt not couit thy neighbours goods. *Exo. xx.*

Ye shal trouble, hurt, or noy no widow nor fatherles child. If ye shal hurt them, and they cry vnto me, I wil surely heare their cry, and then wil my wrath ware hote, and I wil kil you with the sweard, and your wiues shalbe wydowes, and your children fatherles. *Exo. xxii.*

Thou shalt take no giftes for giftes blinde the wyse, and peruert the wordes of the righteous. *Exo. xxiii.*

Thou shalt not doe thy neighbour wrong, neither violently oppresse him. Ye shall doe no vnrighteousnes in iudgement, in meteyarde, in weight, or in measure. True balances, true weightes, a true Epha and a true Hin, shal ye haue. *Leui. xix.*

Fire shal consume the houses of such as are gredy to receiue gyftes. *Iob. xv.*

He heapeth vp treasure, & yet knoweth not he for whõ he gathereth it. *Psal. xxxix.*

O trust not in wrong & robbery, geue not your selues vnto vanities, and if ryches encrease set not your hart vpon them. *Psal. xlii.*

Encline my hart (O Lord) to thy testimonies & not to couetousnesse. *Psal. cxix.*

Whosoeuer hoordeth vp his corne shalbe cursed among ỹ people, but blessyng shal light vpon his head that geueth fode. *Pro. xi.*

He that trusteth in hys ryches, shal haue a fall, but the ryghteousse shal florysshe as the grene leafe.

Better is a litle with the feare of the Lord then great and vnmeasurable treasures otherwyse. He goeth about to destroy hys owne house that geueth his mind to couetousnes but whoso hateth rewardes, shal liue. *Pro. xv.*

Better it is to haue a litle thing with righteousnes, thẽ great rentes wrongfully gotten. *Pro. xvi.*

Pro.xviii. He that hateth couetousnes shal liue long.

A man that is sodenly rytch, enuyeth other, and considereth not that pouerty shal come vpon him.

Whoso so robbeth his father and saieth it is no sin, the same is lyke vnto a manslear.

Pro.xxx. O Lord geue me nether pouerty nor rytches, only graunt me a necessary liuing.

Eccle.v. He that loueth mony, wil neuer be satisfyed with mony, and who so deliteth in ryches, shal haue no profyt therof.

Whereas much riches is, there are many also that spende them away And what pleasure more hath he that possesseth thē, sauing ꝑ he maye loke vpon them with his eyes.

A labouryng man slepeth swetely, whether it be litle or muche that he eateth, but the aboundaunce of ꝑ rytche wyll not suffer hym to slepe.

There is a sore plage, which I haue sene vnder the Sun, namely ryches kept to the hurt of hym that hath them in possessyon. For ofttimes they perysh wyth his great misery and trouble, and if he haue a child it getteth nothyng. Reade forth the Chapter.

Eccle. iiii. Let not thine hand be stretched out to receiue, and shut when thou should geue.

Eccle.v. Truste not vnto thy riches and say not tush, I haue inough for my lyfe. For it shall not helpe thee in the time of vengeaunce & temptacion.

Trust not in wicked ritches, for they shal not helpe thee in the daye of punishment and wrath.

Eccle.xi. Nothing is more wycked and vngracious then a couetous man.

Eccle, xiiii. He that with all his carefulnes heapeth together vnryghteously gathereth for other folkes, and another man shall make good chere wyth hys goods.

A couetous mans eye, hath neuer inough in the porciō of wickednes vntyll the tyme that he wither away, and hath lost his own soule.

Eccle.xxi. The rytches of the proude shalbe roted out.

Eccle, xxxi. He that loueth ritches, shal not be iustifyed.

Many one is come in great misfortune by the reasō of gold, and haue founde their destruction before them. It is a tree offallyng vnto them It is a treè of passage vnto them that offer it vp, and al such as be folish fall therin.

Blessed is the rich, which is founde without blemish, and hath not gone after golde, nor hoped in money and treasures, wher is there such a one: and we shall commende him, and call hym blessed: For greate thinges doeth he among his people.

Esay.v. Wo be vnto you, that ioyne house to house, and couple lande to lande euen so long as any can begotten. Shal ye alone dwel vpon the earth: These things are in the eares of the Lord of hostes. &c.

Wo be vnto them that geue sentence with the vngodly for rewards and condemnte the iust cause of the ryghteous.

Wo be vnto thee, that spoilest for thou also shalt be spoiled.
Wo vnto him, that heapeth vp other mens goods how long
lade himselfe with thicke clay?
O howe sodenly will they stand vp, that shal byte and awake
teare thee in peces? yea thou shalt be their pray.
Wo be vnto him, that couetously gathereth euil gotten good
his house, that he maye set his nest on hie, to escape from the pe
misfortune. Thou hast deuised the shame of thine own house, so t
very stones of the wal shal cry out of it, and the tymber that is
twixt the joyntes of the building, shal aunswere.
Their siluer and their Golde shal not be able to deliuer them
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Balaam for lucres sake would haue cursed the people of Israel
teary to his own conscience, but he was reproued of the Aung
the Lord, so that his cursing was turned into blessyng.
Achan by the commaundement of god was stoned to death, be
he toke of the excommunicate goods.
Saul for the couetousnes of prayse, lost his kyngdome.
The couetousnes of Nabalie and his churlishnes shewed vnto
wife, had almost caused that Nabalie and al that euer he had, had b
terly destroyed, if Abigail his wife had not pacified the matter. N
standing God shortly after punished him with death so that he wa
ken away from al that euer he had.
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Naboth was stoned vnto death againste all equitye and ryght, th
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Gehesy was strykē wt leprosy, because he receyued mony of Naa

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Blessed are the poze in spirite for theirs is the kingdome of heau
Lay not vp treasure for your selues vpon earth, wher the rust
moth doth corrupt, and where theues breake through and steale.
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doth corrupt, and where theues do not breake throughe nor steale.
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Wo be to you rich men, which haue your comfort.
Take hede and beware of couetousnes. For no mans lyfe stand
in the aboundaunce of things which he possesseth.
Thou fole this night wil they fetch away thy soule again from th
Thā whose shal ỹ things be, ỹ thou hast gathered? Take hede to yo
selues, lest at any tyme your harts be ouercome wt the cares of this l

Math.v. YE haue heard that it was sayd to them of olde tyme, thou shalt not commyt adultry. But I say vnto you, that whosoeuer looketh on another mans wyfe to lust after her, hath committed adultrie al ready with her in his hearte.

Act.xv. It semeth good to the holye ghost, and to vs, to charge you that ye abstayne from whoredom.

i.Cor.v. Keepe no company with whoremongers.

If any that is called a brother, that is to say, a christen man, be an whore hunter, with suche one se that ye eat not.

i.Cor.vi. Neyther whoremongers nor adulterers, nor weakelynges neyther abusers of them selues wyth mānynd, shall inheryte the kingdom of God.

Know ye not that your bodies are the members of Christ? shall I nowe take the members of Christe, and make them the members of of an harlot? God forbyd. Do ye not knowe that he whiche coupleth him self with an harlot, is become one body? For two (saieth he) shalbe one flesh. But he that is ioyned to the Lorde, is one spirite. Flye whoredom. Euery synne that a mā doeth, is without the body. But he that is a whoremonger, synneth agaynst his own body. Know ye not how that your bodies are the temple of the holy ghost, which dwell in you whom ye haue of God, and howe ye are not your owne. For ye are dearly bought. Therfore glorifie God in your bodies and in your spirites, whyche are Gods.

i.Cor.vii. To auoyde whoredom, let euery man haue his wyfe, and let euery woman haue her husband.

Gala.v. It his better to marry then to burne.

Adultry, fornication, vnclennes, wantonnes. &c. are workes of the flesh, and whosoeuer do them, shall not inherite the kyndom of God.

Ephe.v. Let not whoredom or vnclennes be once maned amon you. For this ye know that no whoremonger or vncleane person hath inheryteunce in the kyngdom of Christ and of God.

i.Thes.iiii. This is the will of God that ye abstain from whordom. For God hathe not called vs vnto vnclennes, but vnto holines.

i.Tim.v. Kepe thy selfe pure and honest.

ii.Tim.ii. Auoyde the lustes of youth, but folowe righteousnes, faythe, loue, peace, wt them that cal on the Lord wt a pure hert.

Heb.xiii. Wedlocke is honourable among al men: and the bed vndefiled, but whoremongers and adulterers. God wyll condempne.

Apo.xxi. Whoremongers shall haue theyr parte in the lake that burneth with fyre and brymstone, whyche is the seconde death.

Examples out of the new Testament.

Math.xiiii. WHoredō was the occasion that Herodias (Herodes whore) sought so diligently the death of Godly Jhon Baptist, which reproued thē of theyr abhominable lyuyng.

Luke.xv. Through whoredom and kepyng of riotous company the prodygal

digal son wasted away his goods, and fel vnto such necessity, beggery and misery, that he was glad to kepe swyne, and would fayne haue filled his bely with the cods that the swyne did eate, but he could not be suffered.

Learne of this history what the ende of whoredome is.

S. Paule dyd excommunicate that man of Corinth, which vngodly kepte hys fathers wyfe, and woulde not suffer that any of the faythfull should kepe hym company, nor yet eate or drynke with him. *i. Cor. v.*

The ende of the whore of Babilon is described of S Iohn to be wõderfull wretched, miserable and damnable. *Apo. xviii.*

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IF the Deuil and the world moue thee not to be content wyth that is sufficient and ynough, but inordinatly & vnmeasurably to scrat together the goods of the world to oppresse the pore to ioyne house to house, lande to lande, Lordship to Lordship &c. to take great incoms, to rayse the rentes, and to get that may be gotten by ryght or by wrong, defende thy selfe agaynst them wyth these holy Scriptures that folow euer remembryng that thou art but a straunger and a pilgrime in thys worlde, and that thou muste go hence, eyther vnto glory or vnto payne, yea and that howe sone thou knowest not.

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Wo vnto him, that heapeth vp other mens goods How long will he lade himselfe with thicke clay? Abac.ii.
O howe sodenly will they stand vp, that shal byte and awake, y shall teare thee in peces? yea thou shalt be their pray.
Wo be vnto him, that couetously gathereth euil gotten goodes into his house, that he maye set his nest on hie, to escape from the power of misfortune. Thou hast deuised the shame of thine own house, so that the very stones of the wal shal cry out of it, and the tymber that lieth betwixt the ioyntes of the building, shal aunswere.
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BIlaam for lucres sake would haue cursed the people of Israell contrary to his own conscience, but he was reproued of the Aungell of the Lord, so that his cursing was turned into blessyng. Num.xxii.
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¶ Sentences out of the new Testament.

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Lay not vp treasure for your selues vpon earth, wher the rust and moth doth corrupt, and where theues breake through and steale. Math.vi.
But lay vp treasures for you in heauen, where nether ruste nor moth doth corrupt, and where theues do not breake throughe nor steale. For where your treasure is there wil your hart be also.
What doth it profit a mā to win y̆ whole world, if he loseth his soule. Luc.xvi.
A rich man shal hardly enter into the kingdom of heauē. It is more easy for a gable rope to go through the eye of a nedle, then a riche man to enter into the kingdom of heauen. Math.xix.
Wo be to you rich men, which haue your comfort. Luke.vi.
Take hede and beware of couetousnes. For no mans lyfe standeth in the aboundaunce of thinges which he possesseth. Luke.xii.
Thou fole this night wil they fetch away thy soule again from thee. Thā whose shal y̆ things be, y̆ thou hast gathered? Take hede to youre selues, lest at any tyme your harts be ouercome w̄ the cares of this life. Luke.xxi.

1.Cor.v. If any that is called a brother, that is to say, a Chrysten man, be couetous or an extorcioner, with him that is suche, see that ye eate not.

1.Cor.vi. Nether theues, nether couetous parsons, nether extorcioners shal inherite the kingdom of God.

Ephe.v. Let not couetousnes be once named among you. For no couetouse person, whiche is a worshipper of Idols, hath any inheritaunce in the kingdome of Chryst and God.

1.Tim.vi. Godlines is great riches, if a man be content with such as God send For we brought nothing into the world, nether shal we cary any thing out. Whan we haue fode and raiment, let vs therwith be content: they that wil be rich, fal into temptacion and snares, and into many foolish & noisome lustes, which drown men in temptacion and destruction. For couetousnes is the rote of all euill, which while some lusted after, they erred from the fayth, and tangled themselues with many sorowes.

But thou which art the man of God, flye such thyngs. Folow righteousnes, godlynes, loue, Pacience and mekenes.

Heb.xiii. Let your conuersacion be without couetousnes, and be content with that ye haue already. For God verely hath sayed, I wyl not fayle thee, nor yet forsake thee.

¶ Examples out of the new Testament.

Luke.xii. A Certayne rytche and couetous person made greate prouision for many yeares that he myght lyue pleasauntly and wealthelye, but shortly after God toke away hys lyfe, so that he died.

Luke.xvi. The ritche and vnmercifull glotton, that fared deintely euery daye and was gloryously apparelled, dyed and was buryed in hell.

Judas for lucre of money, solde and betrayed his mayster Chryst to the bishops, Scribes and Pharises. After warde he hanging vp hymselfe, brast a sunder in the mids, and all his bowels gushed out.

Actes.v. Ananias and Saphira wer punished with soden death, because of a couetous mynde, they kept away part of the money, which they receyued for the possession that they had solde.

¶ Agaynst rebellion and disobedience.

If the deuill that olde enemy of mankynde and troubler of all good orders go about to put in thy head, that the magistrates and hie powers doo not their dutye in the right gouernemente of a common weale, but to much cruelly oppresse theyr Subiectes and that therfore thou mayest iustly ryse and rebell agaynst them, and take vpon thee of thyne own pryuate authority to redresse thynges that ar amysse in the common weale, take hede that thou by no meanes consentest to his most suttle and wycked temptacion, wherby he goeth about to throwe thee into euerlastyng damnacion both of body and soule, beside the shamefull death, that thou shalt haue in this world, and the losse of all that euer thou hast, but contente thy selfe wyth thy vocacion, laboure diligently and quietly for thy liuing, study to mayntayne peace, pray for the hie powers, thynke that crosse to be layd vpon thee for thy desertes, amende thy lyfe, humbly lament thy cause to God, which wyll not leaue the succourles and defende thy selfe against Satan, and all hys crafty suggestions, with these Scriptures folowing.

Sentences

¶ Sentences out of the olde Testament.

Thou shalt be ouer my house, and accoꝛding to thy woꝛd shall all my people be ruled. *Gene.xli.*

Thou shalt do whatsoeuer they say vnto thee that be rulers ouer the place, which the Loꝛd hath chosen. *Deu.xvii.*

All that thou hast commaunded vs, sayd the people to Iosue, we wil do, and whether soeuer thou sendest vs we wil go. *Iosue.i.*

Whosoeuer he be, sayeth God, that doth disobey thy mouth, and wil not harken vnto thy woꝛds, in al ỹ thou commaũdest him, let him dye. *Exo.xvi.*

The Loꝛd hath hard your murmurynges sayeth Moses, whiche ye murmur agaynst him. Foꝛ what are we (he speaketh of himselfe and of Aaron) your murmurynges are not agaynst vs, but against the Loꝛd.

They haue not cast thee away, but me (said God to Samuel) that I should not reigne ouer them. *i.Reg.viii.*

Behold to obey is better then Sacrifice, and to herken is better thẽ the fat of rammes. Foꝛ rebellyon is as the sin of witchcraft, and stubbernes is as the wickednes of Idolatry. *i.Reg.xv.*

By me, kinges reigne, by me Pꝛinces make iust lawes. By me loꝛds beare rule, and al Iudges of the earth exercise iudgement. *Pro.viii.*

Where no ruler is, there the people decay, but wheras many ar that can geue counsel, there is wealth. *Pro.xii.*

The kinges displeasure is a messenger of death, but a wise man will pacifye him. The cherefull countenaunce of the king is life, and his louing fauour is as the euening dew. *Pro.xvi.*

The king ought to be feared as the roꝛyng of a lyõ. Whoso pꝛouoketh him vnto anger, offendeth against his own soule. My son feare thou ỹ Loꝛde and the king, and kepe no company with them that slide backe from his feare. Foꝛ their destruccion shal come sodenly. And who knoweth the aduersitie that may come from them both. *Pro.xx.*

Wish the king no euil in thy thought, and speake no hurt of the noble mán in thy pꝛiuy chamber. Foꝛ a birde of the aire shal betray thy voice, and with her feathers shal she bewꝛay thy woꝛdes. *Eccle.x.*

Whosoeuer wil not fulfill the lawe of God, and the kinges lawe, let him haue his iudgement without delay, whether it be vnto death oꝛ to be roted out, oꝛ to be condemned in goods oꝛ to be put in pꝛison. *i.Esdr.viii.*

The king is ruler ouer sea and land, and hath dominion of al things and loke what he commaundeth, is done. The commõ people and the rulers are obedient vnto him. *iii.Esd.iiii.*

¶ Examples out of the olde Testament.

God did strike Mir Iam with most greuous and hoꝛrible lepꝛosye, because she murmured against her lawful magistrate Moyses. *Num.xii.*

God plaged the Israelites foꝛ murmuring against his seruaunt Moses, with stinging serpentes which stong them vnto death. *Num.xxi.*

Coꝛah Dathan, and Abiron, because they did not obey Moses, gods magistrate, but disdained ỹ he shuld reigne ouer thẽ, although apoited of God *Num.xvi.*

of God, wer swalowed vp of the earth, but they, their wiues, their children and al their goods. They went down alyue vnto hell, & the earth closed vpon them, and they perished from among the congregacion.

ii. Reg. xv. Absolon king Dauids son made an insurrection agaynst his father, and through the counsel of wicked Ahithophel wrought most vilany a gaynst hys fathers honor.

ii. Reg. xx. What followed? was not Absolon miserably slaine? Did not his vntrusty councellor hang himselfe? wer there not also. xx. M. men slaine in battaile, that toke Absolons part?

iii. Reg. xvi. Seba the son of Bochry had his head cut of because he conspired against king Dauid, and disuaded the people from due obediēce to their Liege soueraigne Lord.

iii, Reg. xvi. Baasa the son of Abia cōspired agaynst Nadab kyng of Israel, slew him, and raigned in his steade. But what followed though Baasa in the sight of the world died no shameful death? yet died he in the displeasure of God, and afterwarde all his succession with all his frendes and kinsfolkes were all destroyed, so that there was not one left aliue.

Zimry conspired against Ela king of Israel, slew him, and reigned in his stede. But shortly after he was driuē to such misery and straites that he fled into the kinges pallace at Thirza, and settyng it on a fyer, brent him selfe, and so wretchedly ended his lyfe.

¶ Sentences out of the new Testament.

Rom. xiii. LEt euery soule submit himselfe vnto ỳ authority of the hier powers. For there is no power but of God. The powers that be, ar ordeined of God. Whosoeuer therfore resisteth the power, resisteth the ordināce of God. But they that resist, shal get to themselfe damnacion. For rulers are not fearefull to them that do good, but to them that doe euill. Wilt thou be without feare of the power? Do wel then, & so shalt thou be praysed of the same.

For he is the minister of God for thy wealth. But if thou doeste that which is euil, then feare. For he beareth not the sweard for nought. For he is the minister of God to take vengeaunce on him that doth euyll. Wherfore ye must nedes obey, not onely for feare of vengeaunce, but also because of conscience. And euen for this cause pay ye trybute. For they are gods ministers, seruing for the same purpose. Geue to euery man therfore his duey, tribute to whom tribute belongeth, custome to whō custome is due, feare to whom feare belongeth, honor to whom honor pertayneth.

i. Tim. ii. I erhort that aboue all things prayers, supplications, intercessions and geuing of thankes be had for all men, for kynges and for al that ar in authoritie, that we may liue a quiet and a peaceable life with al godlines and honesty. For that is good and accepted in the sight of god our Sauioure, which will haue all men to be saued, and to come vnto the knowledge of the trueth.

Titus. iii. Warne them, that they submitte themselues to rule and power, that they

they obeie the Magistrats that they be ready vnto euery good worke, that they speake euyll of no man, that they be no fyghters, but gentle sheweng al mekenes vnto all men.

Submit your selues vnto al māner ordinaunce of man for the Lordes sake, whether it be vnto the kynge as vnto the chief head, eyther vnto rules, as vnto them that are sent of him for the punyshemente of euyll doers, but for the prayse of them that do wel. For so is the wyll of God, that with well doinge, ye maye stoppe the mouthes of foolishe and ignorante menne, as free, and not as hauyng the lybertye for a cloke of malicyousnes, but euen as the seruauntes of God. i. Pet. iii.

Honour al men, loue brotherly felowshyp, fear God, honour ỹ kynge.

Wicked are they and damned shal they be, that despise outhoritye, and feare not to speake euyll of them, that excell in honour, ii. Pet. ii.

¶ Examples out of the new Testamente.

MAry Christes mother and Joseph her husbande, obeyed the Emperours commaundemente, and wente into theyr cytie Bethleem to be tared. Luke. ii.

Christ payd tribute to Cesar both for hym selfe and for his disciples, and wylled other so to do. Math. xvii.

Christ euen vnto the death obeyed the temporall Rulers. Mat. xxvii.

Thapostles of Christ wer obediēt to the hier powers and taught other so to be.

S. Paule willigly obeyed ỹ Publique Magistrats, Felix & Festus. &c. Act. xxiiii.

Theudas and Judas of Galile, wer two seditiours persons. The one boosted to do greate thinges and so allured muche people to folow hym, the other councelled the Jewes by no meanes to paye trybute to Cesar, but to maintaine theyr olde liberties, and by thys meanes moued greate sedicion among the people. xxv. Act. v.

What became of theym? wer they not put to death, and so many as folowed them, eyther slayne or els scattred abrode, and so brought to nought? we reade not in all the holye scriptures, that anye traytoure or notable sedicious persone hath at any tyme escaped without notable and famous punyshemente. God can not suffer his Magistrates, to be disobeyed, his commō weales to be disturbed, hys polityque or ciuile lawes to be contempned, his godly and honest orders to be broken. Whosoeuer attempteth any suche wyckednesse, God wyll be auenged of hym, as it is euydent not in the holy scriptures, but also in prophane hystories.

Against malice, grudge, enuy hatred and anger.

IF thou bee tempted of Sathan to breake the order of charitie, and to malice thy christen brother, set these scriptures before the eies of thy mynd.

Sentences out of the olde Testament.

THou shalt not hate thi brother in thine hart, but shalt in any wise rebuke thy neygbbour that thou beare not synne for his sake. Leuit. xix.

Thou shalt not auenge thy self nor be myndefull of wronge, againste

the thyldre of my people, but shalt loue thy neyghbours euē as thy self.

Pro.xxv. If thine enemy hōger, fede him, if he thirste, geue him drinke, for so shalt ꝓ heape coles of fyre vpon his head, & the Lord shal reward thee.

Eccle.xxxviii He that seketh vengaunce shal find vengaunce of the Lord, whyche shal surely keepe him his sinnes.

Forgeue thy neyghboure the hurte that he hath done thee, and so shal thy synnes be forgeuen to thee also when thou prayest. A man that beareth hatred agaynst another, howe dare he desyre forgeuenesse of God? He that sheweth no mercy to a man whiche is lyke hym self, how dare he aske forgeuenes of his synnes? If he that is but flesh, beareth hatred and keepe it who wyll entreate for his sinnes? Remember thy ende, and let enmytye passe.

¶ Examples out of the olde Testament.

i.Reg.xv. SAmuel prayed for king Saul, although a wicked man, an enemy to Gods seruauntes, & altogether disobedient to the wyl of God.

Exo.xxii. Moyses prayed for the stubburne and vnfaithfull Jewes, whyche notwithstanding rebelled against him, & would haue slayne him.

¶ Sentences out of the new Testament.

Math.v. LOue your enemies. Bless them that curse you. Do good to them ꝙ hate you. Pray for them which do you wronge and pursue you, that ye may be the thildren of your father that is in heauen.

Math.vii. Whatsoeuer ye wyll, that men should do to you, euen so do ye to do them. This is the lawe and the Prophets.

Math.xix. Thou shalt loue thy neyghbour as thy selfe.

Luke.vi. Be merciful as your father is mercifull. Judge not and ye shall not be iudged. Condemne not, and ye shall not be cōdemned. Forgeue and ye shalbe forgeuen. Gyue and it shalbe geuen to you good measure pressed downe, shaken together, and runnyng ouer, shall men giue into your bosomes. For with the same measure ye meete, with the same shal other meete to you agayn.

Ioan.xiii. A newe commaundement geue I vnto you, that ye loue together as I loued you, that euen so ye loue one another.

By this shal all men know, that ye are my dysciples, if ye shall haue loue one to another.

i.Cor.xiii. Though I bestowe al my goodes to fede ꝑ poore, & though I geue my body to be brēt, yet if I haue no loue, it profiteth me nothing at all.

Gala.vi. Brethen, if any man be fallen by chaunce, into any faulte, ye whiche are spirituall, helpe to amende hym in the spirit of mekenes, cōsydering thy selfe, lest thou also be tempted. Beare ye one anothers burden, and so fulfyl ye the lawe of Christ.

Ephe.iiii. Let not the Sunne go downe vpon your wrath.

Be gentle one to another, mercifull forgeuyng one another, euen as God for Christes sake, hath forgeuen you.

Iacob.i. Let euery man be slowe vnto anger. For the wrath of manne worketh not that whiche is righteous before God.

Thous

Aboue al thinges haue feruent loue amonge you. For loue amonge you. For loue shall couer the multitude of synnes. *i. Pet. iiii.*

If any man saye, I loue God, & hateth his brother, he is a lyar. For he that loueth not his brother whom he hath sene, God whom he hath not sene how can he loue? And this commaundement haue we of him that he that loueth God, should also loue his neyghboure. *i. Ioan. iiii.*

He that loueth not his brother, abydeth in death. Whosoeuer hateth his brother, is a murtherer. And ye know that no murtherer, hath euer lasting lyfe abyding in him. My babes let vs not loue in woorde nor in tong, but in worde and truthe. *i. Ioan. iii.*

Examples out of the new Testament.

Christe so dearely loued vs, yea and that when we wer yet his enemies, that he gaue him self euen vnto the death for our sake. yea he hangyng on the crosse prayed for hys very enemyes vnto hys heauenly father. *Luke. xxiii.*

Blessed Stephen in the myddes of his tormentes prayed for his enmies. *Act. vii.*

Saint Paule wyshed him self to be cursed from Christe, so that hys kynsmenne the Israelites might be saued. *Rom. ix.*

Against the bitter stormes of persecution for the word of God.

If at any tyme through the frayltie of nature thou bee troubled in thy minde whe the crosse of persecutiō is laid vpō thee for the word of god, lōke that thou shrinke not back from the truthe, nor discourage thy selfe, but thynke thy selfe blessed of God, call these Scriptures that folowe vnto remembraunce for thy conforte.

Sentences out of the old Testament.

The Lord byllerh and geueth life agayn, he bryngeth eue to hel and backe agayn. *i. Reg. ii.*

The righteous cry, and the Lord heareth them, and deliuereth thē out of all theyr troubles. *Psal. xxxiiii.*

The Lorde is nye vnto them: that are of a troubled heart, and wyll saue suche as be of an humble spirite.

Great are the troubles of the righteous, but the Lorde delyuereth hym out of them all.

He keepeth al his bones, so that not one of them is broken.

But misfortune shall slea the vngodly, and they that hate ỹ the righteous shalbe disolate.

The Lorde deliuereth the soules of his seruauntes, and all they that put theyr trust in him, shall not be comfortles.

For thy sake (O Lord) are we killed al the day long, and ar counted as sheepe appoynted to be slayne. *Psal. xliiii.*

Vp Lorde, why slepest thou, awake, and be not absent from vs for euer. wherfore hydest thou thy face, and forgettest our mysery and trouble? For our soule is brought lowe euen vnto the dust, our belly cleueth vnto the ground. Arise and healpe vs, and delyuer vs for thy

merties sake.

Psal. lxvi. Thou (O God) hast proued vs, thou also hast tryed vs lyke as syluer is tryed. Thou broughtest vs into the snare, and laydest trouble vpon our loynes. Thou sufferedst mẽ to ryde ouer our heads, we went through fyre and water, and thou broughtest vs out into a comfortable place.

Psal. xv. I beleued and therfore haue I spoken, but I was sore troubled. Right deare in the syght of the Lorde, is the death of his sayntes.

Sapi. iii. The waye of the righteous is iudged to be vtter destructiõ, but they are in rest. And though they suffer payne before men, yet is their hope full of immortalytie. They are punyshed but in fewe thynges, nevertheles in many thynges shal they be wel rewarded. For God proueth them & fyndeth them meete for hym selfe yea as ỹ golde in the fornace dothe he trye them, and receaueth them as a burnt offering, and when the tyme commeth, they shalbe loked vpon.

Eccle. ii. My Sonne, if thou wylt come into the seruyce of God, stande faste in righteousnes and feare, & arme thy soule to temptacion. Settle thine hearte, and bee paciente, bowe down thyne eare, receyue the wordes of vnderstandyng, and shrynke not away, when thou art entised. Hold the fast vpon God, ioyne thy selfe vnto hym, and suffer that thy lyfe may encrease at the last.

Whatsoeuer happeneth vnto thee receyue it, suffer in heauynes, & be paciente in thy trouble. For lyke as gold and syluer are tryed in the fyre: euen so are acceptable men in the fornace of aduersytie. Beleue in God, and he shall helpe thee.

Eccle. iiii. For righteousnesse take payne wyth all they soule, and for the truthe stryue thou vnto deathe, and God shall fyghte for the against thy ennemies.

Examples out of the olde Testament.

Gene. iiii. Abell was cruelly slayne of his brother Cayne, whom he neuer offended.

Gene. xxxix. Joseph was cast into pryson, because he would not leane to ỹ fylthy request of his lordes wyfe.

Exo. xiiii. Moses, Aaron, and the Israelites wer greuously entreated of king Pharao.

i. Reg. xviii. Saule with great dilygence sought to destroy Dauid.

i. Reg. xix. Quene Jezabel pursued the Prophete Helias.

ii. Par. xxiii. Zachary the sonne of Barachias was stoned to deathe for tellinge the kyng trothe.

i. Reg. xxii. Achymeleche with certayne other holy menne of God was slayne at kyng Saules commaundement because he shewed kyndnes to Dauid the hartye beloued seruaunt of God.

Dani. iii. Sydrac, Misac and Abednago wer cast into a fyry fornace, because they would not worshyp the golden Image, that kynge Nabuchodonosor had made, but only the God of Israel.

Da

Daniel was cast into the den of Lyons, because that contrary to kyng Darius commaundement he had prıad vnto his lorde god, the God of Israel. *Daniel. vi.*

At an other tyme also he was cast into the den of Lions, because he had, that Bel and the Dragon wer no Goddes.

The vertuous and chaste woman Susan was at the poynte to be stoned vnto death, because she wold not breake the commaundemēt of God, and consent to the vnlawfull and fylthy requestes of the two Elders. *Dan. xiii.*

Eleazarus was myserably put vnto death, because at the kyngs commaundemente he would not eate swynes flesh contrary to ẏ law of God. *ii. Mac. vi.*

A certaine woman also with her. vii. sonnes wer wyth most extreme cruelty put to deathe, because they would not obey the wicked precept of the most wicked kyng *ii. Mach. vii.*

The prophetes wer vnmercifullye slain, because they rebuked sinne, and taught the wyll of God.

The most excellent Prophete Esaye, for his libertie of speche in rebukking the synnes of ẏ prynces and of the people, & propherying of Gods vengeaunce to fal vpon the coūtry and people, was cut in two partes asounder wt a sawe, & buried vnder an oke.

Jeremy after muche emprysonement was stoned vnto deathe of his people at Taphnas in Egypt, because he warned thē of theyr wicked lyuing, and exhorted them vnto repentaunce.

Amos at the commaundement of kyng Amasias for his preachyng was cruelly beaten and greuously tormented. At the last Ochozias sonne of Amasias, caused him to be thurste into the temples wyth a great naile, and beinge half dead, he was caried into his own coūtrey, where he sone after dyed.

Micheas was buffeted, emprysoned & fedde with bread and water. *iiii. Reg. xxii.*

Sentences out of the new Testament.

BLessed are they that suffer persecution for righteousnesse, for theirs is the kyngdom of heauen. *Math. v.*

Blessed are ye when men reuyle you and persecute you, and falsly speake al euil sayings against you for my sake. Reioice and be mery, for great is youre rewarde in heauen. For so persecuted they the Prophetes before you.

The scholer is not aboue the maister, nor the seruaunte aboue hys Lorde. If they haue called the father of the housholde Belzebub, how much more shal they so cal them that are of his housholde. *Math. x.*

Be not afrayde of theym that kyl the body, but rather feare hym, which is able to destroy both body and soull in hell fyre.

Euery one that shal confesse me before men, I shal confesse him also before my father, whiche is in heauen. But whosoeuer shall denye me before men. I shal also deny him before my father that is in heauen.

Math. xxiiii. ye shall be hated of all men for my sake.

Mar. viii. Who soeuer wyll folowe me, let him forsake hym selfe, and take vp his crosse and folow me. For whosoeuer wyll saue his lyfe, shall loose it. But whosoeuer shall lose his lyfe for my sake and the Gospells the same shal saue it. For what shal it profyt a man, if he wyn al the world and lose his awn soule? Or what shal a man gyue to redeme his soul withal agayn? whosoeuer therfore shalbe ashamed of me and my wordes in this whorysshe and synfull generation, of hym also shall ỳ sonne of man bee ashameo when he cõmeth in the glorye of his Father wyth the holye Angels.

Ioan. xvi. The seruaunt is not greater then his Lorde. If they haue persecuted me, they wil also persecute you.

If the world hate you, know ye, that it hated me before you, If ye wer of the world, the world should loue that is his. But forasmuche as ye are not of the world, but I haue chosen you oute of the world, therfore doth the world hathe you.

Ioan. xvi. The tyme shall come that who so euer kylleth you wyll thynke that he doth God seruice.

Ye shall lamente and weepe, but the worlde shall reioyce.

In the world ye shal haue trouble, but be on a good comforte, I haue ouercome the worlde.

Rom. viiio If we suffer with Christ we shal also so be glorified together wit him.

I suppose that the afflictions of this lyfe, are not worthy of the glory whiche shalbe shewed vpon vs.

ii. Cor. i. Blessed be God the father of our Lorde Jesus Christe, whiche is ỳ father of mercy, and the God of al comfort, whiche comforteth vs in al our tribulacions.

As the afflictions of Christ are plenteous in vs, euen so is ouer consolacion plenteous by Christe.

ii. Cor. iiii. We are not wetied, but though our outwarde man perysshe, yet the inward man is renued day by day. For our trouble whiche is shorte & light, prepareth an exceedinge and an eternal waight of glory vnto vs, whyle we loke not on ỳ things which are sene, but on ỳ thinges which are not seene. For thinges which are seene, are temporal, but thinges which are not seene, are euerlasting.

ii. Cor. v. We knowe that if our earthy mansion of this dwellinge wer destroied, we haue a building of God, an habitacion not made with hands, but euerlasting in heauen.

Phil. i. Unto you it is geuen, not only to beleue in Christ but also to suffer for his sake.

ii. Tim. ii. Suffer afflictions as a good souldiour of Christe.

ii. Tim. ii. If we dye wyth Christe, we shall lyue with him. If we suffer wyth him, we also shal reygne wt̃ him, if we deny him, he wil also denye vs.

ii. Tim. iii. Al that wil lyue godly in Christe Jesu, shal suffer persecution.

i. Pet. ii. This is thãke worthy if a mã for conscięce toward God, endure grefe & suffer wrong vndeserued.

If

If when ye do wel ye suffer wrong and take it pacientlỹ, thē is there thanks with God. For herennto verely wer ye called.

Blessed ar ye if any trouble happen vnto you for ryghteousnes sake. *i. Peter. iii.*

Dearely beloued marueil not that ye are proued by fier (which thyng is to try you) as though some straunge thing hapned vnto you but reioyce in as much as ye are partakers of Chrystes passyon, that whē his glorye appeareth, ye maye be mery & glad. If ye be railed vpon, for the name of Chryst, happy are ye. For the glory & the spirite of God resteth vpon you. On their part he is euil spoken of, but on your part he is glorified. *i. Peter. iiii.*

If any man suffer as a Chrysten man let him not be ashamed, but let hym glorifie God in this behalfe.

Let them that be troubled accordyng to the wyl of God, commytte their soules to him with wel doing, as vnto a faithful creatour.

Jesus to sanctify the people with his own bloud, suffred without the gate. Let vs go forth therfore out of the tentes, and suffer rebuke wyth him. For here haue we no continuing city, but we seke one to come. *Heb. xiii.*

By many tribulations must we enter into the kyngdom of heauen. *Act. xiiii.*

The holy goost witnesseth in euery city, saying that bandes and trouble abyde me. But none of these things moue me, nether is my life dear vnto my selfe, that I might fulfil my course with ioy, and the ministracion of the word which I haue receiued of the Lord Jesu to testifye the gospel of the grace of God. *Actes. xx.*

I am ready not to be bounde onely, but also to dy for the name of the Lord Jesu. *Actes. xxi.*

Blessed are the dead, that dy in the Lord, euen so sayeth ỹ spirite that frō henceforth they rest frō their laboures. But their workes folow thē. *Apo. xiiii.*

Examples out of the new Testament.

Johan Baptist for trueth tellyng to kyng Herode, was cast into prison, and beheaded. *Math. xiiii.*

Jesus Christ our Lord and Sauiour after many blasphemyes, rebukes, slaunders and bitter tormentes, suffred the most spiteful deathe of the crosse, and so entered into glory. *Math. xxvii.*

The holy martir S. Stephen was stoned vnto death. *Actes. vii.*

James the brother of John was beheaded. *Actes. xii.*

What kindnes Peter and Paule with the other Apostles founde at the handes of them, whose saluacion they most diligently soughte, the historyes make mencion. Nether I he here speke of those blessed Martirs, which sence their dayes haue dyed for the confession of gods truth so that the gospel is not without a cause called of blessed Paule ỹ word of the crosse. *i. Cor. i.*

For al ỹ will liue godly in Christ Jesu, sayeth he, shal suffer persecuciō *ii. Tim. iii.*

I saw sayeth S. John vnder the altare the soules of them that wer kylled for the worde of God, and for the testimony which they had, and they cryed wyth a louds voice, saying how long taryest ỹ Lorde, holye *Apo. vi.*

and true to iudge and to auenge our bloud on them that be on ẏ earth And long white garmentes wer geuen vnto euery one of them. And it was sayd vnto them, that they should rest a litle season, til the number of their felowes and brethren, and of them that should be killed as they wer, wer fulfylled.

¶ Agaynst the temptacion which the faythful haue, whē they compare their miseries & wretchednes wyth the wealth, prosperity and pleasures of the swinishe & wycked worldlynges. Where thou also shalt see the miserable end of the vngodly.

IF Satan our olde aduersarye wyth his handmaid the flesh shal at any tyme moue thee to forsake God and his holy word, by considering the florishing and triumphant estate of the wicked worldlynges, and thē to much miserable, and base trade of the Lordes seruauntes and professoures of gods trueth, which liue in al kinde of misery, wretchednes and pouerty, and are piteously oppressed of the tirauntes of this world, when on the contrary parte the vngodly haue al thynges at their own pleasure, and liue at their hartes ease without disturbaunce for lacke of temporal thinges, consent not to his subtile assaultes, but manfully resist them, consideryng with thy selfe, that though the vngodly reigne in thys world, and haue the vppermost hande, yet shal their ende be miserable, whā the pore afflycted for godscause shal after their manifolde temptations be rewarded wyth perpetuall ioye and euerlastynge glorye. And that thou mayest be the more assuredly perswaded in these thynges, call to remembraunce these holy Scriptures folowyng.

¶ Sentences out of the olde Testament.

Iob.xv. KNowest thou not this, that from the beginning euer since the creacion of man vpon earth, the prayse of the vngodly hath been shorte, and that the ioy of the Hypocrites hath continued, but the twincklinge of an eye? though he be magnified vp to the heauen, so ẏ hys head reach vnto the cloudes, yet he perysheth at the last lyke dounge, insomuch that they which haue sene him shal say, where is he? he vanisheth as a dreme so that he can no more be founde, and passeth awaye in a vision in the nighte, so that the eye whiche saw hym before, getteth now no sight of him, and his place knoweth him no more.

Iob.xxi. Wherfore do the wycked men liue in wealth and prosperitye, come to their old age, and encrease in ryches? Their childers childzen liue in their sight, and their generacion before their eyes. Their houses ar safe from all feare, for the rod of God doth not smite them. Their bullocke gendreth, and that not out of time, their cow calueth, and is not vnfruitfull. They sende their childzen forth by flockes, and the sonnes lede the daunce. They beare with them tabrets and harpes & haue instrumētes of musycke at theyr pleasure. They spende theyr dayes in welthynesse but sodenly they go down to hell

Iere.xii. O Lord thou art more ryghteous then that I should dispute wyth thee.

Neuertheles let me talke wt thee in thyngs reasonable. How happeneth

meth to, that the way of the vngodly is so prosperous: and that it goeth well with them which without any shame offende and liue in wyckednes? Thou plantest them, they take rote, they growe and bryng forth fruite. They bost much of thee, yet art thou far from their raines But thou Lord (to whom I am wel knowen) thou that hast sene and proued my hart, take them away lyke as a flock is caried to the slaughter house, and appoint them for the day of slaughter.

O Lord, how long shal I cry and thou wilt not heare? howe longe shal I complaine vnto thee, suffering wrong and thou wilt not helpe? why lettest thou me see werines and labour? Tyranny and violence are before me, power ouergoeth right, for the law is torne in peces, and there can no right iudgement go forth. And why? the vngodly is more set by the the righteous. This is the cause that wrong iudgement procedeth. Thine eies, O Lord are cleane, thou mayest not se euil, thou canst not behold the thing that is wicked. Wherfore the doest thou loke vpon the vngodly, and holdest thy tong, when the wicked deuoureth the man that is better the himself? Thou makest men as the fish of the Sea, and like as the creping beastes that haue no gide, they take vp al with their angle, they catch it in their net, and do sacrifice vnto their yarn, because that through it their portion is become so fat, and their meate so plenteous. Wherfore they cast out their net agayn & neuer cease to slaye the people. *Aba.i.* *Iob.xi.*

Like as the wine deceiueth the dronkard: euen so the proude shal fall and not endure.

Ful miserable, is the death of the vngodly, for they that hate the righteous shalbe plucked vp by the rote. *Psal. xxxiiii.*

Freat not thy selfe at the vngodly, be not thou enuious againste the euil doers. For they shal sone be cut down like the grasse, and be withered euen as the grene herbe. Greue not thy self at one that hath prosperity and liueth in abhominacion. Leaue of from wroth, let go displesure let not thy gelously moue thee also to do euill. For wicked doers shal be roted out, but they that patiently abide the Lord, shal enheryte the land. Suffer yet a litle while, and the vngodly shalbe cleane gone, thou shalte loke after his place, and he shal be away. *Psal. xxxvii.*

Reade forth the Psalme, and marke it well.

Wherefore thus arrogantly magnifiest thou thy selfe at all tyme, O mischeuous tirant? wherfore enforceth thy tong mischief, forginge discreate like a newe set Rasoure? wherfore louest thou malice rather then honesty, rather to lye then to say trueth? For thou delightest in all maner of pernicious speach, oh thou disceitfull tonge. Wherfore God shall vtterly rende thee vp by the rotes and destroy thee, and he shall throwe thee down out of the tabernacle, and plucke thy rotes of the land of the liuing. *Psal.lii.*

Rede diligently and marke wel the. lxxiii. Psalme which altogether belongeth vnto thys matter.

Wo be to the proude wealthy in Sion, euen to such e as thynke them selues *Amos. vi.*

selues so sure vpon the mounte of Samaria, whiche holde themselues for the best of the world, and rule the house of Israel at their own pleasure. Ye are taken out for the euil day, euen ye that sit in the stole of wilfulnes: ye that lye vpon beds of Iuory and ble youre wantonnes vpon your couches, ye that eate the best Lambes of the flocke and the fattest calues of the droue, ye that sing to the Lute, & in playing of instrumẽts compare your selues vnto Dauid, ye that drinke wine out of gobletes, and annoint your selues with the best oyle, but no man is sorye for Josephes hurt. Therfore shal ye now be the first of them, that shalbe led away captiue, and the lusty there of the wilfull shall come to an ende.

¶ Examples out of the olde Testament.

Gene.iiii. CAin the figure of al wicked and bloudy tyrauntes, slew his brother Abel, and while he liued he was a run agate, and a vagabound hauing an vnquiete consticence, and now beyng dead he is a damned soul in hell.

Gene.vi. vii. The tiraumtes and mighty giauntes with al the world besides viii persons wer drowned, after they had liued long in pleasure and in all the filthy desires of the wicked flesh without repentaunce.

Gene.xix. The filthy Sodomites liued in all kind of voluptuous abhominacyon, the conclusion was that they wer consumed with fier and brimston from heauen.

Exo.xiiii. Pharao handled the people of God very cruelly entendyng vtterlye to destroy them all, but the ende was, that both he and al his army wer drowned in the sea, and the people of Israel harmeles preserued.

Iud.iiii. Sisara and Abimelech being greuous enemies of gods people, were slayn of women.

Iudi.xiii. Holofernes for al his proude lokes entending to destroy the Israelites, was slain hymself of a woman.

i.Reg.xxxi. Saule persecuted Dauid the seruaut of God, entendyng to slea him but Dauid escaped, and Saul was slain with the sword.

ii.Reg.xvii. Achitophel remembryng what wicked counsel he had geuen Absolõ against his father Dauid, and perceiuing that it would not come to pas (so mighty is God to destroy the wicked councels of the vngodlye) he went home and hanged himselfe.

ii.Reg.xviii. Absolon pursuing and seking his fathers death, in the mids of his fury was hanged, by the heare of hys head on a tree, and so dyed.

iii.Reg.ii. Joab was slain, because he killed two good mẽ, euẽ Abner & Amasa.

iii.Reg.xv. The house of Hieroboam because he made Israel to sin, was destroied by the sword of Baasa king of Israel.

iiii.Reg.ix. Quene Jezabel ỹ great enemy of the seruauntes & Prophetes of the Lord, was throwen down hedlong out of an hie window, and troden down with horses fete, and at the last deuoured and eaten vp of dogs.

iiii.Reg.x. Jehu slue the house of Achab for the Prophetes that were slayne.

ii.Para.xxiiii King Joas was slain of his own seruauntes, because he slewe Zachary the son of the hie Priest Joiada, without a cause.

The

The wycked kyng Sedechias, which so cruelly handled the Pro- iiii.Reg.xxv.
phet Hieremy, had both his eies put out, and beyng fettered wyth che-
nes of Iron, he was caryed pryloner into Babilon, where he misera-
bly dyed.

Amon that most proud accuser and inuentour of mischiefes, against Hester.vii.
the Iewes, preparing a paire of Galowes for good Mardocheus that
faythful Israelite, was hanged vpon them him selfe.

They that accused Daniel to the kynge and soughte his death, were Dani.vi.
cast into the doungeon, and deuoured of the Lions.

The vngracious and wycked Iudges, which sought the death of ỹ Dani.xiii.
godly woman Susan, wer slain themselues.

Andronicus, which slew that good man Onias, was slain himselfe. ii.Mach.iiii.

Sentences out of the new Testament.

WO be to you that are ryche that haue therin your consolacion. Luke.vi.
Wo be to you that are ful, for ye shal honger. Wo be to you ỹ nowe
laugh, for ye shal waile and wepe. Wo be to you, whē al men shal praise
you, for so did their fathers to the false Prophetes.

Many walke of whom I haue tolde you often, and now I tell you Phi.iii.
weping, that they are the enemyes of the crosse of Christ, whose end is
damnacion, whose God is their belly, and whose glory is their shame
which are worldly minded.

Go to nowe ye ryche men, wepe and houle on your wretchednesses ỹ Iacob.v.
shal come vpon you. Your ryches is corrupt, your garmentes ar moth-
eaten, your gold and syluer is cankered, and the rust of them shall be a
wytnes vnto you, and shal eate your flesshe as it wer fyre. &c.

I hard a voice from heauen saying: O my people come awaye from Apo.xviii.
Babilon that great whore and myghty strompet, the mother of the ab-
hominacions of the earth. Come away, I say from her, that ye be not
partakers of her synnes, that ye receiue not of her plages, for her sinnes
are gon vp to heauen, and God hath remembred her wyckednes. Re-
ward her, as she rewarded you, and geue her double, according to her
worke. And poure in double to her in the same cup, which she filled vn-
to you. And asmuch as she glorysyed her selfe & liued wantonly, so much
poure ye in for her of punishment and sorow. For she said in her selfe: I
sit beyng a Quene, and am no widow and shal see no sorow. Therfore
shal her plages come at one day, death and sorow and honger, and she
shalbe brent with fyer. For strong is the Lord God which iudgeth her.

Examples out of the new Testament.

THe rich and proude gloton, which was gorgiously apparelled, and Luke.xvi.
fared daintely euery day, and yet would haue no pity on the poore
Lazare, dyed and was caryed into hell.

Iudas that betrayed Christ, hanged himselfe. Actes.i.

Herode which greatly vexed the congregacion of Christe, and slewe Acte.xii.
James the brother of Iohn, euen in the mids of his pompe and glorye
was smitten down of the Lordes angel, and was eaten with wormes
and so miserably perysshed.

Elimas

Actei.xiii. Elimas the ſorcerer and falſe Prophete reſiſted Paules preaching, but he therfore was ſtreight waies ſtryken blinde, through the mighty power of God.

¶ Agaynſt the moſt horrible and damnable ſyn, the ſyn agaynſt the holy goſt.

IF the Deuil, which ſeketh nothyng but thy deſtrucrion, laboure ſo to harden thy hart that thou conttary to thy knowledge euen of a pretenced and wylfull malyce ſhouldeſt impugne the trueth of Chryſtes goſpell, and perſecute the ſame in hys mẽbers, and ſo ſyn agaynſt the holy goſt, and blaſpheme the Lord thy God vnto the dãnacion both of thy body and ſoule, loke that aboue al thynges in thys behalfe thou leaneſt not vnto hys wycked temptacions, if thou tendereſt thyne owne ſaluacyon, but rather with all thy power reſiſt hym by callyng theſe holy Scriptures vnto thy remembraunce.

¶ Sentences out of the olde Teſtament.

Exo.xxxii. Leui.xxiiii. I wil put him out of the boke that ſinneth againſt me.

A man that ſpeaketh euill of hys God, ſhal beare his ſyn, & he that blaſphemeth the name of the Lord, let hym dye the death, al the people ſhall ſtone hym, whether he be a Citezin or a ſtraunger, what ſoeuerhe

i. Reg.ii. be, that blaſphemeth the name of the Lord, let hym dye the death.

If one man ſinneth agaynſt another, God maye be mercyfull vnto

Num.xv. hym: but if any man ſyn agaynſt God, who ſhal pray for hym?

The ſoule that doeth ought preſumptuouſly, whether he be an Iſraelite or a ſtraũger, the ſame blaſphemeth the Lord. And that ſoule ſhal be roted out from among hys people, becauſe he hath deſpyſed ỳ worde of the Lord, and hath broken his commaundement. That ſoule therefore ſhal peryſh, and hys ſyn ſhalbe vpon hym.

Pro.ii. Eſay.iii. They reioyce in doyng euill, and delight in wicked thinges.

They make boſt of their ſynnes themſelues as the Sodomites dyd and hide them not: Wo be vnto their ſoules, for they haue rewarded euel vnto themſelues. Bid the ryghteous do wel, for they ſhal enioy the

Iere.vii. frutes of their ſtudy. But wo be vnto the vngodly and vnryghteouſſe. for they ſhallbe rewarded after their workes

Thou ſhalt not pray for this people, thou ſhalt nether geue thankes nor bid prayer for them. Thou ſhalt make no interceſſion to me for thẽ,

Iere.xiiii. for in no wiſe wil I heare thee. Reade forth.

This ſaied the Lorde vnto me, thou ſhalt not praye to do this people good. For though they faſt, I wil not heare their prayers though they offer burnte offerynges and Sacrifices, yet wil not I accept thẽ. For I wil deſtroy them with the ſweard, and hunger and peſtilence.

¶ Examples out of the olde Teſtament.

iiii.Reg.ix. Iu.vi.&.xiiii THe ſeruauntes and all that army of the proude Senacheryb were deſtroyed for their blaſphemy agaynſt God.

Holofernes blaſphemed God, when he ſaid, that there was none other God of the earth, but Nabuchodonozor, and therfore was he after

Dani.iii. warde and ſlain euen of a woman.

Nabuchodonozor blaſphemed God, when he ſayd to the three chyldren,

dyen, who is the God that can delyuer you out of my handes?

The childzen of Israell blasphemed God, and therfore pearyshed, when they said to the Prophet Jeremy: as for the wordes that thou hast spoken vnto vs in the name of the lorde, we wil in no wise heare them: but what soeuer goeth out of our own mouthe that will we do, we will do sacrifice and offre oblacions vnto the Quene of heauē, like as we and our rulers haue don in the cities of Juda, and in the streates and fieldes of Jerusalem. For then had we plēteousnes of vitails, then wer we in prosperitie, and no misfortune came vppon vs. But sence we lefte to offer and to sacrifice vnto the Quene of heauē, we haue had scarnesse of all thinges, and pearushe with swoorde and honger. *Iere. xliii.*

Those Jewes blasphemed God, whych sayde, let vs go, and make a couenaunte wyth the heathen that are round about vs. For since we departed from them, we haue had sorow inough. *i. Mach. i.*

Nycanor blasphemed god when he sayde: is there a myghty one in heauen, that commaunded the Saboth day to be kept? It was answered, yea euen the lyuing God, that mighty Lorde in heauen commaunded the. vii. daye to be kepte. Then saide he: and I am migthy vpon erth, to commaund them for to arm them selues and to performe the kinges busines. *i. Mach. xiii.*

Sentences out of the new Testament.

HE that is not with me, is against me, saith Christe. And he that gathereth not w̄ me scattreth abrode. Therfore I say vnto you, all manner of synne and blasphemy shalbe forgeuen vnto men, but ỹ blasphemy against the spirite shal not be forgeuē vnto mē. And whosoeuer speaketh a word against the sonne of man, it shal be forgeuen him. But whosoeuer speaketh against the holy ghost, it shal not be forgeuē hym, neyther in this world, nor in the world to come. *Math. xii.*

If any mā se his brother synne not vnto deathe, let him aske & he shal geue him lyfe, for them that synne not vnto death. There is a synne vnto death, for whiche I say that a man should not praye. *i. Ioan. v.*

It may not be, that they whych wer once lightened and haue tasted of the heauenly gyfte, and wer becomepartakers of the holy ghost and haue tasted of the good word of God, and the powers of the world to come, if they fall away, that they should agayn be renued by repentaunce, whiche in them selues dooe crucifie the sonne of God makyng a mocke of hym. *Heb. vi.*

If we synne wilfully after that we haue receiued the knowledge of truthe, there remaineth no more sacrifice for synnes, but a fearfull lokyng for iudgemente, and vyolente fyre whyche shall deuoure the aduersaries. He that despyseth Moses lawe, dieth withoute mercy vnder two or three wytnesses. Howe much sorer suppose ye, shall he be punyshed, whiche treadeth vnderfote the sonne of God, and counteth the bloude of the Testament, where wyth he was sanctified, as an vnholy thyng, and bothe dishonour to the spirit of grace. *Heb. x.*

¶ Examples out of the new Testament.

Luke.xi. The Iewes spake blasphemy agaynst ỳ holy ghost, when they saied of Christe: by ỳ power of Belzebub doth he cast out Deuils.

Math.xxvii. They wer blasphemers whyche sayd to Christ hangynge on the Crosse, thou that destroyest the temple of God, and buyldest it agayn in.iii.dayes, saue thy selfe. If thou be the sonne of God, come downe from the crosse. They also speake blasphemy agaynst the holy ghost, whyche nowe a dayes of a pretensed malyce condemne the worde of God as heresye, and persecute the preachers therof as heretikes and seditious persons.

¶ Agaynst the despisynge of Goddes worde, and of the plages that folow the same.

IF the deuel go about to pluck downe thy mynde from the loue of Goddes worde and to moue thee to despise the doctrine of thy saluacion, so that thou shuldest no more delighte in the moste comfortable Gospell of Christe, whyche is the power of God to saue so many as beleue, but rather in thyngs of vanytie, take heede that thou leanest not vnto hys suttle suggestions, but stand ynge in awe of Goddes iudgementes, and fearynge hys plages, valeantly resyste Sathan wyth these holye scryptures folowyng.

¶ Sentences out of the olde Testament.

Leui.xxvi. YF ye wyl not harken vnto me sayth the Lorde, nor keepe my commaundements, but despise them. &c. then wil I do thys agayn vnto you. I wil set my face against you, & ye shall fall before your enemies, & they that hate you, shall raigne ouer you. I wyl make the heauē ouer you as harde yron, & your lād as hard as bras. I wyll send my wilde beastes vpon you whyche shall rob you of your children, and destroy your cattell. I wyll sende a swerde vpon you, that shall auenge my testament with you. I wyll sende the pestilence among you. Reade the chapter to the ende.

Deut.xxviii. If thou wylt not hearken to the voyce of the Lord thy God to kepe and to do al his commaundementes & ordinaunces, then al the curses shall come vpō thee, and ouertake thee. Cursed shalt thou be in ỳ town and cursed in ỳ fielde, cursed shal thine almayrie be and thy store. Cursed shal the frute of thy body and the fruite of thy land be, and ỳ fruyte of thine oxen and the flocke of thy shepe, The Lorde shal make the pestilence cleaue to thee, vntill he haue consumed thee from the land, the Lord shall smyte thee with madnes blyndnes and dasyng of hearte, because thou seruedest not the lord thy God with ioyfulnes and wyth a good hart for the aboundaunce of al thyngs, therfore thou shalt serue thyne enemy which ỳ lord shal send vpon thee in hūger & thurst, in nakednes and in nede of al thinges, & he shal put a yocke of yron vpon thy necke, vntyll he haue brought the to nought. Reade this chapter dilygentlye from the begynnynge vnto the ende.

They

They haue cast awaye the lawe of the Lorde of hostes, and haue blasphemed the word of the holy one of Israel. Therfore is the wrath of the lord kindled against his people and he shaketh his hand at them yea he shal smyte so that the hils shall tremble. And theyr carcasses shal lye in the open strete. *Esay. v.*

They haue offended the lawe, chaunged the ordynaunces, and made the euerlasting testament of none effect. And therfore shall the curse deuour the earth for they ẏ dwell thereon haue sinned, wherfore they shalbe brẽt allo, & those that remayne shalbe very few. The swete wine shal morn, the grapes shalbe weake, and all that haue bene mearye in hart, shall sighe. The mirth of Tabrets shall be layde down, the there of the ioyful shal cese, & the pleasure of the lutes shal haue an end. There shall no more wine be dronke with myrth, the bere shall be bytter to them that drinck it, the wicked cities shall be broken downe, all houses shall be shut, that no man may come in. *Esay. xxiiii.*

Wo is me, sayth the Prophet: all is ful of sinners, which offend of purpose and malice. And therfore (O thou that dwellest vpon ẏ erth) there is at hand for thee, fear, pit and snare. Who so escapeth the terryble cry, shall fal into the pit. And if he com out of the pit, he shall be take with the snare. For the windowes aboue shall be opened, and the foũdacion of the earth shall moue. The earth shall geue a greate crack, it shal haue a sore ruin and take an horrible fall. The earthe shall stacker like a dronken man, and be takẽ awaye lyke a tent. Her misdeedes shal light so heauye vpon her, ẏ she must fal and neuer rise vp again. Read the whole chapter. *Esaye. xxiiii.*

These people are obstinate they prouoke me vnto anger, they are lying chyldren, and euen suche chyldren that wyll not heare the lawe of God. They say to them that se, se nothyng and to the southsayer, tel of nothynge for to come, if it be eyther good or honest, but speake pleasaũt thyngs vnto vs, and preache vs falle thynges. Treade out of the way, go out of the path, turne away the holy one of Israell from vs. Therfore thus sayth the holy one of Israell, forasmuche as ye haue cast awaye hys worde, and haue comforted your selues wyth power and nymblenes and put your confidence therein, therfore shall ye haue this mischyef agayn for your destruccion, and fall lyke an hye wall that falleth, because of some ryfte or blaste, whose breakyng commeth sodelye. And your destruction shall bee lyke an arthen potte whyche breaketh, no man toucinge it but breaketh so sore that a man, shall not fynde a sheue of it to fet the fyre in, or to take water oute of the pyt. For the Lorde God euen that holye one of Israell hathe promysed thys. *Esay. xxx.*

Who suffered Jacob to be troden vnderfote, & Israel to be spoyled? was it not ẏ lord him self against whom we haue sinned? we had no delight to walke in his waies, neither wer we obbedient to his lawes. Therfore hath he poured vpõ vs his wrathfull displeasure and straũge *Esaye. xlii.*

battail, which maketh vs haue to do on euery syde, yet will we not vnderstand. He burneth vs vp, yet synketh it not into our hartes.

Iere. ix. Because they haue forsaken my lawe that I gaue them and haue not herd my voyce, nor yet walked therafter but followed the wickednes of theyr own hartes, and runne after straunge gods, as theyr fathers taughte them. Therfore thus sayth the Lorde of hostes, the God of Israell: beholde I wyll feede this people wyth wormewode, and geue them gall to drynke, I wyl scatter them amonge the Heathen, whom nether they nor theyr fathers haue knowen. And I will send a sweard among them to persecute them and neuer leaue vntil I bringe them to noughte.

Iere. vii. If ye wyll not obey me, sayth the Lord to walk in my lawes which I haue geuen you, and to heare the woordes of my seruauntes the Prophets whom I sent vnto you, risynge vp timely and stil sendyng. If ye wyll not folowe them, I say, then wil I do vnto this house as I did vnto Sylo, and wil make this citye to be abhorred of al the people of the earth.

Iere. xxix. I wyll sende vpon them, sweard, hōger, and pestilece, because they haue not my words, which I sent to them, sayeth the Lorde by my seruauntes the Prophets.

Zacha. vii. They wold not take hede saith the lorde, but turned their backe and stopped theyr eares, that they should not heare. Yea they made theyr hearte as an Adamante stone, leaste they should heare the lawe and words which ỹ Lord of hooستes sent in his spirit by ỹ Prophetes afore tyme. Wherfore the lord of hostes was very wroth at them. And thus it came to pas, that lyke as he spake and they would not heare, euen so they cryed and I wold not heare, sayth the lord of hostes.

¶ Examples out of the olde Testament.

Gene. vii. NOhe preached to the olde worlde and exhorted them to repēte and amende theyr lyfe, or els God wold surely plage them. But they laughed Nohe and his doctrine to scorne, and cōtinued in theyr abhominable, and wicked lyuing. What followed? was not all the worlde drowned, eight persons onely excepted?

Gene. xix. Lot seynge the vnnaturall most fylthy vncleanes of the synkyng Sodomites, counselled them to cease so to muche lycenciously to offende theyr Lorde God. They wolde nor hear Lot, nor hys Sermons, but churlyshly entreated hym. What followed? wer they not consumed wyth water, fyre and brimstone from heauen? O most dredefull plages.

After what sorte the Israelites wer plaged for theyr disobedience to Gods word, the bokes of the old Testament do euidently declare.

The despysers of Gods word ar punyshed many and sundry waies, as with sword, Pestilence, hunger, wild beastes and fyre.

¶ Of the sweard.

Reade

Reade.Gro d.5.Leuit.26.Deut.22.Job.19.Esa.1.Jere.9.15.20.25.29.42.43.46.50.

Of the Pestilence.

Reade.Exo.5.Leu.26.Deut.28.32.1.Reg.14.Psalm.104.1.Para.22.Ezechi.7.14.18.33.23 38.Math.24.

Of Honger.

Reade.Deut.28.32.1 Reg.24.Psal.104.Eccle.39.Jere.11.14.18 54.Amos.8.Iet.1.Apoc.18.

Of Beastes.

Reade.Leuit.26.Deut.22.1.Reg.17.3.Reg.13.Sapien.16.Esa.18.Jere.11.15.27.34.Ezechiel.4.5.14.29 32.39.Ose 2.

Of Fyre.

Reade.Gene.19.Leu.10 Nume.11.16.21 Deut 3.Josue 7.3.Reg.18.2.Par.7.Job.1.15 20.31.Psalm.10 87.Esaye.9.26.66.Jeremy.15.17.Thren.1.2.Baruch 4.Ezechiel.22.28.30.38 39.Daniel.3.Ose.8.Amos.1.2.Abdi.1.Mich.6.Sopho.1.Nahum.3.Zacha.11.12.13.Apoc.9.11.18.19.20.

Sentences out of the new Testament.

Whosoeuer shal not receyue you nor heare your Sermons, go ye out of that house or Cytie, & shake the dust of your feete. Verelye I saye vnto you, it shalbe more easy for the land of Sodome and Gomorre at the day of iudgement, then for that cytie. *Math.x.*

Wo be to the Corazin, wo be to the Bethsaida. For if the miracles which wer shewed in you, had bene done in Tyre & Sydon, they had repented longe agone in sakclothe & ashes. Neuertheless I saye vnto you, it shall be easier for Tyre and Sydon at the daye of Judgement then for you. And thou Capernaum, whiche art lyfte vp vnto heauen, shalte bee brought downe to hell. For if ỳ myracles, whyche haue bene done in thee, had bene shewed in Sodome, they had remayned vnto this daye. Neuertheles I saye vnto you: it shalbe easyer for the land of Sodome, in the day of iudgement, then for thee. *Mach.xi.*

The kyngdom of God shalbe taken from you, and shalbe geuen to a natiõ whiche shall bringe forth the fruites of it. And whosoeuer shal fall on this stone, he shalbe broken, but on whom soeuer it shall fall vpon it wyll grynde him to pouider. *Math.xxi.*

O Jerusalem, Jerusalem whyche kyllest the Prophetes, and stonest them whyche are sent to thee, how often woulde I haue gathered thy chyldren together, as the hen gathered hyr chickens vnder her wynges, and ye wold not? Beholde your habitacion shalbe lefte vnto you desolate. *Math.xxiiii.*

He that heareth you, heareth me: and he that despiseth you, despyseth me: and he that despyseth me, despyseth him that sent me. *Luke.x.*

This is the condemnacion that lyght is come into the worlde and men loued darkenes more then lyght because theyr dedes wer euyll. *Ioan.iii.*

He that refuseth me, sayth Christe and receyued not my wordes *Ioan.xii.*

hath one that iudgeth him. The word that I haue spoken, shall iudge him in the last daye.

Iohn.xv. If I had not come and spoken vnto them, they should haue had no syn, but now haue they nothyng to cloke theyr synne withall.

Act.xiii. It was mete that the worde of God should first haue bene preached vnto you, but seynge you put it from you, & thynke your selues vnworthye of euerlastinge lyfe, lo we turne to the gentiles, for so hath ỳ Lord commaunded vs.

i.Thes.iiii. He that despyseth the preacher despiseth not man, but God whyche hath sent his holy spirit among you.

Heb.x. He that despyseth Moses lawe, dieth without mercy vnder two or three witnesses. Of how muche sorer punyshemente suppose ye, shall he be counted worthye, whyche treadeth vnder fote the Sonne of God, and counteth the bloud of the Testament as an vnholye thinge? Uerelye it is a fearfull thynge to fall into the handes of the lyuynge God.

Apoc.ix. The vngodlye shall be so plaged, that they shal seke death, and shall not fynde it, they shal desyre to dye, and death shall flye from them.

Examples out of the new Testament.

Matth.xxii. They that wer called to ỳ mariage and would not come but vngētly treated the messengers, wer destroyed and theyr cytie brent vp.

Luke.xix. When Christe came neare to Ierusalem, he beheld the cytie and wepte on it, sayinge: if thou knewest also euen at this day, the thinges appertainyng vnto thy peace, thou woldest more be diligente to loke vppon them. But now are they hid from thine eies. For the daies shall come vppon thee, that thyne enemyes shall cast a banke about thee, and besyege thee, and keepe thee in on euery syde, and make thee euen with the ground, wyth thy chyldren whyche are in thee. And they shal not leaue one stone vppon another, because thou knowest not ỳ tyme of thy visytacion.

Hereof may we learne that Ierusalem was destroied, because they woulde not receyue Christe nor his word, but despysed the doctrine of theyr saluacion, and the preachers of the same. If we do not repent and amend, the same or more greuous plages abyde vs.

Against carnall securitie and fleshly lyuyng without feare of God.

IF Sathan tempteth the to lyue after the lustes of the flesh without al feare of God and to take no thought for thy saluacio, that by this meanes he may prouoke thee vnto al kynde of wickednes, looke that thou by no meanes geuest place to his tẽptacions, but rather watche the more dilygently about thyne owne healthe, and that he may not preuaile against thee, enarme thy selfe with strong faith, and alway set before thyne eyes these scriptures folowyng.

Sentences out of the olde Testament.

Psal.lxix. Seke after God, and your soule shall lyue.

Esaye.lv. Seke ỳ Lord whyle he may be found, and call vpon hym whyle he is

he is sik. Let the vngodly man forsake his own wayes, and the vnrighteous his own imaginacions, and turne again vnto the Lorde, so shall he be mercyful vnto him. &c.

Folow not the lust of thine owne harte in thy strength, and saye not Ecclesi. vo
vnto him: I had strength for who wyl bring me vnder because of my workes: for doutles God shal auenge it. And say not: I haue committed no sinnes, and what euill hath happened to me. For y almighty is a patient rewarder. Because thy syn is forgeuen thee, be not therfore without feare, nether heape one sin vpon another. And say not: tush: the mercy of the Lord is great, he shal forgeue me my sinnes be they neuer so many. For like as he is mercyfull, so goeth wrath from him also, and his indignacion commeth down vpon synners.

Make no tarying to turne vnto the lord, and put not of from daye to day, for sodenly shal his wrath come, and in the tyme of vengeaunce he shal destroy thee.

A man knoweth not his tyme, but like as the fishes are taken wyth Eccle. ix.
the angle, and as the birdes are caught with the snare, euen so are men taken in the perillous time, when it commeth sodenly vpon them.

Let thy garmēts be alway white & let thine head lacke no ointmēt.

¶ Examples out of the olde Testament.

The people to whom Noe preached, would not amende but went Gene. vii.
forth to nousle thēselues in al kynde of worldly pleasures, and euen in the mids of their riotous liuing, the floude came and drowned thē al.

The Sodomites laughing Lot and his exhortacions to scorne, and Gene. xix.
going forth to offend God wyth their to much beastlike voluptuousnes whan they thought themselues to be in most safegarde and furdest frō any misfortune, wer consumed vnto ashes w fire & brimston frō heauē.

The Jewes setting at nought the admonitions of gods prophetes cō iiii. Reg. xxvi
tinued in al their wickednes and euen in the mids of their carnal security and fleshly quietnes, God sent their enemies vpon them, which destroyed their country, slew a great nūber of people, and led away most miserable captiues so many as pleased them, leauing the residue behind them in most wretched slauery.

¶ Sentences out of the new Testament.

Watch, for ye know not what houre your Lord wyll come. Of this be Math. xxiiii.
ye sure, that if the housholder knewe what houre the thiefe would come, he would surely watch and not suffer his house to be broken vp. Therfore be ye also ready, for in such an houre as ye thinke not, will the son of man come.

Watch and pray, that ye fal not into temptacion. Math. xxvi. Luke. xii.

Let your loynes be girde about, and your lightes be burning, & your selues like men that waite for their master, whan he wil returne frō the wedding, ỳ as sone as he cōmeth & knocketh, they may open vnto hym. Blessed ar those seruaūts, whō ỳ lord whā he cōmeth, shal find waking

Take hede, watch and pray for ye know not whā ỳ time is: as a man Marke xiii.

whiche is gone into a straunge countrey, and hath left his house, and geuen his substaunce to his seruaūts and to euery man his worke and commaunded the Porter to watche. Watch yetherfore for ye know not whan the Mayster of the house wyll come, at euen or at midnight, at the cocketrowynge or in ỳ da woning, lest if he come sodenly, he fynde you sleepynge. And that I saye vnto you, I saye vnto all: watche.

Luke. xxi. Take hede to your selues, lest your hartes be greued with surfetynge and dronkenes and cares of the worlde, and that day come sodenly on you. For as a snare shall it come on all them that sit on the face of the earth.

Rom. xiii. It is euen nowe hye tyme that we wake out of sleepe.

ii. Cor. vi. Behold now is the accepted tyme, now is the day of health.

i. Thes. v. The day of ỳ lorde shall come euen as a thefe in ỳ night. When they shal saye peace & no daūger, thā cometh there on them sodē destruction, as ỳ trauaylyng of a woman with chylde, and they shall not escape.

Let vs not sleepe as other doo, but let vs watche and be sober.

Philip. iiii. The Lorde is at hand.

Iacob. v. Be pacient and setle your hartes, for the commyng of the Lorde draweth nye. Beholde the iudge standeth before the dore.

i. Peter. v. Be sober and watche, for your aduersary the Deuil walketh about lyke a rorying Lion, seaking whom he may deuoure, whom resist being stedfast in faith.

ii. Pet. iii. The day of the Lord shall come as a thefe in the nyght.

i. Iohn, ii. Litle children, euen nowe is the laste tyme.

Heb. x. Yet a lytle whyle, and he ỳ shal come, wil come, and wil not tary.

Apo iii. If thou shalt not watche, I wyll come on the as a thefe, and thou shalt not knowe, what houre I wyll come vpon thee.

Beholde I come shortlye. Holde that which thou haste that no man take away thy crowne.

Behold I stād at ỳ dore & knock, If any man hear my voice & open ỳ dooze, I wil come into him, & will suppe with him, and he with me.

Apo. xxii. The time is at hand. He that doth euill, let him do euil still. And he which is fylthy, let hym be fylthy stil. And he that is righteous, let him be more righteous. And he that his holye let him be more holye. And beholde I come shortlye, and my rewarde with me, to geue euery man accordynge as his dedes shalbe.

¶ Examples out of the new Testament.

Math. xxiiii. That seruaunt ỳ diligētli watcheth at al houres for his maisters cōmynge, & doth in the meane season such things as his master hath appointed him, is blessed: for he shal enter into his masters ioy. But the seruant, that liueth without care, is idel, watcheth not, loketh not diligently vpō his office, thincketh not of his maisters commyng, smiteth his felowes, eateth and drincketh with the dronken, that seruaunte, I saye, shal haue his parte with Hipocrites, & shall bee caste into vtter darknes, where weppng and gnashyng of teth shalbe.

The

The fiue wise virgins prepared both lampes and oile, tarying and watching for the comming of the bridegrome. Therfore when he came they being in a redines, went in with him vnto the wedding. But the fiue folish virgins slombred and slept, so that when the bridgrome came they wer vnprepared and had no oile in their lampes, and therfore wer they shut out of the dores, and entred not into the mariage. Let vsther fore watche, for we know nether the day nor the houre, when the sonof man shal come. *Matt.xxv.*

¶ Agaynst the slackenes of doing good workes.

IF that suttle Satan by his easy perswasions would at any tyme make thee beleue, that thou art so throughly iustifyed by fayth alone, & so perfectly saued by Christ only, that thou nedest not do any good workes nor yet bryng forth the fruites of fayth accordyng to thy profession, but liue as thou lust, and doe what thou wylte so at theful art thou saued through fayth in Chryst, take hede thou bee not deceiued with this painted visar, but rather to the vttermost of thy power, labour to cõfirme thy fayth wyth the plenteous doing of good workes, working thyne owne saluacion as blessed Paule sayeth wyth feare and tremblyng. And that thou mayest be the better encouraged so to do, set these Sentences and examples of the holy Sctiptures euer before the eies of thy mynde. *Phi.ii.*

¶ Examples oute of the olde Testament.

I Am the almighty God, walke before me and be perfect. *Gene.xviii.*

Kepe the commaundementes of the Lord thy god, and his witnesses and hys couenauntes which he hath cõmaunded thee, and do thou that which is acceptable and good in the syght of the Lorde that thou mayest prosper. *Deu.vi.*

Nowe Israell, what doeth the Lorde thy God require of thee, but to fere the Lord thy God, and to walke in all his wayes, to loue hym, and to serue the Lorde thy God withall thyne harte, and withall thy soule, namely that thou kepe the commaundementes of the Lord and his ordinaunces that thou mayest do wel and prosper. *Deu.x.*

The faythfull man is like a tree planted by the water syde, that wyl bryng forth his fruite in dew season. *Psal.i.*

Thou hatest al them (O Lord) that worke iniquity. *Psal.v.*

Lord who shal dwel in thy tabernacle? who shal rest vpon thy holye hil? Euen he that ledeth an vncorrupt lyfe & worketh ryghteousnes. &c. *Psal.xv.*

Reade the whole Psalme. *Psal. xxxiiii.*

Depart from euil and do good. *Psal. xxxvii.*

But thou thy trust in the Lord, and be thou doing good.

Cese to do euil, lerne to do good. Seke to do right, deliuer the oppressed, helpe the fatherles to hys ryght, defende the widow. &c. *Esay.i.*

Breake thy breade to the hongry, the nedy, and the waykaryng man leade thou into thy house. When thou seest a naked mã, couer him, and hide not thy face from thy neighboure. &c. *Esay.lviii.*

¶ Examples oute of theolde Testament.

Nohe

Gene.vi. vii. NOhe was perfecte and iuſt in his generacions, and walked with God, that is to ſay beleued in God, loued God, feared God, ſought the glory of God, and framed his lyfe accordyng to the wil of God, beyng plenteous in all good and godly workes, therfore God preſerued him and his, when he drowned all ſuch as were wicked perſons and doers of no good workes.

Gene.xvii. Abraham was obedient to the wil of God, and walked after his holy commaundement, euer doing good workes. God therfore merueloufly bleſſed him, made him the father of many nacions and promiſed him that in his ſede al kinreds ſhould be bleſſed.

Iohn.iii. God ſaw the workes of the Niniuites (which vndoubtedly ſprange of fayth, for they beleued the wordes of the Prophete) and he had pitye on them, and ſpared them.

Sentences out of the new Teſtament.

Math.iii. NOw is the axe put to the rote of the trees. Euery tree therfore that bryngeth not forth good frutes, is hewen downe & caſt into the fyre.

Math. v. Let your light ſo ſhine before men, ỹ they may ſee your good workes and glorify your father which is in heauen.

Math.vii. Euery good tree bryngeth forth good frute. An euil tree bringeth euil frute.

A good tree cannot bryng forth euil frute nor an euil tree good frute. Euery tree that bringeth not forth good fruite, is hewē down, and caſt into the fier.

Math.vii. Whoſoeuer heareth of me theſe wordes and doth the ſame, I wil liken him vnto a wiſe man, which built his houſe vpon a rocke. &c.

Math.xii. A good man oute of the good treaſure of his harte, bryngeth foorth good things, and an euil man out of that euil treaſure, bryngeth foorth euill thinges.

Iohn.viii. Ifye wer Abrahams children, ye would do Abrahams workes.

Iohn.ix We know that God heareth no ſinners, but if any mā be a worſhipper of god and obedient to his wyl, him heareth he.

Iohn.xiiii. He that hath my commaundementes and kepeth them, he it is that loueth me. If any man loueth me he wil kepe my wordes. &c.

Rom.ii. In the ſight of god they are not righteous which heare the law, but the doers of the law ſhalbe iuſtified.

Ephe.ii. We are the workemanſhip of god created in Chriſt Ieſu vnto good workes, which god hath prepared, that we ſhould walke in them.

Ephe.iiii. Be ye renewed in the ſpirite of your mindes, and put on ỹ new man which after the image of god, is ſhapen in righteouſnes & true holines

Coloſ.i. Walke worthy of the Lord in al thinges that pleaſe, beyng frutefulin al good workes, and encreaſing in the knowledge of god.

ii.Theſ.iiii. Brethren, be not wery in wel doing.

i.Timo.iiii. Be to them that beleue an example in word, in conuerſacion, in loue in ſpirite, in fayth, and purenes.

i.Tim.vi. Thou which art the man of god, folow righteouſnes, godlines, loue, pacyence,

patience and meknes.

The sure grounde of God remayneth and hath this seale. The Lord knoweth them that are hys: and let euery man, that calleth on the name of Chryst, depart from iniquity. *ii. Tim. ii.*

Lustes of youth lohe thou auoide, and folowe righteousnesse, fayth, lone, and peare, wyth them that call on the Lord wyth a pure hart.

Dearely beloued I besech you as straungers and pilgrimes, abstain from fleshly lustes, which fyght agaynst the soule. And see that ye haue honest conuersacion among the heathen, that they which backbite you as yll doers, may see your good workes and prayse god in the day of visitacion. *i. Pet. ii.*

If we say we haue felowshyp with god, and yet walke in darknes, we lye and do not the trueth. But if we walke in light, euen as he is in light, then haue we felowship with him, and the bloud of Jesu Chryste hys son maketh vs cleane from all syn. *i. Iohn. i.*

He that doth ryghteousnes, is ryghteous. He that committeth syn, is of the deuil, for the deuill synneth from the begynning. *i. Iohn. iii.*

Be ye be doers of ỳ word & not hearers only, deceauyng your selues. *Iacob. i.*

Reade the whole Epistle of S. James.

God sayeth to the false and fayned Chrystians. I know the blasphemy of them which cal themselues Jewes and are not, but are the Synagoge of Satan. *Apoca. ii.*

¶ Examples out of the new Testamente.

The idle wer reproued because they wrought not, and they ỳ would labour, wer hired into the vineyarde, and at nighte receiued theyr reward. *Math. xx.*

The seruauntes which receiued talentes of their Lord and occupied them, and gayned mo by them, ar praysed and rewarded for wel doyng. But the idle seruaunt, which would not occupy the talent that he receiued of hys Lord but went and hid it in the grounde, gaining nothyng therwith, was cast into vtter darknes, where weepyng and gnashyng of teeth is. *Math. xxv.*

The fig tree, which was vnfruteful, and brought forth nothyng but leaues, was cursed and withered away. *Marke. xi.*

Zache a ruler among the Publicanes gaue halfe hys goods to the poore, & if he did any man wrong, he restored him foure tymes as much. Therfore sayd Chryst vnto him: this day is health come to this house, for asmuch as he also is become the childe of Abraham. *Luke. xix.*

¶ Agaynst the troublous tempestes of sycknes, of losse of goods, or any other kynde of aduersity.

IF Sathan when thou arte assailed with any kinde of trouble, laboureth to moue thee to despaire of goddes good wyll towarde thee, as thoughe he had vtterlye forsaken the geuen thee ouer, and care no more for thee, but sendeth thee that punyshmente, and layeth that crosse vppon thy backe as a token of hys anger and heauye displeasure agaynste thee, take hede that thou doeste not submytte thy selfe to hys suttle suggestyons, but rather perswade thy self that thy crosse

Vvhat

Vvhatsoeuer it be commeth of the good wil of God towarde thee, and is sente vnto thee for thy health, comfort and saluacion. Loke that thou therfore take it both paciently and thankfully and that thou mayest so do, furnish thy brest with these treasures of Gods most blessed worde.

¶ Examples out of the olde Testament.

Deu.v. After the Lord hath punished thee, and tried thee, at the last he will haue pity on thee.

i.Reg.ii. The Lord killeth and maketh aliue, bringeth down to the graue and fetcheth vp again. The Lord maketh poore, and maketh riche, bryngeth low, and heueth vpon hie.

Psal.l. Cal vpon me in the time of thy trouble, and I will deliuer thee, and thou shalt honor me.

Psal.xciiii. Blessed is that man whom thou nurturest O Lord, and teachest him thy law.

Psal.cxix. It is for my wealth that thou hast brought me vnder, ꝑ I may lerne thy righteousnes.

Iob.i. Naked came I out of my mothers wombe, and naked shall I turne thither againe. The Lord gaue and the Lord hath taken awaye, euen as it hath pleased the Lord, so is it come to pas, blessed be the name of the Lord.

Iob.ii. If we haue receiued prosperity at the hand of God, why shoulde we not also receiue and suffer aduersity?

Iob.v. Blessed is the man, whom God punisheth, therfore refuse not thou ꝑ chastening of the almighty. For though he make a woūde, he geueth a plaister, though he smite, his hande maketh whole agayne.

Pro.iii. My son despise not the chastening of the Lord, neyther fainte when thou art rebuked of him. For whom the Lord loueth, him he chasteneth and yet deliteth in hym, as a father in his own son.

Eccle.ii. What soeuer happeneth vnto thee, receiue it, suffer in heauines and be patient in thy trouble. For lyke as golde and siluer are tryed in the fier, euen so are acceptable men in the fornace of aduersity.

¶ Examples oute of the olde Testament.

Iob.i. Iob beyng greuously plaged not onely with the losse of hys goods, but also with diuers diseases of hys body, prayed the Lord euē in the mids of his trouble.

Tobi.ii. Toby when he had lost his sight, grudged not agaynst God, that the plage of blindnes chaunsed vnto him, but remayned stedfast in the fere of God, and thanked God al the dayes of hys lyfe.

iiii.Reg.xx. Ezechias beyng warned of God by the Prophet to prepare himselfe vnto death, prayed vnto God in the tyme of his sicknes, and obtayned fiftene yeares longer to liue.

ii.Para.iii. Manasses being afore an Idolatoure and a maynteiner of Idolatry after that God had plaged him, euen when he was in tribulacion, besought the Lord hys God, and humbled himselfe exceadingly before the God of hys fathers, and made intercession to him, god heard his praier

and

and brought him again to Jerusalem into his kyngdom.

Sentences out of the new testament.

YF any man wyll come after me, let him forsake himselfe and take his cros, and folowe me. *Math.xvi.*

By many tribulacions must we enter into the kyngdom of heauen. *Act.xiiii.*

We reioyce in tribulacion. For we know that tribulation bringeth *Rom.v.* experience, experience bringeth hope, & hope maketh not ashamed.

If we suffer together, we shal be glorifyed together For I suppose *Rom.viii.* that the afflictions of this lyfe ar not worthy of the glory whych shall be shewed vpon vs.

Be pacient in tribulacion. *Rom.xii.*

If we lyue, we lyue to be at the Lordes wil And if we die, we die at *Rom.xiiii.* the Lordes wil. Whether we lyue therfore or dy, we are the lordes.

While we ar punished, we are corrected of the lorde, least we shuld *i.Cor.xi.* with this world be condempned.

We are not weryed, but though our outwarde man perysshe, yet the *ii.Cor.iiii.* inwarde man is renewed day by daye. For our exceadinge tribulatiō, which is short and light, prepareth an exceading & euerlasting waight of glory vnto vs while we loke not on the things which ar sene, but on the thynges which are not sene For thynges which are sene, are temporall, but thinges which are not sene, are eternall.

Reade the fyfte Chapter of the seconde to the Corinth.

My strength is made perfecte throughe weakenesse. Very gladly *ii.Cor.xi.* therfore wil I reioyce of my weakenes that the strēgth of Christ may dwell in me. &c.

Reade the.xii.chap. to the Hebrues.

Be pacyent and settle your heartes, for the commyng of the Lorde *Iacob.v.* draweth nye.

Take the Prophetes for an example of sufferynge aduersytie, and of longe pacience, whyche spake in the name of the Lorde. Behold, we count them happy whiche endure. We haue hearde of the pacience of Job, and haue knowen what ende the Lorde made. For the Lorde is very pytefull and mercifull.

The Lorde knoweth how to deliuer the godly out of temtacion. *ii.Pet.ii.*

¶ Examples out of the new Testament.

THe prodigal sonne before he was plaged, gaue his mynde to al kind *Luke.xv.* of ryot & vnthrifty rule, but after that he was striken with pouertie, he knowledged his faute, submitted him selfe to his fathers will and pleasure, and so was receiued agayn into fauoure.

A certain man after he had bene punyshed with sycknesse for hys *Ioan.v.* synne by the space of xxxviii. yeares, was made whole of Christe.

Ther haue ben many good men both in the old & newe Testament *Heb.xi.* whom some wer racked and would not bee deliuered, that they might receiue a better resurrection: some tasted of mockinges & scourginges, some of bondes and emprisonemēt, some wer stoned, some wer hewen

Gene. vi. vii. NOhe was perfecte and iust in his generacions, and walked with God, that is to say beleued in God, loued God, feared God, sought the glory of God, and framed his lyfe accordyng to the wil of God, beyng plenteous in all good and godly workes, therfore God preserued him and his, when he drowned all such as were wicked persons and doers of no good workes.

Gene. xvii. Abraham was obedient to the wil of God, and walked after his holy commaundement, euer doing good workes. God therfore meruelously blessed him, made him the father of many nacions and promised him that in his sede al kinreds should be blessed.

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Mat. vii. Whosoeuer heareth of me these wordes and doth the same, I wil liken him vnto a wise man, which built his house vpon a rocke. &c.

Mat. xii. A good man oute of the good treasure of his harte, bryngeth foorth good things. and an euil man out of that euil treasure, bryngeth foorth euill thinges.

Iohn. viii. Ye wer Abrahams children, ye would do Abrahams workes.

Iohn. ix We know that God heareth no sinners, but if any mā be a worshipper of god and obedient to his wyl, him heareth he.

Iohn. xiiii. He that hath my commaundementes and kepeth them, he it is that loueth me. If any man loueth me he wil kepe my wordes. &c.

Rom. ii. In the sight of god they are not righteous which heare the law, but the doers of the law shalbe iustified.

Ephe. ii. We are the workemanship of god created in Christ Iesu vnto good workes, which god hath prepared, that we should walke in them.

Ephe. iiii. Be ye renewed in the spirite of your mindes, and put on ỹ new man which after the image of god, is shapen in righteousnes & true holines

Colos. i. Walke worthy of the Lord in al thinges that please, beyng frutefulin al good workes, and encreasing in the knowledge of god.

ii. Thes. iii. Brethren, be not wery in wel doing,

i. Tim. iii. Be to them that beleue an example in word, in conuersacion, in loue in spirite, in fayth, and purenes.

i. Tim. vi. Thou which art the man of god, folow righteousnes, godlines, loue, pacyence,

pacience and mekenes.

The sure grounde of God remayneth and hath this seale. The Lord knoweth them that are hys: and let euery man, that calleth on the name of Chryst, depart from iniquity. ii. Tim. ii.

Lustes of youth loke thou auoide, and folowe righteousnesse, fayth, loue, and peace, with them that call on the Lord with a pure hart.

Dearely beloued I beseech you as straungers and pilgrimes, abstain from fleshly lustes, which fyght agaynst the soule. And see that ye haue honest conuersacion among the heathen, that they which backbite you as yll doers, may see your good workes and prayse god in the day of visitacion. i. Pet. ii.

If we say we haue felowshyp with god, and yet walke in darknes, we lye and do not the trueth. But if we walke in light, euen as he is in light, then haue we felowshyp with him, and the bloud of Jesu Chryste hys son maketh vs cleane from all syn. i. Iohn. i.

He that doth ryghteousnes, is ryghteous. He that committeth syn, is of the deuil, for the deuill synneth from the begynning. i. Iohn. iii.

Be ye be doers of ỹ word & not hearers only, deceauyng your selues. Iacob. i.

Reade the whole Epistle of S. James.

God sayeth to the false and fayned Chrystians. I know the blasphemy of them which cal themselues Jewes and are not, but are the Synagoge of Satan. Apoca. iii.

¶ Examples out of the new Testamente.

The idle wer reproued because they wrought not, and they ỹ would labour, wer hired into the vineyarde, and at nighte receiued theyr rewarde. Math. xx.

The seruauntes which receiued talentes of their Lord and occupied them, and gayned mo by them, ar praysed and rewarded for wel doyng. But the idle seruaunt, which would not occupy the talent that he receiued of hys Lord but went and hyd it in the grounde, gaining nothyng therwith, was cast into vtter darknes, where weepyng and gnashyng of teeth is. Math. xxv.

The fig tree, which was vnfruteful, and brought forth nothyng but leaues, was cursed and withered away. Marke. xi.

Zache a ruler among the Publicanes gaue halfe hys goods to the poore, & if he did any man wrong, he restored him foure tymes as much. Therfore sayd Chryst vnto him: this day is health come to this house, for asmuch as he also is become the childe of Abraham. Luke. xix.

¶ Agaynst the troublous tempestes of sycknes, of losse of goods, or any other kynde of aduersity.

IF Sathan when thou arte assailed with any kinde of trouble, laboureth to moue thee to despaire of goddes good wyll towarde thee, as thoughe he had vtterlye forsaken the, geuen thee ouer, and care no more for thee, but sendeth thee that punyshmente, and layeth that crosse vppon thy backe as a token of hys anger and heauye displeasure agaynste thee, take hede that thou doeste not submytte thy selfe to hys suttle suggestyons, but rather perswade thy self that thy crosse

Vvhat

Vvhatsoeuer it be commeth of the good wil of God towarde thee, and is sente vnto thee for thy health, comfort and saluacion. Loke that thou therfore take it both patiently and thankfully and that thou mayest so do, furnish thy brest with these treasures of Gods most blessed worde.

¶ Examples out of the olde Testament.

Deu.v. After the Lord hath punished thee, and tried thee, at the last he will haue pity on thee.

i.Reg.ii. The Lord killeth and maketh aliue, bringeth down to the graue and fetcheth vp again. The Lord maketh poore, and maketh riche, bryngeth low, and heueth vpon hie.

Psal.l. Cal vpon me in the time of thy trouble, and I will deliuer thee, and thou shalt honor me.

Psal.xciiii. Blessed is that man whom thou nurturest O Lord, and teachest him thy law.

Psal.cxix. It is for my wealth that thou hast brought me vnder, ꝑ I may lerne thy righteousnes.

Iob.i. Naked came I out of my mothers wombe, and naked shall I turne thither againe. The Lord gaue and the Lord hath taken awaye, euen as it hath pleased the Lord, so is it come to pas, blessed be the name of the Lord.

Iob.ii. If we haue receiued prosperity at the hand of God, why shoulde we not also receiue and suffer aduersity?

Iob.v. Blessed is the man, whom God punisheth, therfore refuse not thou ꝑ chastening of the almighty. For though he make a wounde, he geueth a plaister, though he smite, his hande maketh whole agayne.

Pro.iii. My son despise not the chastening of the Lord, neyther fainte when thou art rebuked of him. For whom the Lord loueth, him he chasteneth and yet deliteth in hym, as a father in his own son.

Eccle.ii. What soeuer happeneth vnto thee, receiue it, suffer in heauines and be patient in thy trouble. For lyke as golde and siluer are tryed in the fier, euen so are acceptable men in the fornace of aduersity.

¶ Examples oute of the olde Testament.

Iob.i. Iob beyng greuously plaged not onely with the losse of hys goods, but also with diuers diseases of hys body, prayed the Lord euē in the mids of his trouble.

Tobi.ii. Toby when he had lost his sight, grudged not agaynst God, that the plage of blindnes chaunsed vnto him, but remayned stedfast in the fere of God, and thanked God al the dayes of hys lyfe.

iiii.Reg.xx. Ezechias beyng warned of God by the Prophet to prepare himselfe vnto death, prayed vnto God in the tyme of his sicknes, and obtayned fiftene yeares longer to liue.

ii.Para.iii. Manasses being afore an Idolatoure and a maynteiner of Idolatry after that God had plaged him, euen when he was in tribulacion, besought the Lord hys God, and humbled himselfe exceadingly before the God of hys fathers, and made intercession to him, god heard his praier

and

and brought him again to Jerusalem into his kyngdom.

Sentences out of the new testament.

YF any man wyll come after me, let him forsake himselfe and take his cros, and folowe me. *Math.xvi.*

By many tribulacions must we enter into the kyngdom of heauen. *Act.xiiii.*

We reioyce in tribulacion. For we know that tribulation bringeth *Rom.v.* experience, experience bringeth hope, & hope maketh not ashamed.

If we suffer together, we shal be glorifyed together For I suppose *Rom.viii.* that the afflictions of this lyfe ar not worthy of the glory whych shall be shewed vpon vs.

Be pacient in tribulacion. *Rom.xii.*

If we lyue, we lyue to be at the Lordes wil And if we die, we die at *Rom.xiiii.* the Lordes wil. Whether we lyue therfore or dy, we are the lordes.

While we ar punished, we are corrected of the lorde, least we shuld *i.Cor.xi.* with this world be condempned.

We are not wery̆ed, but though our outwarde man perysshe, yet the *ii.Cor.iiii.* inwarde man is renewed day by daye. For our exceadinge tribulatiō, which is short and light, prepareth an exceading & euerlasting waight of glory vnto vs while we loke not on the thinges which ar sene, but on the thynges which are not sene For thynges which are sene, are temporall, but thinges which are not sene, are eternall.

Reade the fyfte Chapter of the seconde to the Corinth.

My strength is made perfecte throughe weakenesse. Very gladly *ii.Cor.xi.* therfore wil I reioyce of my weakenes that the strēgth of Christ may dwell in me. &c.

Reade the.xii.chap. to the Hebrues.

Be pacyent and settle your heartes, for the commyng of the Lorde *Iacob.v.* draweth nye.

Take the Prophetes for an example of sufferynge aduersytie, and of longe pacience, whyche spake in the name of the Lorde. Behold, we count them happy whiche endure. Ye haue hearde of the pacience of Job, and haue knowen what ende the Lorde made. For the Lorde is very pytefull and mercifull.

The Lorde knoweth how to deliuer the godly out of temtacion. *ii.Pet.ii.*

Examples out of the new Testament.

THe prodigal sonne before he was plaged, gaue his mynde to al kind *Luke.xv.* of ryot & vnthrifty rule, but after that he was striken with pouertie, he knowledged his faute, submitted him selfe to his fathers will and pleasure, and so was receiued agayn into fauoure.

A certain man after he had bene punyshed with sycknesse for hys *Ioan.v.* synne by the space of xxxviii. yeares, was made whole of Christe.

Ther haue ben many good men both in the old & newe Testament *Heb.xi.* whom some wer racked and would not bee deliuered, that they might receiue a better resurrection: some tasted of mockinges & scourginges, some of bondes and emprisonemēt, some wer stoned, some wer hewen

a sunder, wer tempted, wer slaine with sweardes, walked vp & down in shepes skins, in gotes skins, in nede, tribulacion, and veracīō, which the worlde was not worthy of, they wandred in wildernes, in mountains, in dennes and caues of the earth. &c.

Against the temptacion of the deuill for not satisfying the lawe of God, and for thy synfull liuynge.

IF Sathan at the houre of death or any other tyme wold pluck thee from thine assured and stedfast fayth in Christes bloud, and perswade thee that thou art but a damned wretche, forasmuche as thou hast not so trained thy lyfe, that thou hast satisfyed the lawe of God, but rather liued wickedly, and therfore deserued euerlasting damnaciou, be on good comfort, despayre not, herken not to to his wicked suggestiōs, neither haue thou respect to thy workes and dedes, whiche whan they be most righteouse and pure, are as the Prophet saieth lyke a cloth polluted with menstrue, if they be cōpared to that puritie and clennes whiche the lawe requireth, and should be iudged of Gods righteousnes according to their desertes, but settle thine eies stedfast on Christe and his merites, consydering not what thou hast done, but what Christ hath done for thee, if thou repent and beleue, and alwayes, hawe these most comfortable scriptures in thy remembraunce.

¶ Sentences out of the olde Testament.

Psal.xxvi. ALl they that put theyr trust in thee, shal not be put the confusiō. Cal to remēbraunce. O Lord thy tender mercies & thy louing kindnes which haue ben euer of old. Oh remember not the synnes & offence of my youth, but accordyng vnto thy mercye, thynke ỹ vpon me O lorde, for thy goodnes sake. Mine eies ar euer loking vnto ỹ lord for he shall pluck my fete out of the net.

Psal.lxxxxi. Because he hath put his trust in me, I wil deliuer him, I wil defend him because he hath knowen my name.

Reade the. 104. Psalme.

Esaye. xlviii. I knowe that thou wouldest maliciously offende, sayeth God, therfore haue I called thee a transgressour, euen from thy mothers wombe. Neuertheless for my names sake I wyll wythdrawe my wrath, and it shall be for my honoures sake, if I pacientlye forbeare thee and roote thee not out.

Esay.liii. By the knowledge of him which is my righteous seruant saith God the father of Christ, he shal iustifye the multitude, forasmuch as he hath borne away, theyr synnes.

Sapien.xv. To know the O Lord, is perfecte righteousnes yea to knowe thy righteousnesse and power, is the rote of immortalitie.

¶ Examples out of the olde Testament.

Gene.iii. HAdam transgressed the commaundement of God in Paradise, and by his transgression made boeth hym selfe and all vs bounde to eternall damnation.

Gene.ix. Nohe fell into the synne of dronckennesse.

Gene.xix. Lot was not only dronken but also laye with his owne daughters,

and

and so committed the greuous synne of incest.

Abraham denied his wyfe. *Gene.xx.*
Moses committed manslaughter. *Exo.ii.*
Dauid committed both manslaughter and whoredom. *ii.Reg.ii.*
Salomon was an Idolator. *iii Reg.ii.*

All these with many other of the olde Testament wer sinners and offended the Lord theyr God by breakynge his lawes, yet for theyr fayth which they had in that blessed seede which was so oft promysed of God the father, euen Jesus Christ, they wer saued.

¶ Sentences out of the new Testament.

We are not vnder the law but vnder grace. *Rom.vi.*
The lawe of the spirite that bringeth lyfe through Jesu Christ hath made me free from the lawe of synne and death. *Rom.viiii.*

Christ is the perfect fulfilling of the law to iustifye all that beleue. *Rom.x.*
No man is iustifyed by the law in the sight of god. The iust, that is the faithfull christian, shall lyue by faith. *Gala.iii.*

Christe hath deliuered vs from the curse of the law, whyle he was made accursed for vs.

As many of you as are iustifyed by the law, are fallen from grace. *Gala.v.*
We loke for and hope in the spirit to be iustified throughe faith.

Christ is our peace, he hath broken downe the walle, that was a stop betwen vs, he hath also put away through hys flesshe the cause of hatred, that is to say: the lawe of commaundementes contayned in the law wrytten, he so makyng peace hath reconcyled vs to God throughe hys crosse. *Ephe.ii.*

Christe hath put oute the hand wrightyng, that was against vs contayned in the law written, and that hath he taken out of the way and hath fastened it to hys crosse, and hath spoyled rule and power, and hath made a shew of them openly, and haue triumphed ouer them in his own persone. *Colo.ii.*

Be it knowen to you, ye men and brethren, that throughe this man Christ is preached vnto you the forgeuenes of synnes, and that by him all that beleue are iustifyed from all thinges, from the which ye could not be iustified by the law of Moses. *Act.xiii.*

¶ Examples out of the new Testament.

Mathew was a tol gatherer. *Math.ix.*
The Apostels wer ambicious and did striue amonge them, who should bee hiest and of greatest authoritie. *Math.xx.*

Mary Magdalen was a greuouse synner. *Luke.vii.*
Peter denyed and forsoke Christe thryse. *Ioan.xviii.*
Paule persecuted the congregacion of Christ. *Act.ix.*

All these, yea and who not? transgressed the lawe of God (for as Christ sayth, Moses hath geuen you a lawe and yet none of you do fulfyll it) notwythstandyng for theyr repentaunce and fayth in Christes bloude they obtained remission for theyr synnes and are made the son-

nes of God, heyres of God and felowe heyres wyth Chryst of euerla-
Gal. ii. stynge glory. For if rightcousnes come by the lawe, then dyed Chryst
Rom. vi. in vayne, but euerlastyng lyfe is the gyft of God through Jesus Chryst
our Lorde.

¶ Against desperacion for thy late conuersyon and turning vnto God.

IF Sathan lay to thi charge that thou commest very late and turnest vnto God out of time and therfore there is no hope to be loked for, set these scriptures be fore thyne eies, and euer remember that there is no conuersyon vnto God to late in this lyfe, if it come of faith, but at whatsoeuer hour a synner repenteth, beleueth and turneth vnto God, he is wel accepted and frely receyueth remissyon of all hys synnes.

Sentences out of the old Testament.

Esay. lv. LEt the vngodly man forsake hys owne wayes, and the vnrighteous hys owne imaginations, and turne agayn vnto the Lorde, so shall he be mercifull vnto hym, and to our God, for he is very ready to forgyue.

Iere. iii. Returne (O thou rebell Israell) sayth the lord, and I will not turne away my face from you. For I am holy sayth the lord, and I will not turne away my face from you. For I am holy, sayth the lorde, & I will not be angry for euer more.

Eze. xxxii. As truly as I lyue saith the lord God, I haue no pleasur in ỹ death of ỹ wicked, but much rather that the wycked turne frō his way and lyue. Turne you, turne you frō your vngodly wayes, O ye of the house of Israel. Oh, wherfore will ye dye? The wickednes of ỹ wicked shall not hurt him, whansoeuer he conuerteth from his vngodlines.

Eze. xviii. If the wycked shall repent hym and turne from all his synnes which he hath wrought, and shall kepe all my preceptes and do iudgement and righteousnes, he shall lyue and shall not dye, I will not remember all his iniquities whyche he hath wrought. In hys righteousnes whyche he hath wrought, shall he lyue. Is it my will, sayth the lorde that the wycked shoulde dye, and not rather that he shoulde turne from hys waies and lyue?

Ioel. ii. Turne and repent ye from all your iniquities, and your iniquitie shall worke you no displeasure. Cast away from you all your wyckednesses, wher in ye haue offended, and make you a new hert, and a new spirite. And wherfore will ye dye, O ye house of Israell. For I will not that any man should dye, sayth the Lorde. Returne therfore & lyue.

Turne to the Lorde, your God, for he is gracious and mercifull, patient and of much kindnes, and redye at al tymes to forgeue, yea, euen when he is at the point to punishe.

At al times when a synner turneth vnto me saith the lord, I will no more beare his iniquities in my mynd, but freely forgeue them.

God appointeth here no time of our conuersyon, but whensoeuer we turne,

turne, he promyseth vs fauoure, lyfe mercy and forgeuenes of synne.

¶ Examples out of the olde Testament.

After that the Prophete Nathan at the commaundemente of God, had rebuked kyng Dauid for his dissolute maner of lyuyng, Dauid strayghte wayes with a sorowfull repentaunt hart turned vnto the Lorde, and humbly confessed his synnes, saying: I haue offended the lord. The Prophet immediatly answerd, the Lord also hath put away thy synne, Dauid dyd not so soone conuerte, but that he was as sone forgeuen, to syghfye vnto vs, that at what so euer tyme we vnfaynedly turne vnto the Lorde our God, he wyll haue mercy on vs and forgeue vs. *ii. Reg. xii.*

The Nyniuytes for theyr abhominable lyuinge wer thretned vt terly to be destroyed wyth forty dayes, but they fallyng vnto repentance and turnynge vnto the, lorde theyr God wer forgeuen, spared and not destroyed. *Ionas. iii.*

¶ Sentences out of the new Testament.

They that are whole, haue no nede of a Physycion, but they that are syeke, I came not to cal ỹ righteous, but synners vnto repentaūce. *Math. ix.*

Come vnto me all ye that laboure and are laden, and I shal refresh you. Here Christe prescribeth no tyme. He onlye byddeth vs come and be the burthens of our synnes neuer so greous and heuy, yet wyll he ease vs of them. *Math. xi.*

The Sonne of man came to seke and saue that which was lost. *Luke. xix.*

God wyll haue all men to be saued, and to come to the knowledge of the truthe. *i. Thim. ii.*

If any man sinneth we haue an aduocate with God the fa ther Jesus Christ that righteous one. And he it is that obtayneth mercy, for our synnes, not for our synnes only, but for al the worldes. *Ioan. ii.*

¶ Examples out of the new Testamente.

The labourers in the lordes vyneiarde that came last of all, receyued they peny so wel as they that came in the morynyng. Neyther had one more then another. *Math. xx.*

The history of the thefe, which was ful of wycked deedes, and neuer turned vnto God, vntyl the very hour of his death, declareth manifestlye that there is no conuersyon in this lyfe to late, if it be accompanied with true repentaunce and vnfained faith. The thief hangyng on ỹ crosse, and at the pointe of death only said to Christe, Lord remember me, whā thou commest into thy kyngdom, And Christe wel accepting his conuersyō, sayd vnto him: truly I say vnto thee, this day shalt thou be wyth me in paradyse. *Luke. xxiii.*

Against synne, death and hell.

If Sathan in the tyme of sycknes or els whan, go about to fray the and to quēch thy spirit, eyther with the greatnes of thy synnes or els with the terrour and fearcers of death and hel, be not dismayed but with a lusty courage resyst his temptacions, with these most sweete and confortable Scriptures.

Sentences out of the olde testament.

Esaye.xliii. I Am he in dede saeyth, God, whyche putteth away thy synnes, yea and that for myne owne sake, and wyll remember them no more. As for thyne offences I haue driuen them away lyke the cloudes, and thy synnes as the myste. Turne the agayn vnto me, for I haue redemed thee.

Mich.vii. Where is ther such a god as thou arte? that pardonest wyckednes, and forgeuest the offences of the remnaunt of thyne heritage. He kepeth not his wrathe for euer. And why (for his delite is to haue compassion) he shall turne again, and be mercyfull to vs, he shall put down our wickednesses, and cast al our sinnes into the bottome of the sea.

Ose.xiii. Out of the power of death, sayeth the Lord wyll I delyuer them, yea from death it selfe wyl I redeme thē. O death I wil be thy death, O hel, I wil swalowe the vp.

Examples out of the olde Testament.

Psal.cxv. THat holy kyng and prophet Dauid, beynge fullye perswaded that by Christe whych was to come, Sathās head was broken a sunder, synne was vanquished, death was ouercome, hel was swalowed vp, so that they could nothing hurt the faythful lamented and sorowed that he continued so long in thys vale of misery, and most hartely wyshed to be deliuered out of this prison, and to go vnto the Lorde hys God.

Tobi.iii. That godly and auncient father Tobye, knowyng that neyther syn, death nor hel, can dooe any thinge against gods chosen people, whiche in Christe haue gotten the victorye ouer them al, so that they nede not to feare death, nor any thynge to come after this lyfe, praied to god on this manner. Nowe O Lord deale with me accordyng to thy wil, and commaund my spirit to be receyued in peace, for more expedient wer it for me to die, then to liue.

Sentences out of the new Testament.

Math.i. CHrist shall saue his people from theyr synnes.

Ionas.i. Behold the Lambe of God ẏ taketh away the syns of ẏ world.

Rom.viii. There is no damnacion to them that are graft in Christe Iesu.

i.Timo.i. Christ came into the world to saue synners.

i.Ioan.i. The bloud of Iesu Christ maketh vs cleane from all synne.

Act.xiii. Through the name of Christ all Prophetes beare wytnes, ẏ so many as beleue in hym, shal receyue remission of theyr synnes.

i.Cor.xv. Death is swalowed vp in to victory: Wher is thy styng o death. Wher is thy victorye O hell? The sting of death is sinne, and ẏ power of syn, is the lawe. But thankes be to God, whiche hath geuen vs the victory through our Lorde Iesus Christe.

Heb.ii. By death hath Christe put him to flight ẏ had lordshyp ouer death, ẏ is to saye, the deuel, that he might delyuer them, whiche throughe the feare of death, wer al theyr lyfe tyme in daunger of bondage.

Exam-

¶ Examples out of the new Testament.

SO sone as the auncient father Symeon had sen and receiued Christ into his armes, he fearing nether sin, death, nor hell, shewinge hym selfe ready to depart out of this world and spake with a ioyfull voyce: O Lord now lettest thou thy seruaunt depart in peace. *Luke.ii.*

Blessed Paule knowing that through Christ the power of sin, death and hell is so altogether weakened, that they can dooe the saythfull no harme, wished to be losened out of this world, and to be with Chryst. *Phi.i.*

¶ Agaynst them that denye the resurrection of the body.

IF that olde enemy Satan laboure to perswade thee, that there is no resurrection of the dead, but as the body returneth to death, so shal it for euer continue earth, and neuer receiue lyfe agayne, nor lyue either in glory or in payne after thys present life that therfore thou mayest lyue as thou lust, defende thy selfe agaynste his cruell assautes with these sentences and examples of the holy Scripture.

¶ Sentences out of the new Testament.

THe Lord killeth and maketh aliue againe, bringeth down to the graue and reiseth vp agayne. *i.Reg.ii.*

I am sure, that my redemer liueth, and that I shall rise out of the earth in the latter day, and that I shalbe clothed agayn with this skin, and see God in my flesh, yea I my selfe shal beholde hym, not with other but with these same eies. *Iob.xix.*

Those that be dead will I raise vp agayne from their places, and bring them out of the graues. *iiii. Esd.ii.*

Thy dead shal lyue, euen with my body shal they rise again. Awake and sing ye that dwell in the dust. For thy dewe is euen as the dew of herbes, and the earth shall cast out of her them that be vnder her. The earth shall disclose her owne bloud, and shal no more hide them that are slayn in her. *Esay.xxvi.*

Your bones shal florish like an herbe. *Esay.lxvi.*

Behold, saith God, I wil put breath in you, that ye may liue I wyll geue you sinowes, and make flesh grow vpon you, and couer you ouer with skin, and so geue you breath that ye maye liue and knowe that I am the Lord. Thus sayeth the Lord God, beholde I wyll open youre graues (O my people) and take you out of your Sepulchres. *Eze. xxxvii.*

Many of them that slepe in the dust of the earth shal awake, some to the euerlasting lyfe, some to perpetuall shame and reprofe. *Dani.xii.*

¶ Examples oute of the olde Testament.

THe Prophet Helias raised vp from death vnto lyfe the sonne of the widowe at Sarepta, which is at Sidon. *iii. Reg.xvii.*

Heliseus obtayned of God a child for his hostresse, which dyeth: and is afterward by the prayer of Heliseus rayled vnto lyfe. *iiii.Reg.iiii.*

Reade and marke diligently the. xxxvii. Chapter of Ezechiel.

A certain woman with her .vii. children were cruelly put to death because they wold not eate swines flesh, contrary to gods word at the cõmaundement of the king. *ii.Mac.vii.*

The seconde of the brethren said vnto the king thou most vngracious person puttest vs now to death, but the king of the world shal rayse vs vp (which die for his lawes) in the resurrection of euerlasting lyfe.

The mother of the vii. children sayd thus vnto them: I cannot tell how ye came in my wombe, for I nether gaue you breath nor soule, no nor lyfe. It is not I that ioyned the members of your bodyes together but the maker of the world, which fashioned the byrth of man and began al things. Euē he also of his own mercy shal geue you breath & life agayn like as ye now regard not your own selues for his lawes sake.

Sentences out of the new Testament.

Math. xxiii. AS touching the resurrection of the dead, haue ye not read, what is sayd vnto you of God, which sayeth I am Abrahams God, and Isaackes god and Iacobs God, and God is not the God of the dead, but of the liuing.

Iohn. v. The houre shal come in the which al that are in the graues shal heare his voice, and shal come forth, they ꝑ haue done good vnto ꝑ resurrecciō of life, and they ꝑ haue done euill, vnto the resurrection of damnation.

Ioan. xi. I know that my brother shal ryse agayne at the latter day.

i. Cor. vi. God hath raised vp the Lord, and shal raise vs vp by hys power. If there be no rising againe from death, then is Christ not risen.

i. Cor. xv. If Christ is not risen, then is our preaching vayne, and your fayth is also in vayne.

Rede and commende to memory the. xv. Chap. of the first to the Cor.

Phi. iii. The Lord Iesus shal chaunge our vile bodies, that they maye be fashioned like vnto his glorious body. &c.

i. Thes. iiii. I would not brethren haue you ignorant concerning them which are fallen a slepe, that ye sorow not as other do, which haue no hope. For if we beleue, that Iesus Christe died and rose agayne, euen so they also which slepe by Iesus, wil God bryng agayn with him. Reade forth.

Examples out of the new Testament.

Math. ix. Luke. vii. Iohn. xi. CHrist raised from death the daughter of a certayne Ruler, the sonne of a certayne wydow and Lazarus wyth many other. These are euident examples of our resurrection.

Mat. xxvii. After Christ had geuen vp the gost, the graues did open, and the bodies of many Sainctes which slept, arose, and came out of the graues after his resurrection & came into the holy citie & appeared vnto many.

Math. xxviii. Christ rose agayne from death the third day according to ꝑ Scriptures, and was sene of Cephas, then of the twelue. After that he was sene of mo then fiue hundred brethren at once. &c.

Actes. ix. S. Peter raised Tabitha from death.

Actes. xx. S. Paule restoreth vnto lyfe a certayne yonge mā named Eutichus.

Math. xxii. Christ rebuked the Saduces, because they beleued not the resurrection of the dead.

Actes. xvii. The Epicures and Stoikes laughed S. Paul to scorne, when he at Athens taught the resurrection of the dead. But he defended ꝑ doctrin.

Agaynst

¶ Agaynst them that deny the immortalitie of the soule.

IF Satan or any of his tempt thee to liue at thy pleasure, labouryng to perswade the with sophisticall reasons of carnal imaginacions that the soule of man is but as the breath of other beastes, and that after the dissolution of the body it is nothyng, ne ther liueth afterwarde but hath an ende wyth the body, take hede that thou geuest no place to such wycked and most damnable doctryne, but enarme thy self againste it with these authorities of the holy Scripture.

¶ Sentences out of the olde Testament.

GOd created man in his own image, in the image of God created he him, male and female created he them. *Gene.i.*

The Lord God shope man euen dust from the grounde, & breathed in his nostrels the breath of life, and Adam was made a liuing soule. *Gene.ii.*

I should vtterly haue fainted, but that I beleue verely to see ỳ goodnes of the Lord in the lande of the liuing. *Psal.xxvii.*

Like as the hart desireth the water brookes, so longeth my soule after thee O God. My soule is a thirst for God yea, euen for the liuing God, when shall I come to appeare before the presence of God? *Psal.xlii.*

The body shalbe turned agayne vnto earth, from whence it came, and the spirite, that is the soule shal returne vnto God which gaue it. *Eccle.xii.*

God made man to be vndestroyed that is to say, immortal, yea after the image of his own likenes made he hym. *Sapi.ii.*

The soules of the righteous are in the hand of God, and the payne of death shal not touche them. *Sapi.iii.*

In the sight of the vnwise they seme to dye, and their ende is taken for very destruction, but they are in rest.

The hope of the faithfull is ful of immortalitie.

The righteous shal lyue for euermore their rewarde also is with the Lord, and their remembraunce with the hiest. Therefore shall they receiue a glorious kingdome, and a beautifull crown of the Lords hand. Read the third, fourth, and fift Chapters of the boke of wysedome. *Sapi.v.*

We are the children of holy men, and loke for the lyfe, whiche God shall geue vnto them that neuer turne their fayth from him. *Tobi.ii.*

¶ Examples out of the olde Testamente.

THe holy Scripture testifieth, that Chore and his Complyces went downe quicke into hell, and the earth couered them, so that they perished. By thys is it euident, that the soules of the wycked are immortall, and lyue in the paynes of hell fyre. *Num.xvi.*

If Saul had not beleued both the resurrection of the body and the immortality of the soule, he would neuer haue gone about to haue had Samuel rayfed vp. *i.Reg. xxviii.*

When Dauid saw that hys chylde was dead, he wept no more, but sayd: I shal go vnto hym, he shall not come agayne vnto me. *ii.Reg.xii.*

Helias

iii. Reg. xvii. Helias prayed for the raising vp againe vnto life of his hostes son, saying, O Lord my God, I beseche thee let the soule of this child come into him againe. And he reuiued.

Tobi. ii. When Tobias was laughed to scorne of his elders and kinsfolkes which said vnto him, here is thy hope for the which thou hast done almes and buried the dead: He rebuked them and sayd: say not so, for we are the children of holy men, and loke for the life which God shall geue vnto them that neuer turne their faith from him.

Tobi. iii. Agayne he prayed vnto God on this maner. Nowe O Lorde, deale with me according to thy will, and commaunde my spirite to be receyued in peace. For more expedient wer it for me to dye then to lyue.

Sentences out of the newe Testament.

Math. x. Feare not them which kill the body but are not able to kill the soule. But rather feare him, which is able to destroy both soule and body in hell.

Luke. xviii. There is no man that hath forsaken house, ether father or mother, ether brethren or wife, or children, for the kingdome of gods sake, which shal not receiue much more in this world, and in the world to come life euerlasting.

Iohn. vi. This is the will of him that sent me, that euery one whiche seeth the son and beleueth on him, hath euerlasting life, and I will raise him vp at the last day.

Iohn. x. My sheepe heare my voice, and I know them, and they folowe me, and I geue vnto them euerlasting lyfe, and they shal neuer perysh, neither shal any man plucke them out of my hande.

Iohn. xi. I am the resurrection and the lyfe. He ỳ beleueth on me, yea though he wer dead, yet shal he liue, and whosoeuer liueth and beleueth on me shal neuer dye.

Iohn. xiiii. Let not your hart be troubled. Ye beleue in God, beleue also in me. In my fathers house ar many mansions. If it wer not so, I wold haue told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come againe and receyue you euen vnto my selfe, that where I am, there may ye be also.

Iohn. xvii. Father I wil that they which thou hast geuē me, be with me wher I am, that they may see my glory, which thou hast geuen me.

ii. Cor. v. We know that if our earthly mansiō of this dwelling wer destroyed we haue a building of God, an habitacion not made with handes but euerlastyng in heauen. Reade forth the Chapter.

Collos. iii. When soeuer Christe oure life shall appere, then shal you also appere with him in glory.

i. Thes. iiii. The Lord himselfe shall come down from heauen with a shoute and the voice of the Archaungel and trompe of God. And ỳ dead in Christe shal arise first, then we which shal liue (euen we which shall remayne) shalbe caught vp with them also in the cloudes, to mete the Lord in the ayre. And so shal we euer be with the Lorde. Therefore comforte youre selues one another with these wordes.

The

The spirite or soule is before God a precious thing and much set by. Christ was killed as pertayning to the flesshe, but was quickened in the spirite. In which spirite he also went and preached vnto the spirits that wer in prison. &c. Here is it manifest that the spirites or soules of mē are immortall and liue either in glory or in payne after they be sosoned from the body. *i. Peter. iii.*

Examples oute of the new Testament.

When the Saduces denied the resurrection of the body and the immortalitie of the soule, Christ answered them saying: haue ye not red what is wrytten: I am the God of Abraham, the God of Isaac, and ỳ God of Jacob. He is not the God of the dead, but of the liuing. By thys testimony of the holy Scripture, Chryst declareth, that though Abraham Isaac, Iacob, and al other of the faythfull be dead, as concerning their bodyes, yet their soules lyue wyth God, and are immortall. *Math. xxii.*

The history of the poze man Lazarus and of the ryche vnmercyfull glotton, proueth euidently that the soules die not with the bodye, noz yet slepe vntill the daye of iudgemente (as the vngodlye Anabaptystes dreame) nether are they cast into purgatozy as the Papistes teach, but that the soules of the faythfull go immediatly after their departure frō the body vnto eternal glozy, and the soules of the vnfaythful vnto euerlasting damnacion, so that the soules of al men are immoztall, and liue foz euer either in heauen oz in hell, in glozy oz in payne. *Luke. xvi.*

The parable of the vnryghteous stuwarde setteth forth also the immortality of the soule, as these wozdes of Chryst do declare. Make you frendes sayeth he of wycked Mammon that when ye shal depart hēce, they may receiue you into euerlastyng dwellyng places.

The soule came agayne to the widowes son, to the rulers daughter to Lazarus, to them that after Chrystes resurrection came out of theyr graues, to Dozcas, to Eutichus. &c. *Luke. vii. Math. ix. Iohn. xi. Math. xxvii. Actes. ix. Act. xx.*

Which thing declareth manifestly that the soule dyed not with the body, but stil liued and remayned immoztall.

The theefe that hanged on the crosse with Chryste, sayed vnto hym. Lord remember me, when thou shalt come into thy kyngdome, Chryst answered, verely I saye vnto thee, thys daye shalt thou be with me in Paradyse. The body of the theefe dyed shortly after and was cōmitted to the earth. The soule of the theefe was in Paradyse wyth Chryst. The soule therfoze liueth and remayneth immoztall, oz els muste Christ be a liar. But let God be true, and all heretikes liars. *Luke. xxiii.*

S. Stephen beyng at the point of death, praied, saying: Lozde Jesu take my spirite. *Actes. vii.*

S. Paule wished to be losoned out of his body and to be wt Chryste. *Phi. i.*

I saw vnder the aultet sayeth S. John the soules of them that wer killed foz the wozd of god and foz the testimony which they had, & they cried wt a loude voice, saying: how long tariest thou O Lozd, holy and true to iudge and to auenge our bloud on them that dwell on ỳ earth: *Apoc. vi.*

and

and long white garmentes were geuen vnto euery one of them. And it was sayd vnto them, that they should rest for a litle season vntill the number of their felowes and brethren, and of them that shoulde be killed as they wer fulfylled.

¶ Of the glory of heauen and of euerlasting lyfe.

IF Satan go forth to tempt thee that thou mightest lose the enheritaunce of the kingdome of God, and say vnto thee that thou arte a synner and abhominable liuer, and therfore thy faith is frustrate, and thy hope vain in lookinge for the glorye of heauen, for God is a righteous Iudge, and rewardeth euery man accordyng to his dedes and merytes, let al these his crafty assaultes nothyng moue nor abasshthee, but cal to thy remembraunce and beleue stedfastly, that the heauenly kingdome is not geuen thee for thy merytes and desertes for so shouldest thou receaue nothyng but eternall damnacion but for the promises whiche God the father hath made thee in Christes bloud if thou repent & beleue. Therfore cast away that righteousnes which the hipocrites chalenge by their good workes, and lay hand on that which commeth by the fayth of Iesus Christ, so canst thou not be deceiued, so can Sathā wyn nothing at thy hande, so can it not but come to passe, that thou shalt enioy the glory of heauen through Christ Iesu. And that thou maiest doubt nothyng in thys behalfe, imprynte these Sentences and examples of the holy Scripture diligently and earnestly in thy mynde.

Sentences out of the olde Testament.

Psal.xviii. THe Lord hath saued me because it was his pleasure.

Psal.cxiii. Praise the Lord O my soule and al that is within me, praise his holy name.

Prayse the Lord O my soule and forget not all his benefites, which forgeuest al thy synnes and healeth all thyne infirmities, whiche saueth thy lyfe from destruction and crowneth thee with mercy and louynge kindnes.

Esay.lvii. They that put their trust in me, shal inherite the lande, and possesse my holy hyll.

Ose.xiii. Thy damnacion (O Israel) came of thy selfe, but thy saluacion commeth only of me.

¶ Examples out of the olde Testamente.

THat Princely Prophete Dauid beyng throughly perswaded that ỹ inheritaunce of the glory of heauen and the possession of euerlastyng lyfe is the fre gift of God through Jesus Chryst, and is denied to none although neuer so sinful and wretched if they repent, beeyng nothynge appalled with his former sinfull liuig, as though that shuld plucke hym from the inheritaunce of the heauenly kingdom, knew what blessed felicity and ioyful quitnes the soules of the faythful do enioye after their departure from the bodyes, lamented that he taried so long in this vale of mysery, and no lesse feruently desyred to come and appeare before ỹ face of God, then the thirsty heart desyreth to come to the water broke.

Psal.cxx.
Psal.lxii.

The

The Godly auncient. Toby knowyng gods exceadyng great libera lity in the gyft of euerlastyng quietnes after the humble submissyon of hym selfe vnto the Lord hys God, wyshed rather to dye then to lyue, & beserched God that hys spirite myght be receiued in peace. *Tobi.iii.*

¶ Sentences out of the newe Testament.

FEare not litle flocke, for it is your fathers plesure to geue you a kingdome. *Luke.xii.*

Euerlastyng lyfe is the gift of God through Jesus Chryst our Lord. *Rom.vi.*

Whom God hath predestinate, them hath he also called, whō he hath called, them also hath he iustifyed, whom he hath tustified, them also hath he glorysied. *Rom.viii.*

The eie hath not sene and the eare hath not heard, nether hath it entered into the hart of man, what thynges God hath prepared for them that loue hym. *i.Cor.ii.*

By grace are ye saued through fayth, and that not of your selues. For it is the gift of God, and commeth not of workes, least any man shuld boast hymselfe. *Ephe.ii.*

God saued vs, not for the dedes of ryghteousnes which we wrought but for hys mercy and louing kyndnes. *Titus.iii.*

God hath geuen vs euerlastyng lyfe, and this lyfe is in hys son. He ỹ hath the Son, hath lyfe: and he that hath not the son of God, hath not lyfe. *i.Ihon.v.*

Be faythfull vnto the death and I wyll geue thee the crown of lyfe. *Apo.ii.*

To hym that ouercommeth wil I geue to sit wyth me in my seate, euen as I ouercame and haue sytten wyth my father in hys seate. *Apoc.iii.*

¶ Examples out of the newe Testament.

THe reuerent and auncient father Simeon beyng nothyng appaulled with the remembraunce of hys synnes, after he hadde sene and embraced Chryst in hys armes, knowyng hym to be the alone Sauior of the worlde shewed hymselfe readye, glad and willyng to dye, that he myght enioye the heauenly enheritaunce purchased by the same Jesus Chryste our Lorde. S. Paule beyng fully perswaded that all hys synnes were washed away in Chrystes bloud, desyred to bee losoned from that hys mortall body and to be wyth Chryst. *Luke.ii.* *Philip.i.*

FINIS.

Geue the glory to God alone.

A new Catechisme sette forth Dialogewise in familiare talke betwene the father and the son, lately made and now fyrst of all published by *Thomas Becon*.

Psal. xxxiiii.

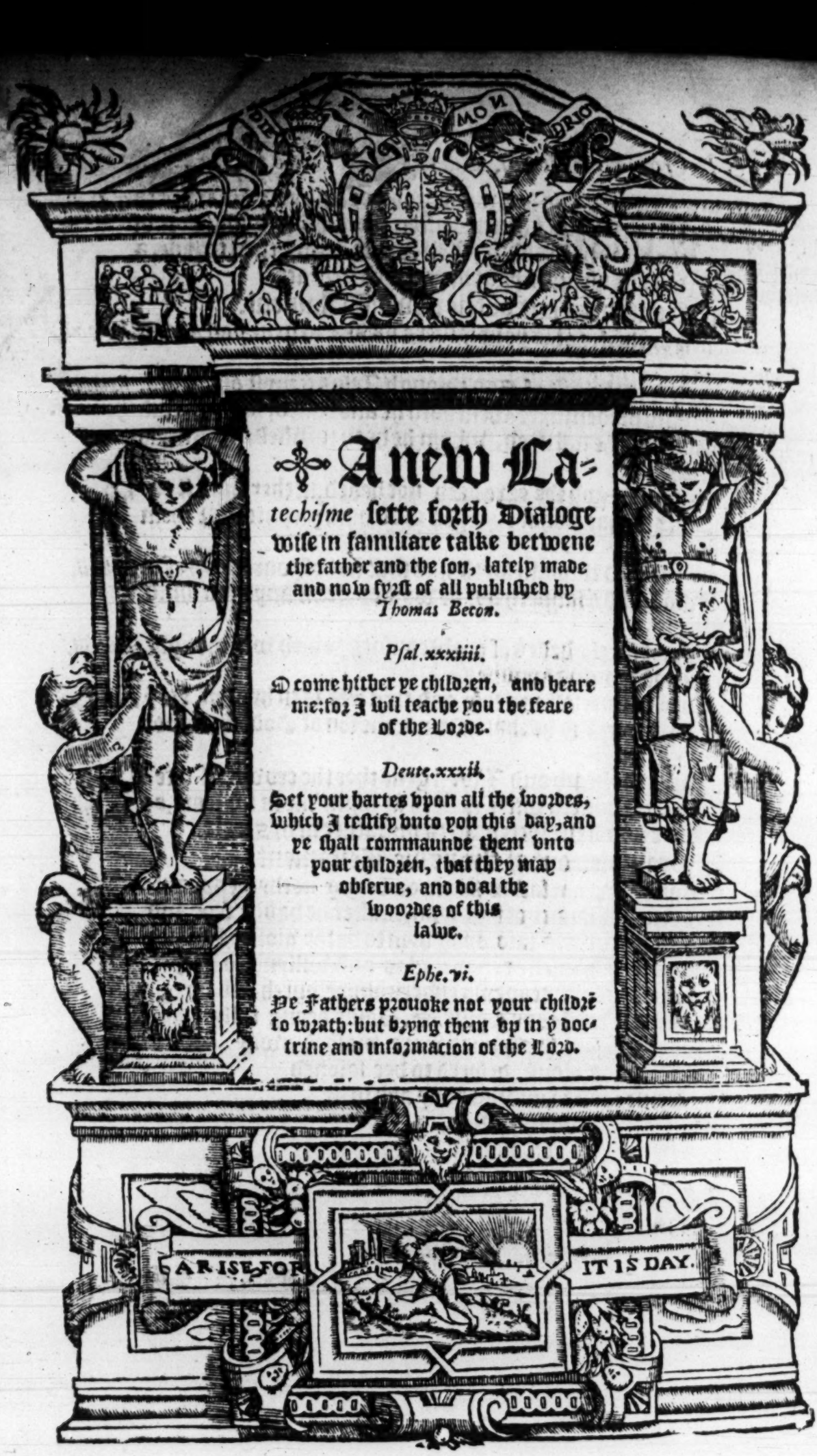
Come hither ye children, and heare me: for I wil teache you the feare of the Lorde.

Deute. xxxii.

Set your hartes vpon all the wordes, which I testify vnto you this day, and ye shall commaunde them vnto your children, that they may obserue, and do al the woordes of this lawe.

Ephe. vi.

Ye Fathers prouoke not your childrē to wrath: but bryng them vp in ỳ doctrine and informacion of the Lord.



✣ To the Reader the boke speaketh.

Though I be ſmal in quantitie
yet deſpiſe me not good reader,
For perchaunſe thou ſhalt fynde in me
that wanteth in many greater.

Though I be without eloquence
Rude and barbarous to beholde,
yet much true diuine ſapience
Haue I forth brought, and here enrolde.

No ſubtile Logike nor Sophiſtry
Shalt thou in me fynde and perceaue,
But Chryſt and hys doctryne playnly
which can no man liuing deceaue

To teach the Chryſt is myne entent
And all that to hym do belonge,
That thou mayeſt kepe hys commaundemente
And in the Chryſten fayth be ſtrong.

Approche therfore O gentle Reader
Pray to God for vnderſtandyng
So ſhalt thou in all thynges proſpere
And enioy lyfe euerlaſtyng.

Marke.x.

¶ Suffer the children to come vnto me: forbid them not. For vnto ſuch doth the kyngdome of God appertayne.

The Preface of the author vnto his children, *Theodore* and *Basille* hys two Sonnes, and Rachell his onely doughter.

Grace, Mercye and peace from God the Father, and from the Lorde Iesus Chryst our Lord and alone Sauiour through the mighty operacion of the holy gost be with you my dere children both now and euer. Amen.

AFter that it pleased the Lord my God to call me vnto ẏ holy state of honorable Matrymony, & to blesse me wᵭ the encrease of you, not of you onelye, but also of two mo your brethren, named *Theodore* and *Christophile* Which now rest in glory wᵭ our head Chryst: I thought no charge more straightly to be laied vpō me of ẏ Lord our God, thā wᵭ al diligence to prouyde & aforesee, that you my most dere & swete chyldren may be brought vp euē frō your very cradels (as they vse to say) in ẏ knowledge & doctrine of ẏ one alone true & euerlastyng God, and of his son Chryst Iesus our most mightie lord and alone sufficiente Sauioure: whiche knowledge learned oute of the holy Scryptures bryngeth to the faythfull beleuers euerlastynge lyfe. And as I iudged this to be my duty and office committed vnto me of God, if I would in any poynt answere his good wyll and pleasure, and satisfie my vocacion or callyng: so lykewyse to the vttermost of my power I haue euer trauailed, godly and vertuously fō bryng you vp in the knowledge of God and of hys holy worde euen from your tender yeares, ẏ at ẏ last you being now younge childrē, may ware auncient in Chryst and through him obtain euerlasting life. For in mine opiniō, how soeuer ẏ wicked world iudgeth in this behalfe, those fathers, which only study to enrich their children wᵭ worldly possessiōs, & neglect their duty in ẏ vertuous educaciō and Godly bringing vp of their youth are rather to be coūted fathers of ẏ body thā of ẏ mind of the flesh than of ẏ soule, & may right wel be resembled, likened & cōpared to vnreasonable & brute beastes, which are also led wᵭ this care, and so affected towarde their younglinges, that wᵭ all diligēce they trauaile & labour for the fosturyng and kedyng of them, by this meanes prouiding, ẏ they lacke nothinge concerninge the safe state & harmles cōseruaciō of ẏ body. These parētes are beastly parentes: these fathers & mothers are vngodly fathers & mothers, & altogether vnworthy of this great blessing of God, I meane the gift of children, whō God hath geuen vnto thē for this purpose & end, ẏ they in this world should be godly & vertuously brought vp in ẏ doctrine & knowledge of his holy worde; leade a good lyfe, call on his holy name, be thankeful for his benefites, study to profit ẏ cōmon weale, & to do good to al mē, that whē they shalbe called out frō this vale of misery, they may be made Citizenses of ẏ heauenly kingdom, & there for euer reigne & remayn wᵭ their head Chryst in ẏ glory of his father. And would God we had not to to many of these vngodly parentes in this our age. Verely vnto such corruption of maners & leude dispocion of life are we come now a dayes, that al parentes almost seke rather how to auaunce their children in worldly than in godly thinges: how to beautify them rather wᵭ ẏ vaine & flitting goods of ẏ corruptible body, than wᵭ ẏ true constant & immortal goods of the vncorruptible mind: how to get them rather ẏ fauoure of mē, than ẏ good wil of God: how they may encrease rather in worldly studies, thā in the knowledge of god: & in fine, how they mai rather becom in this world mē of great renome & of innumerable possessions, then after this lyfe glorious and well accepted Citizenses of ẏ most glorious & heauēly kingdom. Certes ẏ greatest multitude of our parentes at this day, although they profes Chryst, & glory to be called Chrystians

Iohn. xvii.
Sapi. xv.

Rom. vi.

Wicked Parentes.

To what ende god geueth childrē.

Christians, are much inferiour to ỳ heathē, which knew not God, nor any point of godlines rightly, if we shold respect ỳ good & vertuous bringing vp of youth. To whō is this vnknowen, ỳ the very gentiles spared nether coste nor labor, ỳ their children might be brought vp learnedly & vertuously, & at ỳ last become worthye Citizenses of ỳ common weale? Rede we not, that when it was obiected vnto Lycurgus that noble Prince of the Lacedemonians. that he gaue to muche a liberall stipende to the teacher and bringer vp of his children, he answered on this maner? *If any man wil take vpon hym to bryng vp my children, and to render them vnto me better then he receaued them, I will not onely geue hym large summes of money, but also the half of al my goods.* Rede we not, that Philip king of ỳ Macedonians, when his sonne Alexander was borne, wrote letters vnto Aristotle the Philosopher, in the whiche he gaue thankes vnto god, not only because he had geuen hym a sōne, which shuld succede him in his kingdō, but also, that it chaūsed him to be borne in the tyme of so noble a Philosopher, which should bryng hym vp in vertue, learnyng & knowledge, and make him a Prynce worthy of such a father and of so florishing a kingdome? Rede we not, that a certayne noble woman of Rome called Cornelia, whē a straūge Lady, which lodged in her house, shewed vnto her her ornamentes & iewels, yea and those so precious and goodly, as none could be founde more precious nor more goodly, prolonged the talke wyth her, vntill her childre came home frō schole, and then brast out into these words: *Et hec ornamenta mea sunt.* That is in Englishe: *And these*, sayeth she, *are my ornamentes and iewels*: signifying by this her answere, that nothing is so precious and goodly a iewel to a discrete, wyse and sober matrone, as children vertuously and learnedly brought vp. Rede we not, that when Alphonsus kyng of the Aragones was demaūded, how it came to passe that he had so florysshing a realme, whether it was, that he was so excellently learned, or of so good succesſe in martial affaires, wherof he also had singulare knowledge he answered on this maner? *Of bokes I learned both armoures and the law of armoures.* hereby confessing, that learnyng was the alone occasyon of all hys good succesſe & of so florysshyng a commō weale: so truly is it sayd of Plato, that blessed, fortunat and happy is that common weale, wherin ether Philosophers do bere rule, or els kynges, that be studious of Philosophy and of good letters, do reygne. But wher fore do I tary so long in rehersyng these prophane and heathenysh historyes concernyng the good and vertuous bryngyng vp of youth, seyng that in the holy Bible whiche contayneth the wordes of euerlastyng lyfe, ensamples do abounde? As I maye passe ouer wyth sylence those holy, graue and auncient Patriarches, Adam, Seth, Enos, Henoch, Noha, Thare, Abraham, Isaac, Jacob, Joseph. &c. which liued before Moses, of whose industry and diligence in the godly and vertuous bryngyng vp of their yongelynges to doubt, I thynke it more then double wyckednes: who is able to expresse, what study and care that moste excellente and Princelike Prophete Dauid the most worthy and most noble graunde father of our Lord and alone Sauioure Jesu Chryst, toke for the godly and honest educatiō of hys children, specially of Salomon, that for hys godlynes, learnyng and wysedome he myght be counted of al men worthy to enioy the imperial crowne after hym: he was so diligent in exhortyng hys sonne Salomon vnto vertue & true religion, that lighing vpon his deathbed, he ceased not continuallye to put hym in remembraunce of hys duty towarde the Lord hys God. Amonge other were not these his wordes: *I go the way of al the world: be strong therfore, and shewe thy selfe a mā. Kepe thou the watch of the lord thy god, & se that thou walke in hys wayes, & kepe hys statutes and hys preceptes, his iudgementes and hys testimonies, euen as it is wrytten in the law of Moses, that thou mayest prospere in al that thou doest, and in euery thing that thou medlest withal: that the Lord also may make good his worde, which he spake vnto me, saying: If thy children take hede to their way, that they walke before me in trueth wythal their hartes and withal their soules, then shalt thou not be without a man on the seate of Israel. &c.*

Tobias also that auncient father and faithfull seruaunt of God taught his yong sonne Tobias euen from hys tender age to feare God, and to refrayne frō al sinne His admonicions, which he gaue to his sōne, are so godly & profytable, so auaunting vertue and repressing vice, that they may iustly seme worthy to be wrytten in

The earnest Study of the Gentiles for the vertuous bringing vp of their youth.

Licurgus.

Philip king of the Macedonians.

Cornelia.

Alphonsus king of the Aragones.

Plato.

The earnest Study of gods people in tymes passe for the godly bringing vp of their children

Dauid king of Israel.

iii. Reg. ii.

Tobias.

Tobi. i.

Tobi. iiii.

letters of golde: and would God they were so surely grauen in the hartes of al mē that they myght neuer fall out of remembraunce.

Dani. xiii. The parēts of Susanna.

The noble Parentes likewise of that most noble Lady Susanna, beautifull in body, but more beautifull in mynde, goodly in the liniamentes of the bodye, but more goodly in ỳ vertues of the soule, brought vp their aforesayed doughter Susanna from her very ỳounge age in all godlynes and honestly according to the law of God geuen by Moyses: whyche godly, vertuous and honeste bryngyng vp so greatly preuailed in her, that she rather chosed to suffer any kind of cruel tormentes, yea most cruel death, than she woulde once turne aside frō those godly lessons and vertuous instructions, whiche she had learned of her Godly and vertuous parentes in hir ponge and tender yeares: so profitable a thing is it euen from the very cradels, as they vse to saye, to bryncke in godlynes and honestly.

Actes. xxi. Philip the Euangelist.

But what shal I speake of Philip the Euangelyst, which hauing foure daughters, brought them vp so godly and lernedly, that they were able to prophecy, that is to say, to vnderstande the holy Scriptures according to the meanyng of the holy gost, and to render a perfecte accompt of their fayth in Chryst Jesu oure Lorde. I passe ouer the godly bringing vp of bishop Timothe, which from his verye infancy and childehode learned and vnderstode, as S. Paule wryghteth ỳ, holy Scriptures: which alone are able sufficiently and euen to the vttermost to enstructe the man of God vnto saluacion through fayth in Chryst Jesu.

Timothe. *ii. Tim. iii.*

Many and diuerse other historyes are contayned in the holy Scriptures, whych aboundauntly remember, what studious dyligence and diligent study, what painful laboure and labourous payne the holy fathers in tymes past dyd take to bring vp their children godlye & honestly according to the doctrine and commaundemēt of the Lord our God, that they myght truly be counted fathers not only of the body, but also of the minde, and by this meanes satisfye the good pleasure of God, whiche requireth nothing more earnestly of fathers and mothers, than that they should godly and holily bring vp their children, which he hath geuen them, ỳ not only in thys world, but in the world to come they may celebrate, praise and magnifie his holy and glorious name.

Deu. iiii. xi. Eccle. vii. x. xxx. lxii. Ephe. vi Colloss. iii. Titus. ii.

Prouoked with these and such lyke examples (my most deare and swete childrē) I haue done mine endeuoure to the vttermost of my power from time to time, as your age requireth, to sow in your tender brestes the wholesome sede of gods most holy worde, that from your very cradels ye may learne to know your Lorde God, which made you, and gaue you vnto me: which also conserueth and nourisheth you by me, and to beleue in him the alone true God: to call on hys holy name, frō whō alone commeth all goodnes: to feare and reuerence him as your moste beneficiall Lord: to loue him as your most gentle and kynde father: to be thankful vnto him for his benefites as your most bounteous and mercyful Sauioure: and to reuerēce and honoure the Magistrates and al that be in authoritie: agayne to shewe youre selues humble, lowly and obedient to the faythful ministers of gods holy woorde: Item, to be gentle, louyng and helping to al men, and in fine, so to trayne youre liues according to the rule of gods holy commaundement, that in thys world being good and profitable members of the Chrysten common weale, in the world to come ye may be made citezenses of that glorious and heauenly kindedom. And according to this my doctrine, yea rather gods doctryne, ye for your little strengthes daily do your endeuoure to bring forth the frutes of this good seede, which by the helpe of Gods spirite I haue sowen in your ponge and tender brestes: which thing delighteth me so greatly, that I can none otherwise, than daily offer vnto god the sacrifice of praise and thankes geuing, which by hys holy spirite hath wroughte so good thinges in you, yea and that in so ponge and tender age: most humbly beseechinge him to continue his fatherly fauoure towarde you, that he may bryng vnto a fortunate and blessed ende, that which he most mercifully hath begun in you vnto the glory and praise of his holy name.

Iacob. i.

And forasmuch as I your father from my youth vp euen vnto this daye haue

euer

euer ben attempted with the cruel assaultes of enuious fortune, which for ỳ moste part is alwaies an vnmerciful stepdame to al such as are truly studious of vertue and learning, and contrarywise a bountcous maistres to such as are dissolute and careles liuers, without al feare of god, without al care of godlines, without al honest and godly disposicion &c, and by this meanes haue no worldlye possessions to leaue vnto you, wherby ye may be the more able to resist the fearse and cruel dartes of frowarde frowning fortune: I in this behalf leauing you to the mercifull & bounteous prouidence of God, which neuer leaueth thē socourles, that cleaue vnto him with strong faith, and laboure to serue him in holines and righteousnes al the dayes of their life, haue thought it good to study, how I may enrich you not wt the fliting goodes of fliring fortune, or with the trifeling treasures of the wycked world (after the which all degrees of people in this our age without exception run headlong, and so inordinatly hunt after them, as though they shoulde contynewe in thys vale of misery for euer, vtterly forgettyng that they are straungers and pilgrimes, and can haue no long abode here, but muste geue ouer to nature, and depart hence, as their auncestoures and elders haue done before them, & leaue their pelfe, for the which they haue so swincked and sweate, they cā not tel to whō as we reade in the gospel of a certaine vngodly rytche manne: and as the Psalmograph saieth, the couetous ritche worldling heapeth treasure vpon treasure, and knoweth not for whom he gathereth his treasure) but wt such riches, goods, treasures and possessions, as neyther fier can burn, nor water ouerwhelme, nor winde blowe awaye, nor tempest disquiet, nor olde age consume, nor frowarde fortune, remoue, nether any aduersitie put to flight: I meane, the goods and ryches of the minde, as doctrine, learning, knowledge, the right vnderstanding of ỳ holy Scriptures, sincerite of iudgemente, wisedome, discresion, and such other godly & vertuous qualities, wherwt whoso euer is endewed, he may worthely be coūted rich, although he were vtterly destitute and voide of all those thinges, which the madnes of men hath in these our dayes in so great admiracion and prayse: yea where these honorable treasures of the mynde are, there the frayle goodes of most frail fortune offer themselues, and wyllyngly geue their seruyce, not sufferyng the possessoure of them ertremly to lacke, as diuerse historyes do euidently declare. Therfore to the ende that you may the more plentifully abounde with these immortall constante and vnmoueable riches, and by this meanes become richer then kynge Cresus euen in the mids of your pouertie: I thought it not vnsemely, nor vnworthy either of my vocacyon or of your younge yeares to geue vnto you this little boke, which of late I made, wherein is contained, whatsoeuer is necessarily required vnto the perfecte instruccion of a Christen man, ỳ you exercysing your selues diligently in the readyng of it, maye become learned in the rules of your professiō and attayne vnto such knowledge of gods doctryne in thys your tender age, that at the last ye maye become auncyente and perfecte in Christe, and so in fyne, obtayne that, whyche is the ende of oure hope, I meane euerlastyng felicitie.

Dan. xiiii.

Luke. i.

The insatiable couetousnes of this our age.

i. Peter. ii. Hebr. xiiii.

Luke. xii. Psal. xxxix.

Thys boke I commende vnto you (my moste swete and deare children) as a noble and syngulare treasure, profitable both for the body and for the soule, and necessarye for the righte institucion of your lyfe: accordyng to the doctryne wherof if you frame your lyfe, ye shall not only ware and become learned in your profession (whereof to be ignoraunte is to muche vngodlynesse) but also not attempt any thyng at any tyme, that shal eyther be displeasaunt to God, or to godly men, or to your selues.

Take it therefore with ioyfull hartes as a testimony of your fathers good wyll towarde you: yea receaue it as your patrymonye, leafte of youre father vnto you which otherwise is not able to enrich you: & glory no les in this my gift, thē other childrē do in ỳ riches of this world. And I shal most humbly beseech god to be your father and defender, and to geue you his holy spirite, which may gouerne you in al your doinges, that ye may walke blameles in his syght, and be founde in the nomber of gods elect. The Lord Jesus Christ be wyth youre spirite. Amen.

The Cathechisme set forth dialogewise in familiare talke betwene the father and the Sonne.

FATHER.

Deu. iiii. xi. Eccle. vii. x. xxx. lxii. Ephe. vi. Colos. iii. Titus. ii.

Forasmuch (my deare childe) as al parentes are commaunded of God diligently to bring vp their children in the knowledge of his most holy and blessed wil, that they euen from their very cradles maye learne to feare God and to walke in his wayes, neither declyning on the right hande, nor on the left: I haue to the vttermost of my power not only by myselfe, but also by other godly and vertuous learned men (as I may speake nothing of my diligence in bryngyng the vnto the temple to heare the preachinges of Gods lawe and the godly prayers, which are there vsed vnto the glory of God and the edifying of such as be present, wherby thy knowledge in ỳ Lordes ordinaunces may not only be confirmed, but also encreased) trauayled to bring the vp euen from thy very infansy and tender age in the doctryne of holy letters, folowyng in thys behalfe not onely the commaũdement of God, but also the examples both of the aũcient Patriarches and of many other godly men, whose names as they be registred in ỳ boke of life, so likewise are they honorably remẽbred in the holy Bible. Wherefore my desyre is at this presente to haue some tast by familiare talke betwene thee and me of thy knowledge in the Lorde Jesu, and how thou hast profyted in matters of euerlastyng lyfe, that by this meanes I may knowe, whether thou hast satisfied my expectacion, and no les prospered in the study of godlynesse, than my opinion is, that thou hast done.

Sonne. I can none otherwyse (moste louing father) than acknowe-ledge and confesse your fatherly good will towarde me, whyche haue neyther spared laboure nor coste to bryng me vnto the knowledge of God and of my saluacion in the Lorde Jesu. Father. Sonne, that hath bene euer my desire. For he is not worthy the name of a Christen man, but rather may iustly be resembled to an horse or moyle, that haue not thys knowledge.

Psal. xxxii.

Thys is euerlastyng lyfe (sayeth our Sauioure Chryste) that they knowe thee (that thou onely art the true God) and whom thou hast sẽt Jesus Chryst. Hereto pertayneth the saying of the wysemã: To know thee (O God) is perfect ryghteousnes: yea to knowe thy ryghteousnes and power, is the rote of immortalitie. Vayne are al men, which haue not the knowledge of God. Ye erre, layed Chryste to the Saduces, beecause ye knowe not the Scriptures.

Iohn. xvii.

Sapi. xv.

Sapi. xiii. Math. xxii.

Againe,

Againe, searche the Scriptures for ye thinke, ye haue euerlastyng life in them, and the same are they, which testify of me, and ye wyl not cõe vnto me, that ye might haue lyfe. But come of, let me nowe haue some experience of thy good successe in matters of Christen religion. Sonne. I am ready (most gentle father) at your commaundemẽt. Only I shall most humbly desier you to consider my yonge age, and the smal continuaunce, which by the reason of my fewe and tender yeares I haue had in the studies both of godlines and letters. Father. Thys thyng is not vnknowen vnto me. Thy age is yonge, thy yeares are fewe, thy continuaunce in study is smal, for as yet art thou not sixe yeares olde. Therfore my minde is onely at this present, to talke wyth thee, not of thynges which far excede both thy age and capacitie, but of such matters as be mete for children to know, wherin also thou hast heretofore (as thy age hath suffered) ben exercised both by me thy father, and also by ỳ Precher & by thy Scholemaster. Sonne. Do you meane such matters, as be cõtained in my Catechisme? Father. The very same. Sonne. If it shalbe your good pleasure to exampyne me in them, I trust by the helpe of God and by the assistence of his holy spirite to make suche answeres, as shal not onely not displease you, but also moste highly please you, contente your mynde, and satisfye youre expectacion, so that you shal thynke both your laboure and cost to haue bene not vnfrutefullye employed and bestowed vpon me. Father. If thou performest no lesse in dede, than thou promysest in worde, thou shalt not onely content me but also deserue at my hande both prayse and a continuaunce of my fatherly fauoure and liberalitie towarde thee. And forasmuche as oure whole communicacion at thys tyme shalbe altogether of the doctryne contayned in ỳ Catechisme, I first of all demaunde of the, what thou meanest by thys worde Catechisme. For many haue thys worde. Catechisme in their mouth, but fewe vnderstande, what it meaneth. *Iohn. v.*

Sonne. As I remember, I heard our Scholemaster saye, that it is a Greke worde, and signifieth a doctryne taught of ỳ wyse and learned to the ponglynges of Chrystes religion, in the which after a briefe and goodly order is comprehended, what soeuer is necessarily required vnto the ryght institucion of a Chrysten man, so that whosoeuer hath & vnderstandeth this doctryne, hath and vnderstandeth the whole sum of all thinges necessary vnto saluacion contayned in the olde or newe testament. Father. Is not this kynde of teaching youngelynges newe and lately inuented? Sonne. No verely. It is rather olde, and of longe tyme vsed in the churche of Chryst, as the monumẽtes of the auncient wryghters testifie. For in the primitiue churche ther wer not only Bishops and Pastoures that preached the gospell of Chryst to the people which were already grafted by baptisme and the holy goste in Chryste Jesu, but also certayne teaches, called Catechiste, which taught not only the ponge children, that were already baptised, but also suche as beyng in age came and were contented to forsake Gentilite and to take

What thys word Catechisme signifieth.

The custom of teachyng the Catechisme is old and auncient.

vpon

vpon them Chriſtianitie, and to turne from Idolatrye vnto the worſhipping of that one and alone true, liuing, immortall and euerlaſtyng God the Principles of Chryſten relygion, before they receaued Baptiſme, and were openly admitted into the congregacion of the faithful And as theſe teachers were called Catechiſte, that is to ſay, Inſtructors or teachers, ſo likewiſe wer the younglynges called Catechumeni, that is to ſay, Parſons inſtructed or taught. And the office of the Catechiſt was not onely to enſtructe and teache, but alſo to examyne ſuch as they taught, how they profyted, and encreaſed in the knoweledge of gods miſteries. And if they failed in any poynt, diligently to enſtructe and teach them, til they were wel exercyſed in the doctryne of Chriſt. Father. They than do euill, which report, that the teachinge of the Catechiſme, that is to ſaye, the elementes or principles of chriſts doctryne, to the younge lambes of Chryſtes flocke, I meane the children, is a late inuencion, and newly crept into the churche of Chryſte through the deuice of certayne backeſlyders and renawayes from the Catholike churche. Sonne. The true Catholyke and Apoſtolike church hath had the Catechiſme taught in it from the beginning. It is no late inuencion, but before many hondred yeares vſed of Chryſt and of hys Apoſtles, and alſo of the auncient fathers both in the Greke and Latin churche. Of this kynde of teaching ſpeaketh S. Paule in his Epyſtle vnto the Galathians on thys maner: Let hym that is taught with the
Galathi. vi. worde, miniſter in all good thynges, vnto hym that teacheth hym.
Father. Let this ſuffyce concernyng thys woorde Catechiſme. Declare
The partes of the Catechiſme. now vnto me, of how many partes the doctryne of the Catechiſme conſiſteth. Sonne. Of ſixe partes. Father. Which are they? Sonne. Repentāce Fayth, Lawe, Prayer, Sacramentes, and the offices of all degrees. Father. Is the whole Sum of Chryſtes doctryne contayned in theſe ſixe partes? Sonne. Yea verely

¶ *The firſt part of the Catechiſme.*
¶ Of Repentaunce.

FATHER.

Repentāce. AND is Repentaūce the fyrſt part of that doctrine, which is taught in the Catechiſme? Sonne. So haue I learned. For oure Catechiſte declared vnto vs, that whan John Baptiſt, Chryſte and hys Apoſtles began to teache, they preached fyrſt of al Repentaunce. Father. Where readeſt thou that John Baptiſte began his doctryne of Repentaunce? Sonne. In the thirde Chapter of S. Mathewes goſpel where
Math. iii. we reade on this maner: In thoſe daies came John Baptiſt preaching in the wyldernes of Jewry, and ſaying: Repente, for the kyngdome of
Mark. i. heauen is at hande. Agayne in the fyrſte Chapter of bleſſed Marke: Johnbaptiſed in the wyldernes, preachyng the baptiſme, that is to ſay

the

the doctrine of Repentaunce vnto the remission of synnes. The verye same thing reade we in the gospel of Luke. Father. Began Chryst also his preachyng of Repentaunce? Sonne. So wryght the Euangelistes. Mathewe hath in his gospel thus: Jesus began to preache and to say: Repente, for the kyngdome of heauen is at hande. Marke hath these wordes: Jesus came into Galile, preachyng the gospel of the kyngdome of God, and saying: The tyme is fulfylled, and the kyngdom of God is at hande: Repent, and beleue the gospell. Hereof learne we that both John Baptist and Chryst began their preachyng of Repentaunce. And in the gospel of Luke we reade, that Chryst gaue in commaundement to his disciples, that they should preache repentaunce and forgeuenes of synnes vnto al nacyons. And accordyng to the commaundement of Chryst, the Apostles taught. For in the Actes of the Apostles we rede, that when Peter layd theyr synnes before the Jewes, they wer greatly dismayde, and stryken wyth an inwarde sorowe, so that they braste out into these wordes: ye men and brethren what shal we dooe? Peter sayed vnto them: Repent ye of youre synnes, and be baptised euery one of you in the name of Jesus Chryst for the remission of synnes, and ye shal receaue the gyft of the holy gost. Agayne. Repente, and turne that your synnes may be put away. In a nother place of the same booke we reade, that S. Paule maketh mencyon of hys doctryne whyche he taught to the Jewes and to the Gentiles, which is, that they shoulde repent, turne vnto God, and do workes worthy such as do repent. All these testimonies of the holy Scripture do aboundauntly declare that the doctryne of Repentaunce ought to haue the fyrst place in the institucion of a Chrysten man, if we will obserue that order, whiche John Baptist, Chryst with his apostles, and S. Paule vsed. Father. What is repentaunce? Sonne. Repentaunce is an inwarde and true sorowe of the harte, vnfaynedly conceaued in the mynde by earnest consyderacion of our synnes and wyckednesses, which heretofore most vnkyndely we haue committed agaynst the Lorde oure God, of whom we haue frely receaued so many, so great, and so noble benefytes, wyth a perfect detestation and vtter abhorryng of our former wycked lyfe: wherunto is also added a feruent and inwarde desyre from hencefoorth to liue godly and vertuously, and to frame our lyfe in al pointes accordyng to the holy wil of God expressed in the diuine Scriptures. Of this repentãce speaketh S. Paule in hys seconde epistle to the Corinthians on thys maner. A godly sorowe causeth repentaunce vnto saluacion, not to bee repented of: when the worldly sorowe causeth death. For beholde this thyng, what diligence this godly sorowe that ye toke hath wroughte in you: yea it causeth you to cleare your selues. It caused indignacion, it caused feare, it caused desyre, it caused a feruent mynde, it caused punyshmente. Father. Thou confessest than the doctryne of Repentaunce to be necessarye for the ryght institucion of a Chrysten mã? Sonne. Yea so necessarye, that wythoute it the other partes of Chrysten doctryne

Luke.xiii.
Math.iiii.
Marke.i.
Luke.xxiiii.
Actes.ii.
Actes.iii.
Actes. xxvi.
What repentaunce is.
ii.Cor.vii.

do not

Math.iii.

do not much profit. For the doctryne of Repentaunce bryngeth a man vnto the knowledge of him selfe without the which no man shal euer know God aryght nor his saluaciō, which he receaueth of god through Jesus Chryst. I came not, sayth Chryst, to cal the ryghteousse, but sinners vnto repētaūce. For such as ar whole nede no Phisiciō, but they that ar sick. what brought ỳ people of Israel, Dauid, Manasses, Mary Magdalene &c. vnto the knowledge of them selues &, of their sinnes and enforced them to run vnto God for mercy, but the doctryne of repentaunce? The doctryne of repentaunce setteth before the synner the greatnes and weight of hys synnes, the heauy anger of God agaynste the synner for hys sin, euerlastyng damnacion for committing ỳ synne, and so combreth the conscyence of the synner wt the terroures of Gods iudgement, that in hym selfe he can fynde no rest, no ease, no consolacion, no remedy, but is compelled with all humilitie and submyssyon of mynde to confesse hys synne, to graunt hymselfe a most damnable synner, and to seke comfort not of hym selfe, nor of hys own good workes, but of God and of his greate mercyes. Moreouer the doctryne of repentaunce enarmeth a man agaynst the assaultes of Satan, agaynste the entysementes of the flesche, agaynste the pleasures of the worlde, agaynst the stynge of synne, agaynst the darte of desperacion, and admonysheth hym afterwarde so warely and circumspectly to lyue, that he fal nomore into the same synnes, nor be snarled agayne wyth the lyke snares, but rather from hence forth so frame hys lyfe, that he shall not nede to be combred wyth the lyke shame and sorowe for commyttynge the lyke wickednes, whyle he endeuoureth hym selfe to ỳ vttermost of hys power to garnysshe hys conuersacion wyth all kynde of spirytuall vertues and godly workes, as S. John Baptist sayeth, bringe foorth frutes worthy of repentaunce. For euen nowe is the axe layed at the rote of the tree. Euery tree that bryngeth not forth good frute, is hewē vp and caste into the fyer. Father. They than that truelye and with a faythful hart receaue thys doctryne of repentaunce, wherof thou hast hetherto spoken, are not excluded from the grace, fauoure and mercye of God, but maye well perswade themselues to receaue remyssyon of synnes and to be made enheritoures of euerlastyng glory. Sonne. Yea verely. For thus sayeth God hym selfe by the Prophete, as surely as I lyue, I desyre not the death of a synner, but rather that he should turne and lyue. And the Prophet Esay sayeth, Let the vngodly man forsake hys own wayes and the vnryghteous hys owne imaginacions, and turne agayne vnto the Lord, so shal he be mercyfull vnto hym. For he is such a God as is ready to forgeue. If the vngodly, sayeth God by ỳ Prophete Ezechiell, wil turne away from all hys synnes that he hath done, and kepe all my commaundementes, and do the thyng that is equall and ryght, doubtles he shal lyue and not die. As for al hys sinnes that he did before, they shal not be thought vpon, but in hys ryghteousnes that he hath done, he shal lyue. For haue I any pleasure in ỳ death of

The frute of the doctryne of repētāce.

Math.iii.

Such as syn and afterwarde Repent, ar not excluded frō grace and remyssyon of their synnes

Eze.xxxiii.

Esay.lv.

Eze.xviii.

a sinner, sayeth the Lorde God, and not rather that he should conuert and lyue? Be conuerted, and turne you from al your wyckednes, so shal there no synne do you harme. Cast away from you al your vngodlines that ye haue done. Make you newe hartes and a newe spirite. Wherefore wil ye dye (O ye house of Israel, seeing I haue no pleasure in the death of hym that dyeth, sayeth the Lord God? Turne ye then, and ye shall lyue. Doeth not Christe in the gospel call louingly vnto him al such as be diseased and laden wyth the burden of synne, and promise that he wil ease and comfort them? Sayeth he not, that he came to saue suche as were loste? what other thyng do we learne of the parables of the lost shepe and of the prodigall sonne, then that synners repenting be receaued vnto mercy and fauoure? And are not these Christes wordes? I say vnto you that there shalbe ioye in heauen before the Aungels of God ouer one synner, more than ouer nyntye and nine righteous, that nede no repentaunce. There is no synne, that geueth not place to repentaunce. Father. And is this repentaunce the gift of nature or of grace? Sonne. It is the gift of God, and commeth not of our selues. For what good thyng either haue we, or can we doe, except we fyrst receaue it of God? This testifieth S. Paule, saying: what hast thou that thou hast not receaued? If thou hast receiued it? why doest thou glory, as though thou haddest not receaued it? Hereto pertayneth the saying of S. Iames: Euery good gyfte and euerye perfecte gifte is from aboue, and commeth downe from the father of lyghtes. Forasmuche therefore as repentaunce is a good gyfte, therefore commeth it from God. Father. Came the repentaunce of Caim, Esau, Saule, Judas, and suche lyke from God also? Sonne. It came from themselues and from the Deuil authoure of all synne and wyckednesse. For thys repentaunce leadeth vnto desperacyon and finally vnto damnacio, and is that worldly sorowe, whyche, as S. Paule writeth, causeth death. But that repentaunce, whiche is wroughte by the spirite of God in the hartes of men, doeth not onely containe in it an harty sorowe for the synne commytted, with an earnest entente and full purpose to lyue from hence forth accordyng to the will of God, but also an assured faith and vndoubted perswasion that God for oure mediatoure Jesu Christes sake wil bee mercyful vnto vs, forgeue vs our synnes, and make vs enheritoures of euerlasting glory. And thys repentaunce, I say, commeth not of our selues, but it is the gift of God. Father. Proue that by the word of god. Sonne. By the Prophete Ezechiel God speaketh on thys manner. I wil poure cleane water vpon you, and ye shalbe cleane: yea frō al your vnclennesses and from al your Idols shal I clense you. A newe harte also wyl I geue you, and a newe spirite wil I put into you. As for that stony hart, I wil take it out of your body, and geue you a fleshly harte I wyll geue you my spirite among you, and cause you to walke in my commaundementes, to kepe my lawes, and to fulfyll them. And ye

Matō. xi.

Luke. xix.

Luke. xv.

Repentance is the gift of God.

i. Cor. iiii. Iacob. i.

The repentaunce of the reprobate is no true repentaunce. ii. Cor. vii.

True repentaunce hath faith to her companion.

True repentance is the gyft of God. Eze. xxxvi.

shalbe my people, and I wyll be youre God. The Prophete Jeremye
Jeremy. xxxi. prayeth on thys maner: Conuerte thou me, O Lorde, and I shall bee conuerted. For thou art my Lorde God. Assone as thou turnedst me, I repented, and assone as thou shewedst me my synnes, I smote my thyghe: yea I was confounded, and ryght greatly ashamed. Agayne,
Lamen. v. O Lord, turne thou vs vnto thee, and so shall we be turned. S. Paule in hys Epistle vnto Timothe, by moste manyfeste and expresse wordes
ii. Tim. ii. sheweth repentaunce to be the gifte of God. The seruaunt of GOD, sayeth he, muste informe them that resist, if that God at any tyme wyll geue them Repentaunce for to knowe the trueth, and that they may com to themselues agayne out of the snare of the deuyll, whiche are holden captiue of hym at hys wyll. Father. That therefore is the alone true repentaunce, whyche beeyng the gyfte of God, and wroughte in the harres of menne by the holy ghoste, doeth not onely contayne in it an inwarde sorowe of the mynde for the synnes tofore commytted against God, wyth a full determyned purpose from hence forth to amend, and to leade a newe lyfe, but also a perfecte faith to be forgeuē for Christes sake. Sonne. Repentaunce not accompanyed wyth Fayth dryueth rather vnto desperacyon than vnto saluacyon, as we maye see in Caim, Esau, Saule, Judas, and in suche lyke. But repentaunce combyned wyth fayth, lyfteth vp the wearyed and caste downe soule, comforteth the troubled harte, reioyseth the sorowefull mynde, and quyeteth the reastlesse conscience, as we haue for examples in the holy Scripture Dauid, Manasses, Mary Magdalene, Peter. &c. And therefore in a moste goodly and semely order foloweth the seconde part of the doctrin of the Catechisme, whiche entreateth of fayth. For after the doctrine of repentaunce, the doctryne of fayth necessarily is to be sette forth vnto suche, as wyll be ryghtely and truelye instructed in the rules of Christianytye.

The seconde parte of the Catechisme.
Of Fayth.

FATHER.

Marke. i. Luke. xxiiii. Obserued Christ and his Apostles that order of teaching also? Sonne. So teache the Euangelicall history. For Christ began hys preachyng on thys maner: Repent and beleue the gospell. First he taughte repentaunce, and afterwarde fayth. And after hys resurreccion whan he sent forth hys Apostles to preache, he commaunded them to preache in his name repentaunce and remission of synnes to all nacyons. What other thyng is it to preache remission of synnes, than to publyshe and set forth the doctryne of fayth, which fayth alone obtaineth ỳ fauor of God & forgeuenes of syn: where fayth in the sonne of God is, there

What it is to preach remyssion of synnes.

there is euerlasting life: but where this faith is not, there is eternall death & dãnation, as the Scripture sayeth: he that beleueth on the sõne (of god) hath euerlasting life. But he that beleueth not on the sonne (of god) shall not see life, but the wrath of god abideth vpon hym. And according to this commaundemente oft heir master Chryst, the Apostles obserued and kept this order of teaching in their Sermons. First they taughte repentaunce, and afterwarde faith, as we maye see in the chronicle of the Apostles actes, where we reade that S. Peter answered to this demaunde of the Jewes. What shal we do ye men and brethren, on this maner: Repent ye of your sinnes, and let euery one of you be baptised in the name of Jesu Chryste. &c. What is it to be baptised in the name of Jesus Chryst, but first stedfastly to beleue, and vndoubtedly to be perswaded that through the myght and power of Chryste oure sinnes be forgeuen, and we receaued and takẽ into the nomber of gods sonnes, and afterwarde in token of this grace and fauoure whiche we throughe fayth haue obtained of god, to receaue the Sacramente of Baptysme, whereby we do professe that we pertayne nomore vnto the kyngdome of Satan, but vnto the kyngedome of Chryst, and wil from hence forth serue hym and seke his glory al the dayes of our lyfe? Again in the same boke, Repent and turne, that your synnes may be put awai. Is it any other thyng to turne, than to forsake incredulitie and to beleue, than to cast away the seruice of Idols, and to serue the liuing god in suche holynesse and righteousnes, as are accepted before him? In a nother place of the same boke we reade that. S. Paule taughte repentaunce towarde god, and faith towarde our Lord Jesus Chryst. And in his Epistle to the Hebrues, where he maketh mencyon of the Principles of Christen religion, he first of al nameth repentaunce and afterwarde fayth. Hys wordes are these. Let vs leaue the doctrine pertaining to the beginning of a Chrysten man, and let vs go vnto perfection, and nowe no more laye the foundacion of repentaunce from deade woorkes, and of fayth towarde God, of Baptisme, of doctrine, and of laying on of handes, and of resurrection from death, and of eternall iudgement.

Ioan.iii.

The order of the Apostles doctrine.

Actes.ii.

What it is to be baptised in the name of Chryst.

Actes.iii.

Luke.i.

Actes.xx.

Heb.vi.

Thus see we, that the order, whiche Christe and his Apostles obserued in their Sermons, was firste to teache the doctryne of Repentaunce, and than of fayth. Father. Lette thys suffise for the order of the doctrine contained in the Catechisme. Tell me nowe, what fayth is. Sonne. Faith, as the Apostle defineth it, is a sure confidence of thynges whiche are hoped for, and a certayntie of thinges whyche are not sene. Father. Thys dyfinicion semeth to be some what harde. What teacheth the Apostle here? Sonne. Verely that faith is a certain, assured and an vndoubted perswasion of the minde conceaued of the woorde of GOD throughe the operacyon of the holye ghoste concerninge the perfourmaunce and enioying of such heauenly thinges

Heb.xi.

What faith is.

as GOD hath promysed in hys holye Scryptures to the fayth-
full: Whych thynges although reason cannot comprehende them yet.
Fayth embraceth them, and beleueth them to be moste true and moste
certen, nothyng doubtyng but that God in his tyme wil most assuredly
accomplyshe perfourme and bryng to passe what soeuer he hath promi
sed. Father. But what ar those things, which beyng not sene, ar hoped
for? Sonne. The thynges which are not sene, and yet be hoped and lo-
ked for of the faythfull at gods hande, are delyuerance frō the tyranny
of Satan from the curse of the law, and from euerlastyng damnaci-
on: remission of synnes, the gift of the holy goste, hearyng and graūting
of our prayers, regeneracion vnto a new byrth, iustificacion, resurrec-
tion of the deade, euerlastyng lyfe, and what soeuer good, godly, pray-
ous, heauenly, comfortable and glorious thynges are promysed vs of
i. Cor. ii. God in the holy Scriptures. These thynges the naturall and vnrege-
nerate man vnderstandeth not, nether can he comprehende them, but
fayth wrought in our hartes by the holy goste, without any doubtynge
beleueth, hopeth and loketh for the very same thynges, nothing despa-
ryng but that God, which in his holy worde hath mercifully promised
these thynges, as he is able, so wil most liberally perfourme the same
thynges in hys tyme although reason, whiche is altogether blynde in
matters of God, seeth not, howe it maye be broughte to passe. Father.
Fayth is the gift of god. Commeth not fayth than of oure selues, but it is rather the gyfte of
God? Sonne. Of oure selfe? What commeth of oure selues that good is,
whiche are not hable of oute selues once to thynke a good thoughte?
ii. Cor. i. Oure destruction commeth of oure selues, but oure saluaciō commeth
Ose. xiii. onely of God. No man can come vnto me, sayeth Chryste, excepte my
Ioan. vi. father draweth hym For it is wrytten in the Prophetes: all shall bee
Esay. liiii. taught of God. Euery one therfore that hath hearde of the father and
Hiere. xxxi. learned, commeth vnto me. Father. Proue by the woorde of God, that
Math. xvi. fayth is the gyfte of God, and commeth not of oure selues. Sonne. Whā
Chryste demaunded of hys disciples, who he was: Peter in the name
of hymselfe and of hys felowes answered. Thou art Chryste the sonne
of the lyuyng God. Chryst answered and sayed. Blessed art thou Si-
mon the sonne of Jonas. For flesshe and bloud hath not shewed thys
thyng vnto thee, but my father which is in heauen. In the gospel of S
Iohn. vi. John we reade, that whan the Jewes asked of Chryste, what they
shoulde do, that they myghte worke the workes of God, he aunswered
Actes. xiii. thys is the worke of God, that ye beleue in hym, whom he hath sente.
And in the Actes of the Apostles we reade, that whan Paule and
Actes. xvi. Barnabas preached, so many as were tofore ordayned vnto euerla-
stynge lyfe, beleued. Agayne of a certayne woman called Lydia
blessed Luke wryghteth, that the Lorde opened her heart to geue at-
tendaunce to these thynges that Paule spake.

And

and blessed S. Paule writing to the Philippians, sayeth, It is geuen to you, not onely to beleue in Christe, but also to suffer for hym. And in a nother place, he confesseth fayth to be geuen vnto menne, of God throughe the holy goste. These testimonies of the holye Scripture declare sufficiently, that fayth commeth not of our selues, but is the gifte of God, onely geuen to them, which are the vesselles of mercye, and to fore ordained vnto euerlastinge lyfe. For as the Apostles sayeth, all haue not fayth: to obtayne therefore thys moste precious and noble gyfte of fayth, we haue nede to praye wyth the father of the diseased childe: Lorde helpe myne vnbeliefe. And wyth the Apostles, Lorde encreace our fayth. Father. Is fayth so necessarye a thing vnto saluacion? Sonne. Wyth oute fayth it is not possible to please God. For he that commeth to God, muste beleue that God is, and that he is a rewarder to them that seke hym. He that beleueth not on the sonne of God) shall not see lyfe, but the wrath of God abydeth on hym. The godles and heathenishe people wroughte in tymes past many notable and worthy actes and outwardly glistered wyth goodly vertues, so ỹ in outward apperaunce they mighte seme not vniustly to cõpare with the Christyans, not withstandyng forasmuche as they wanted thys fayth, whereof we nowe speake, all that euer they dyd, was nothyng but hipocrisye and abhominacion before God. For whatsoeuer is not grounded on faith, the same is synne. And that whych is worthy greter commendacyon before men, is abhominable before God. Father. Why, what commodities bryngeth fayth to man? Sonne. By fayth we be made the Sonnes of God. Father. Howe proouest thou that? Sonne. In the Gospell of S. John it is wrytten, As many as receaued hym, to them he gaue power to bee the sonnes of God: euen to them that beleue on hys name: whiche were borne not of bloud, nor of the wyll of the flesshe, nor of the will of man, but of God. And S. Paule also wryteth, all ye are the sonnes of God, because ye haue beleued in Christe Jesu. Father. What more? Sonne. By fayth we whiche afore were synners and vnryghteous, are iustyfied and counted ryghteous before God for Christes sake. Father. Where is that proued? Sonne. S Paule sayeth, we playnly affirme, that a manne is iustified by fayth, wythoute the woorkes of the lawe. Agayne, we beeyng iustyfyed by fayth, haue peace towarde God through our Lord Jesus Christe. Also in a nother place he sayeth. We know we, that a man is not iustified by the dedes of ỹ law, but by the fayth of Jesu Christ. And we haue beleued on Jesu Christ, that we myght be iustifyed by ỹ fayth of Christ, and not by the dedes of the law, forasmuch as by the dedes of the lawe no flesshe shalbe iustyfyed, Father. Haue we any other profyte by fayth? Sonne. Yea many and dyuerse. Father. What are they? Sonne. By fayth are we espoused and maryed vnto Christe, as Christe hym selfe testifieth by the Prophet Ose, I wil mary the vnto my selfe in faith, saieth he,

Philip.i.
i.Corin.xii.
Rom.xii.
Ephe.ii.
ii.Thess.iii.
Marke.ix.
Luke.xvii.
Hebr.xi.
Ioan.iii.

All vertues wythoute fayth are very synnes before god.

Rom.xiiii.
Luke.xvi.

The frutes of fayth.

Iohn.i.
Gala.iii.
Rom.iii.
Rom.v.
Gala.ii.

eth he, and thou shalt know the Lord. Faith is that wedding garmēte also, wherewith we be married vnto Christ accordynge to the parable, which we reade in the gospell. Furthermore by faith Christes fulfilling of the law is counted our fulfilling, as S. Paule witnesseth, sayinge, Christ is the fulfilling of the law to iustify al that beleue. Again, Christ hath deliuered vs (he speaketh of the faythfull) from the curse of the law, inasmuch as he was made accursed for our sake. And in the Actes of the Apostles we reade thus, Be it knowen vnto you ye men & brethren, that through thys man (Christ) is preached vnto you the forgeuenes of synnes, and that by him al that beleue, are iustified frō al things from the which ye could not be iustifyed by the law of Moses. The wise man also sayeth, In all thy workes beleue faithfully with al thy soule. For that is the keppng of the commaundementes. He that beleueth on God, geueth attendaunce to the commaundementes, and he that trusteth in hym, shal not be confounded. Moreouer by fayth oure prayers are accepted and heard of God, as Christ hymselfe sayeth, All thynges what soeuer ye aske in praier (if ye beleue) ye shal receaue them. Herevnto pertaineth the saying of S. James, Lette him that praye, aske in fayth, and doubt not. For he that doubteth, is like a waue of the Sea, which is tost of the windes, and caried with violence. Nether let that man thinke, that he shal receaue any thing of the Lord. Item, by faithe our workes are alowed before God as righteous for Christes sake: as we reade of Abel whose Sacrifice was approued of God, beecause it was done in fayth. And so likewise were all the Sacrifices, which the holy Patriarkes and other godly mē offered in ỹ old lawe. Thyne eies O Lord, loke vpō faith, saieth the Preacher Hieremy. Finally, by faith we obtaine euerlastyng life, as Christ witnesseth, saying: as Moises lifted vp the serpent in the wildernes, so must the son of man be lyfted vp, that euery one that beleueth on him, may not perish, but haue euer lastyng lyfe. Againe, this is the wil of him that sent me, that euery one which seeth the sonne, and beleueth on him, haue euerlastyng life. Also in a nother place, I am the resurrection and life. He that beleueth in me, although he be dead, yet shal he liue. And euery one that liueth and beleueth in me, he shal neuer die. Father. I commende thee (my deare childe) that thou remembrest these things so wel. But where are those thinges contained, whiche we muste beleue, if we wil receaue the forsaid commodities, and profites, which thou hast rehearced? Sonne. In the holy Scriptures, but breuely and in a short Sum, they are contayned in the Apostles crede, as they cal it. For in that is comprehended in fewe wordes, what so euer is taught throughout the whole Byble in many, necessarily to be beleued vnto euerlastyng saluacyon. Father. Why is it called the Apostles crede? Sonne. Ether because ỹ Apostles as some say, did make it together with one consent, and deliuered it to the congregacion of the faythfull both to teache and to beleue: or els beca-

Ose. ii. Math. xxii. Rom. x. Gala. iii. Actes. xiii. Eccle. xxxii. Math. xxi. Iacob. i. Gene. iiii. Hiere. v. Ioan. iii. Ihon. vi. Ioan. xi.

In the holye Scriptures only are all those things contained which of necessitie are to be beleued.

Of the Apostles crede. Why it is called the Apostles crede.

because it is agreable in al pointes to the doctrine, which the Apostles taught by mouth, and left in writing vnto their posteritie, so ỹ whosoeuer beleueth and confesseth this doctrine which is cõtained in thys Crede, may right wel be counted in the nomber of the faithfull Christians, and taken for a member of Christes churche. Father. How many Articles of the Christen faith are there? Sonne. Twelffe. Father. which are they? Sonne.

1. I beleue in God the father almightie, maker of heauen and of earth.
2. And in Iesus Chryst hys only sonne our Lorde.
3. which was conceaued by the holy gost, borne of the virgin Mary.
4. Suffered vnder ponce Pilate, was crucified, dead, and buried, he descended vnto hell.
5. The thirde day he rose agayne from death.
6. He ascended into heauen, and sytteth on the ryghte hande of God the father Almightie.
7. From thence he shall come to iudge the quicke and the dead.
8. I beleue in the holy gost.
9. The holy vniuersall church, which is the felowship or company of Saynctes.
10. The forgeuenes of synnes.
11. The rysyng agayne of the body.
12. And euerlastyng lyfe. Amen.

The crede deuided into foure partes

Father. Into how many partes is this Simbole or crede of ỹ Apostles deuided? Sonne. Into foure. Father. Whych are they? Sonne. The fyrste part is of God and of the creacion: and comprehendeth only one Artycle. The seconde part is of Chryst the Sonne of God and of our redemcyon: and consysteth of sixe articles. The thyrd part is of the holy gost, and contayneth one Article. The fourth part is of our sanctificacyon, and of the frutes and effectes of fayth, and comprehendeth foure Artycles And thus is thys crede finished. Father. Recite the firste article. Sonne. I beleue in God the father almightie, maker of heauen and of earth

The fyrst part of the Christen faith. *Hebru.xi. Rom.xiiii.*

Father. Why begynnest thou on thys maner, I beleue in God? Sonne. For he that commeth to God, must beleue that God is, and that he is a rewarder to them that seke hym. And wythout faith it is not possyble to please God. yea what soeuer is not grounded on fayth, the same is synne. Father. What meanest thou, whan thou sayest, I beleue in God? Sonne, I assuredly, vndoubtedly and most certenly am perswaded in my hart, that there is but one onely true, liuing immortall and euerlastyng God, in whom alone I repose and set al mine affiaunce, trust and confidence, and of whom onely and of none other I hope and loke for al good thynges pertayning vnto ỹ soule or vnto the body. Father. What

is God? Sonne. To defyne God, whych is infinite, and whose maiestye is vnsearcheable, it lieth not in my power. But I wil make a certain description of God, as I haue learned. Father. Lette me heare. Sonne.

What God is. *Iohn.iiii.*

God is a spirite, euerlastyng, infinite, almightie, true, most wyse, righteous, gentle, mercyfull, kynde, liberall, the fountayne of all goodnes, an essence of hymselfe, wythout begynnyng or endyng, vnchangeable, abidyng alway in one state, fauouryng the good, punyshynge the euill, in whom we lyue, moue and haue our being: the father which from euerlastyng begate hys sonne lyke vnto himselfe: the sonne which is ẏ true and liuely image of the father beyng of ẏ same eternitie, might, power and maiesty: The holy gost, which proceedeth from the father and the sonne: thre persons, and one alone true God. Father. Why, are ther thre persons in the Godhead, and yet but one God? Sonne. Yea most certenly. Father. Proue that by the Scriptures. Sonne. When man should be made, God the father sayed to the sonne and to the holy gost. Lette vs make man lyke vnto our own similitude & image. In these two wordes vs and our is declared ẏ plurality of persons: and in these two wordes Similitude and Image is expressed the vnite or syngularite of the Godhead in the trinitie of Persons. The holy Scripture testifieth, ẏ Abraham saw three, and worshypped one: that is to say, three in the propriete of persons, and one in the vnite of the diuine substaunce. The Prophete Esay heard Seraphin crying: Holy, Holy, Holy, the Lord God of Hostes. By the thryse repetition of this worde Holy the three persons in the Trinity are expressed vnto vs: but by the one denominatyon of God, one deite, or one onely diuine substaunce of those three persons is declared vnto vs: likewise as by the one naming of the Lord of Hostes the Lordshyp, kyngdome, maiestie, power and authorytie of thys one God is vnderstanded to be all one and the same. The Psalmographe also wryteth on thys maner: By the worde of the Lorde were the heauens made sure, and wyth the spirite of hys mouth all the power of thē. Here lykewyse is set forth vnto vs, that there be iii. persons in the Godhead. The Father is called the Lord, the Sonne the worde, and the holy gost the Spirite. In the Euangelical history we reade, ẏ whan Chryste was baptysed, the father from heauen was heard, saying: Thys is my welbeloued sonne, in whom I haue a great delyght. We reade also, ẏ the holy gost came down from heauen in the lykenes of a doue, and rested vpon Chryst. Here is it most euident, that in that most blessed, glorious and euerlastyng Godhead there are three persons, the father, the sonne and the holy gost. And whan our Sauioure Chryste sente forth hys Apostles to preache, he commaunded them also to baptyse al natyons in the name of the father, and of the sone, and of the holy gost. The vnite of the diuine essence is set forth in thys that Chryst sayeth, In the name, and not in the names, as lykewyse by these three names, The father, the sonne, and the holy gost, is declared, that there are thre persons in the diuine substaunce. To be short, S. Iohn in hys Epystle doth in fewe

Of thre persons in the godhead. *Gene.i.*

Gene.xviii.

Esay.vi.

Psal.xxxiii.

Math.iii. Marke.i. Luke.iii. Iohn.i.

Math.xviii.

fewe wordes comprehende al this matter saying, They are they, which geue witnes in heauen, the father, the worde, and the holy goste, and these three are one. Father. Thou affirmest than, that in the diuine essence al though there be three distincte persons, yet is there but one God. *i. Iohn. v.*

Sonne. I do not only affirme and confesse it wyth my mouth, but I also most certaynly do beleue it wyth my hart. It is the Lord that made the heauens, whiche is the true and alone God, as for the gods of the heathen, they are Deuils, as the Psalmograph sayeth. And therfore in the confessyon of my fayth I say, I beleue in God, and not in Gods. For there is but one God, euen the father of our Lord Jesus Chryst, as god hymselfe testifieth, saying: Behold, I am alone, and there is none other God besydes me. Father. Wherfore doest thou call God, father in the cõfessyon of thy fayth, saying: I beleue in God the father? Sonne. For two causes. Fyrst to declare that in the Godhead there are three dystyncte persons, as we heard before, of the whych God the father is the fyrste which is the true and naturall father of hys sonne Jesus Chryste oure Lorde, begotten from euerlastyng, very God of very God, and of the same substaunce wyth the father. Secondly, to expresse, that as Jesus Chryst is the sonne of thys fyrst parson in the deite by naturall substãce so lykewyse through thys Chryst am I hys sonne also, not by nature, but by adopcion, so that God the father is now also become my father and hath made me by grace his sonne, and enheritoure of hys heauenly kingdome. And while I am in this worlde, he conserueth and kepeth me: he nourisheth and comforteth me: yea and as a most louynge and gentle father he blesseth me wyth all good thynges necessarye both for soule and body. Father. Proue me out of the holy Scriptures, that God is the father of the faythfull. Sonne. Moses sayeth, geue praise vnto our God. Is not he thy father, that hath made and created thee? The Prophete Esay sayeth Thou, O Lorde, art oure father and redemer. Thy name is from euerlastyng. God himselfe saieth by the Prophete Jeremy. Thou shalt cal me, dere father, and thou shalt turne nomore away from me. Our Sauioure Chryst sayeth, cal no man youre father vpon the earth. For one is your father, whiche is in heauen. S. Paule saieth, as many as are led by the spirite of god, they are ỹ sõnes of god. For ye haue not receaued the spirite of bondage to feare any more, but ye haue receiued the spirite of adopcion, wherby we cry, Abba, dere father. The same spirite certifieth our spirite, that we are the sonnes of god. If we be sonnes, we are also heyres, the heyres, I mene of god, and felowe heyres wyth Chryste. S. John cryeth oute on thys maner, O beholde, what a wonderful loue god hath geuen to vs, that we should be called the sonnes of god. In fine, god saith, I wil be a father vnto you, and ye shal be my sonnes and daughters. Father. But wherefore doest thou cal god not onely a father, but also Almyghtye? Sonne,

i. Cor. viii. Ephe. iiii. Deut. xxxii.

Why we cal god father.

Psal. cx.

Deut. xxxii. Esay. lvi.

Ieremy. iii.

Math. xxiii.

Rom. viii. i. Iohn. iii. ii. Cor. vi.

Why god is called almyghtye.

Sonne. He is called Almightie, because he is able to do, what soeuer his good pleasure is, and no man is of power to resist his godly wil and determinacion. And this worde Almightie is a great comforte vnto me. For hereof I learne, that as God beyng my louing father hath a good minde and wil graciously to helpe and succonre me, so likewise hath he power and habilitie to aide and comfort me in al my troubles and necessities, so that in him there is both wil and power. Father. Declare vnto me by the holy Scriptures, that God is almightye. Sonne. God said vnto Abraham, I am the almightie God. Walke before me, and be thou perfect. By the Prophete Jeremy he sayeth also, Behold I am the Lord God of al flesche. Is there any thyng to harde for me? Shall any thyng be vnpossyble in my syghte, sayeth the Lord of hostes? Our Sauioure Christ sayeth also, wyth God al thynges are possyble. And the Aungell Gabryell sayed to Mary the virgyn, w̄ God shal nothing be vnpossible. Father. Thou beleuest with thy hart, and confessest wyth thy mouth not only that God is a father and almyghtie, but also the creatore and maker both of heauen and of earth. Sonne. I both beleue and confesse. Father. Why callest thou God the father maker of heauē and of earth? Sonne. I cal God not onely a father but also almightie. And in that he is almightie, he made both heauen and earth, and all thynges contayned in them, both visible and inuisible, yea and that of nothyng. And as he at the beginning made them of nothyng, so lykewyse doth he now stil defende gouerne and kepe them, euen wyth the same myght and power, wherwyth he made them at the begynnynge. Father. Shewe vnto me by the woorde of God, that God created all thynges. Sonne. Moses sayeth, in the begynnyng God made heauen & earth. Jeremy sayth. It is thou, O Lorde God, that hast made heauen and earth wyth thy great power and outstretched arme. For there is nothyng to harde for thee. The Psalmograph sayeth, Thou, O Lorde, at the begynnyng madest the earth, and the heauens are the workes of thy handes. S. Paule sayeth, God made the world, and all thinges that are in it. Agayne, God made al thynges. Father. What comfort or doctryne doest thou gather of thys, that God is the maker of heauen & earth? Sonne. Great comfort and much doctryne. For in beleuing on thys God, which made both heauen and earth, I am ryghte well assured, that I am free from the nomber of them, which do beleue, honour and serue strauuge and false gods, yea rather Idols and Deuils, and that I am the seruaunt yea the sonne by adopcyon throughe Chryste Jesu our Lord of that one and alone true and euerlastyng God. Again by the consyderacion of gods creatures I am taughte to knowe God, hys omnipotency, goodnes and prouidence, whose maiestie otherwyse I could neuer comprehende, nor attayne vnto any part of the knowledge of the same. But in them as in a certayne cleare myrroure or pleasaunt glasse I see and beholde hym, and learne partely to knowe hym,

Psal. cxv. *Luke. i.* *Gene. xvii.*

Iere. xxxii. *Math. xix.* *Luke. i.*

Why god ỹ father is called maker of of heauen & earth.

Gene. i. *Ierem. xxxii.* *Psal. cx.* *Actes. xvii.* *Ephe. iii.*

hym, as the Apostle sayeth. That which maye be knowen of God, is manifest among them. For God dyd shewe it vnto them. So that hys invisible thynges, that is to say, his eternall power and Godheade, are vnderstande and seene by the workes from the creacion of the worlde. So that they are wythout excuse, inasmuche as when they knewe god they glorified hym not as God nether were thankefull, but waxed ful of vanities in theyr imaginacions, and their folyshe hartes were blinded. Hereto appertayneth the saying of the Psalmographe: the heauens declare the glory of God, and the very fyrmament sheweth hys handy worke. Moreouer hereof I learne that God created me and all hys other creatures both spirituall and corporall, both heauenly and earthly of nothyng by hys myghtye power, and that I haue my beyng, body, soule, witte, reason, discrecion, wisedome, knowledge, health, welth riches, wife, children, and all that euer I haue of the bounteous liberalitie of this creator and maker of heauen and earth: which as he by his power hath made me, so likewise by hys wisedome, and prouydence doeth preserue, kepe, gouerne and defende me, and al that I haue. And here am I taught that what soeuer good thyng I haue, it is the gyfte of God, the author of all goodnes, and that therfore I ought not tobe proude, nor to stande in myne own conceate which haue nothynge of my self that good is, no not so much as once to thynke a good thought muche les to do any good worke, but rather to humble my selfe before the presence of gods maieste, and to magnifie and exalte hys glorious name for the benefytes, which he most graciously hath bestowed vpon me wythout my desertes, and to laboure vnto the vttermost of my power to vse his giftes vnto the glory of hys holy name, the profyt of my neyghboure, and the saluacion of my soule. Fynally, thys comfort haue I also, that forasmuch as I beleue in that god ỹ father, which through hys omnipotencye and almyghtye power hath made all thynges contayned in heauen and in earth, I shal lacke no good thynge necessarye eyther for my body or for my soule: but while I liue in thys worlde, my body shall haue sufficient fode and rayment for the conseruacyon and mayntenaunce of the same, and after thys lyfe my soule beyng deliuered from the preson of the body shall enioy the blessed enheritaunce of gods glorious and heauenly kyngdome. For my wealth and comfort for my ioye and solace hath God my father created heauen and earth, and what soeuer is contayned in them. Father. Thou sayest well. But come of, tel me, why doest thou rather say, I beleue in God, than I beeleue that God is. Sonne. To beleue that God is, is cõmon not onely to the faythfull, but also to the vnfaythful, yea to the very deuils, as S. James saieth, Thou doest beleue that there is but one god Thou doest well. But the deuils beleue that also and tremble. But to beleue in god is to put our whole trust and confydence, not in any creature in heauen or in earth, not in any worke or ceremonye, but onely and alone in thys one true and euerlastyng God, whych is the father of our Lorde

Rom.i.

Psal. xix.

i.Corin.iiii.
Iacob.i.

ii.Cor.iii.
Iohn.xv.

Iacob.ii.
What it is to beleue in God.

Iesus

Jesus Christ by nature, and the father of the faithful by grace, of suche omnipotency and almightie power, that at the begynnyng he made of nothing both heauen and earth, and what soeuer is contayned in the: to loke for assuredly all good thinges at his handes, meate, drinke, cloth wife, children, house, health, &c. remission of sinnes, quietnes of conscyence, the gift of the holy goste, euerlastyng lyfe &c. to depende onely on him in al necessities and troubles to flee vnto him, as vnto the onely, & alone hauen of health: to yelde our selues to him both bodye and soule: to cleaue to him and to his promises both in prosperitie and aduersite: and in fine, so wholly to repose, settle and quiet our mindes in him, that we honoure him as our alone God, loue hym as oure moste gentle father, and obey hym as our most gracious Lorde, which both can and also wil helpe, aide, succoure, preserue and defende vs, sufferyng vs to want no good thing either for the body or for the soule, but geuing vs largely al good thyngs, himselfe being the hiest good, and the fountain or wel spryng of al goodnes. This faith, this perswasion, this trust, this confidence of gods goodnes and mercye, haue neither the vnfaythfull nor the deuils: and therfore they beleue and tremble. The faithful haue only this faith and confidence, and therfore they do beleue and reioise as S. Paule saieth, we being iustified by fayth, are at peace with God through our Lord Jesus Christ. By whom we haue a way in through faith, vnto this grace, wherin we stande and reioice in the hope of the glory of God. &c. Father. Let this suffise at this present for the fyrst part of the Christen fayth concernyng God the father. Let vs nowe goe in hande with the seconde part. What foloweth, Sonne. And in Iesus Christ his onely sonne our Lorde. Father. What meanest thou by that Sonne. I saied vnto you before, that there are three distincte and seuetal persons in the godhead, the father, the sonne, and the holy gost, and yet one only God. Of the first person in the deite, which is God the father, you haue heard the confession of my fayth. Now in moste goodlye order foloweth the seconde parte of the Christen fayth, concerning the seconde person in the Godhead, which is here called Jesus Christ, the onely sonne of God, and our Lord. Father. What beleuest thou of thys seconde person in the deite Jesus Christ? Sonne. As with my hart I do beleue, and with my mouth confesse the first person in the Godhead, ỹ is to say, the father almightie, which made heauen and earth to be very God. so like wise with my harte do I beleue, and with my mouthe confesse, that the seconde person in the deite, that is to say, Christ Jesus is very God, begotten after an vnoutspeakeable maner of God the father from euerlasting without any diminucion of hys diuine substance beyng of the same perfection, omnipotency, maiestie, wisedome, eternite, glory. &c. And therfore as I beleue and put my whole trust and confidence in God the father, and most certenly loke for all good thynges at his hande, so in like maner do I beleue and set al myne affyaunce & trust in God the sonne, hoping to receaue al prosperous thinges also of hym,

Iacob. ii.
Rom. v.

The seconde part of the Christen fayth.

him,beeing the sonne of God,and of the same mighte and powet with God his father. Father. Proue by ỹ holy Scriptures,that Jesus Christ is God. Sonne. Nothing is more easy. And although there be manyand almost innumerable both sentences and historyes in the holye Scriptures,which do most euidently proue and declare, that Chryste Jesus is very God,yet may it seme for this presente sufficient,out of so great a multitude to selecte and chose out these fewe that folowe Father. Agreed. Sonne. The Prophete Esay sayeth, vnto vs a childe is borne, and vnto vs a sonne is geuen vpon hys shoulder doeth the kyngdome, lye and he is called with his own name, wonderful,the geuer of councell, The mightie God, The euerlastyng father, The Prynce of peace. &c. Agayne he sayeth In that daye it shalbe sayed: Lo. Thys is oure God, we haue waited for hym,and he shall saue vs. Thys is the Lorde, in whom we haue hoped. We shalbe mery and reioyce in the saluacyon ỹ commeth of hym. Also in a nother place he sayeth. They shall see the glory of the Lord,and the maiestye of our God. &c. Beholde that God commeth to take vengeaunce,and you shall see the rewarde that God geueth. God commeth hys own selfe,and wil deliuer you. Then shall the eyes of the blynde be lyghtened,and the eares of the deafe opened. Then shal the lame man leape as an harte, and the dumme manns tongue shalbe loosoned. Baruche also sayeth,thys is our God, and there shall none other be compared vnto him. It is he that hath founde oute all wysedome,and hath geuen her vnto Jacob hys seruaunte, and to Israell hys beloued. Afterwarde dyd he shewe hymselfe vpon earthe, and dwelte amonge men. The Psalmograph also sayeth. Thy seate (O God) endureth forever, the scepter of thy kyngdome is a right scepter. Father. Lette these testimonies of Chrystes diuinite suffice concerning the olde testamente. Recyte me some oute of the new testament. Sonne. All the bookes of the newe testamente doe largelye beare wytnesse of the deite of Chryste. Sayncte Mathewe speakyuge of Chryste hath these wordes, his name shalbe called Emanuell, that is to saye, God wyth vs, or God and manne, Sayncte John wryteth that whan Thomas the Apostle sawe Chryste rysen from death, he cryed oute and sayed, My Lorde, and my God. And in the begynnynge of hys gospell he setteth foorth the diuinity of Chryste plenteously. In the begynnyng, sayeth he, was the worde, and the worde was wyth God, and God was the woorde. He was at the beginninge with God, all thinges were made by hym, and without him nothyng was made that is made. &c. Christ speaking of himselfe saieth, verely I saye vnto you, beefore Abraham was, I am. Agayne, I am that lyuyng bread, which came downe from heauen. If any manne eate of thys breade, he shall lyue for euer. Item, Excepte ye beleue that I am (GOD) ye shall die in youre sinnes. I and my father are one. Also in a nother place. Thys is euerlastynge lyfe, euen to knowe thee the alone

That christ is God.

Esay.ix.

Esay.xxv.

Esay.xxxv.

Baru.v.

Psal. lv

John,xx.

John,i.

Joh. viii.

John.vi.

Joan,viii.

John.xvii.

Rom.ix.

true God, and whom thou haſt ſent Jeſus Chryſt. S. Paule ſayeth, ꝑ Chryſt came of the fathers as concernyng the fleſhe, whyche (Chryſte) is God, in al thinges worthe to be prayſed for euer. Amen. Agayne, in Chriſt dwelleth al the fulnes of the Godhead corporally, that is to ſaye, naturally, truly, and effectually. Itē, we loke for that bleſſed hope and glorious appearyng of the great God and our Sauioure Ieſu Chryſt. In other places S. Paule calleth Chryſt the Image of the inuiſible God, firſt begotten before al creatures, the bryttnes of hys glory, and the very image of his ſubſtance. And S. John ſpeaking of Chryſte ſayeth. The ſame is very God and euerlaſtyng lyfe. Furthermore the reſtoryng of ꝑ blynde to theyr ſyghte, the raiſyng vp of the dead vnto life, the clenſing of the lepers, the healyng of them that were dyſeaſed with the palſeye, the reſtoryng of men poſſeſſed wyth deuilles and vncleane ſpirites to theyr whole mynde, the makyng of the deafe to heare, and the dumme to ſpeake, with the other miracles that Chryſt wroughte do euidently proue that Chryſt is very God. Father. Theſe thynges are more open than they maye be denied. Nowe than ſeeing it is manifeſtly declared and proued by the holy Scriptures, ꝑ Chryſt Jeſus the ſeconde perſon in the Godhead is equall God wyth God the father, doeſt thou alſo beleue in him, repoſe thine affiaunce, put all thy truſt and confidence in him, and loke for al good thynges at hys hande? Sonne. Yea verelye And therefore as I ſayed before, I beleue in God the father, ſo likewiſe ſay I now. And I beleue in Ieſus Chryſt hys onely ſonne our Lorde: declaringe my fayth to be al one both in God the father and in God the ſonne, which although they be two diſtinct and ſeuerall perſons in the deite, yet are they not two gods, but one God. Our Lorde and Sauioure Chryſt ſayeth, ye beleue in God, (the father) beeleue ye alſo in me. For I and my father are one. He that ſeeth me, ſeeth the father alſo. I am in my father, and he is in me. And S. John ſayeth, thys is the commaundement of God, that we beleue in the name of hys ſonne Jeſus Chryſt. For he that beleueth on the ſonne hath euerlaſtyng life. But he that beleueth not on the ſonne, ſhal not ſe lyfe, but the wrath of God abideth on hym. Father. And oute of this fayth mayeſt thou boldly crye vnto this ſeconde perſon in the deite and craue al good thynges at hys hande? Sonne. No leſſe than vnto the father. For it is written, all that beleue on him, (Chriſt) ſhal not be aſhamed for there is one Lord of al, tych ynough for al that cal on him, ſo that euery one that calleth on the name of the Lorde ſhalbe ſaued. And that we may be certayne and not doubte, but that ſaluacion commeth alſo vnto vs from thys ſeconde perſon in the Godhead, he is called Jeſus. For ſo ſoundeth the Article. And in Ieſus Chryſte hys onely ſonne oure Lorde. Father. What ſygnyfyeth thys name Jeſus? Sonne. Jeſus is an Hebrue worde, and ſignifieth a Sauior. Father. Who gaue ꝑ ſōne of god this name? Sonne godꝑ father himſelf, as we rede in ꝑ goſpel. For Mathew writeth thus

Coloſ. ii, Titus. ii.

Coloſ. i. Heb. i. i, Iohn. v,

Eſay, xxviii, Rom. x. Ioel. ii. Actes. ii.

What Jeſus ſignifieth.

Math. i,

Beholde,

Iohn. xiiii. Iohn, x. Iohn, xiiii, i, Iohn, iii, Iohn. iii.

Beholde, the Aungell of the Lorde appeared vnto Joseph in a dreame saying: Joseph the sonne of Dauid, feare not to take vnto the Marye thy wyfe. For that which is conceaued in her, is of the holy goste. She shal bryng forth a sonne, and thou shalt cal his name Jesus. For he shal saue hys people from their synnes. And the Aungell sayd vnto Mary, Lo, thou shalt conceaue in thy wombe, and shalt beare a sonne, & shalte call hys name Jesus. Father. Why was thys name Jesus appropryated and geuen to Chryste of God the father? Sonne. To declare vnto vs, that he alone is our Sauyoure, and that we oughte to seke saluacion onely at hys hande, as S. Peter sayeth. There is saluacion in none other but in the Lorde Jesus. Neyther is there any other name vnder heauen geuen vnto men, wherin we must be saued, but onely the name of Jesu. And here is a nother noble and notable testimonye of Chrystes diuinite. For in thys that he is a Sauyoure, and saueth his people from theyr synnes, it is euydente, that he is true and natural God. For none saueth, deliuereth from synne, and geueth euerlastyng lyfe, but God alone. But all these thynges doeth Chryste. Therefore is Chryste verye God. Father. Is Chryste Jesus alone a Sauioure? Sonne. Yea verely. So teache the holy Scryptures. And Chryste hymselfe sayeth by the Prophete J, J am the Lorde, and beſydes me there is no Sauioure. Agayne. Thy destruccion O Israell, commeth of thy selfe, but thy saluacion commeth onely of me. Neyther Aungell in heauen, nor man in earth, nor any worke that we doe, semeth it neuer so holy, perfecte and righteous, can saue vs, but this Lord Christe alone, whiche is called Jesus. Who soeuer therefore seaketh saluacion at the hande of any other, deceaueth himselfe, and asmuche as in him is, robbeth Christ both of his name and glory. And whosoeuer presumeth to saue other by hys own holynes, vertue or righteousnes, he denieth Chryste to bee Jesus and is led with the spirite of Antichryst. Christ calleth al them that are greued and heauy loden with the burden of sinne vnto him, and promiseth to ease them. He sendeth them not to other for to be eased. He came to seke that was loste, and to geue his lyfe a raunsome for many. This is a true sayinge, saieth S. Paule and by all meanes worthy to be receaued, that Chryst Jesus came into the worlde to saue synners. And S. John sayeth, to this ende hath the sonne of God appeared, that he shoulde destroye the workes of the deuill. Againe, in this appeared the loue of God towarde vs, that he sent hys only begotten sonne into the worlde, that we mighte liue through hym. In thys is loue, not that we loued God, but that he fyrste loued vs, and sente hys sonne to make agremente for our synnes. Chryste is so alone Jesus, that he onely saueth, delyuereth from synne, and geueth euerlastyng lyfe. Whosoeuer falleth awaye from thys Sauyoure, and hunteth after other, he dooeth nothyng elles than throwe hymselfe headlong into euerlastynge damnacyon. Agaynst such backeslyders this sonne of God, this Jesus, this alone Sauioure of the worlde eryeth out by ỹ Prophete on

Luke.i.

Why thys name Jesus was geuen to Chryst.

Actes.iiii.

Esa.lxiii.
Ose,xiii.

Math.xi.
Math.xviii.
Luke.ix.
i.Tim,i,
i.Iohn.iii.
i.Iohn.iiii.

this maner: be astonied (O ye heauens) be afraied, & be abashed at suche a thing, saith ỳ lord. For my people hath done two euils. They haue for sake me the wel of the water of life, and digged thē pittes, yea vile and broken pittes ỳ holde no water. Cursed is he, saieth Jeremye ỳ putteth his trust in mā, & taketh flesh for hys arme: & he whose harte departeth frō the Lord. He shalbe like the heath ỳ groweth in the wildernes. As for the good thyng ỳ is to come, he shal not se it, but d wel in a dry place of the wildernes, in a salt & an vnoccupied lande. But O blessed is the man, ỳ putteth his trust in the Lord, & whose hope the Lord himself is. For he shalbe as a tre, ỳs planted by the water syde, whiche spreadeth out the rote vnto moystenes, whō the heate cannot harme, when it cōmeth, but hys leaues are grene. &c. Father. But thys seconde person in the godhead is not only called Jesus, but also Chryst. Sonne So is it. Father. What is Chryst to say? Sonne. Chryst in the Grcke tounge soūdeth in our English spech, Annointed. Father. Why is he called Chryst or Annointed? Sonne. As God the father wold declare vnto vs by thys name Jesus, ỳ hys son is our alone Sauior, & therefore true & natural god, so ỳ we shold seke our saluactiō of none, but of hym alone: so lykewyse by this name Chryst he teacheth vs, ỳ his son is our alone kynge, priest & prophete. Father. Why, was Jesus annointed also w oile after the maner of kinges, priestes, & prophetes in ỳ olde lawe? Sonne. The oyle wherw̄ they wer anointed, was corruptible, as they them selues wer corruptible & mortal, but the oile wherw̄ Chryste was annoynted, was vncorruptible, immortal, heauēly & spiritual. Father. Of what oile speakest thou? Sonne. Of ỳ oyle, whych the Psalmograph calleth ỳ oile of gladnes, saying, thou hast loued righteousnes, & hated wyckednes, therfore hath God euē thy God anointed the w̄ the oile of gladnes more than al thy felowes. Father. What is this oyle of gladnes? Sonne. The holy gost with this oile. I meane, ỳ holy gost, Christ is most aboundātly anointed of god ỳ father, wheras ỳ other faythful are anointed with this oile accordyng to ỳ measure, which god hath geuē thē, as S. John Baptist saith, god geueth not ỳ spirite by measure vnto hym. ỳ is to say, Chryst. But of hys fulnes and of ỳ ouer flowyng aboundaunce of hys spirite haue we all receaued. Father. Hath god anointed Chryst to bee our kyng? Sonne. yea verely. But as his anointing is spiritual, so lykewise is he a spiritual king, & his kingdom also is spiritual, as he said to Pilate, my kingdom is not of this world. He ruleth not w̄ the swerd of the flesh, but w̄ the swerd of ỳ spirite, which is ỳ word of god. Therfore saith ỳ Prophet. Behold thy king cōmeth vnto the meke, pore, humble or louly, sitting vpō an asse. &c He ruleth in ỳ hartes of ỳ faithful w̄ his sprite & word, defending thē frō the tirāny of the deuil frō the captiuite of synne, frō the curse of ỳ law, frō the styng of death frō the tormētes of hel, & from euerlastyng damnacyon. For thys cause he is called the Prince of peace Neither is his kingdome temporal, but perpetuall, as the Angel saieth, he shalbe great, and shalbe called the sonne of the hiest

Ieremy. ii.

Iere. xvii.

Psal. i.

What Chryst is.

Why Jesus is called Chryst.

Psal. xlv.

Iohn, iii, Iohn, i.

Chrystes kindome is spiritual.

Iohn. xix. Ephe. vi. Zacha. ix.

Luke. i.

And

And the Lord God shal geue vnto him the seate of his father Dauid, & he shal raigne ouer the house of Jacob for euer, and of his kyngdome shalbe none ende. For he is the king of kinges, and Lord of Lordes. *Miche. iiii. Dani. vii. Apo. xix.*

Father. What profite haue we by thys kyngdome of Chryst? Sonne. Greate and muche. You heard before that Chryste beyng annointed of God his father to be our kyng, preserueth & gouerneth vs by his worde and spirite, and leadeth vs in the way of holines and ryghteousnes. Againe he defendeth vs from the crueltie of Satan, from the ragyng lustes of the flesshe, from the vayne pleasures of the world, from the thraldome of synne, from the curse of the law, from the styng of death, from the paines of hell, and from eternal damnacion, and hath gotten for vs an heauenly and euerlastyng kingdome. And through this his kyngdō he hath also made vs kynges and conqueroures of al our enemyes, so þ we may tryumphantly and with reioysing hartes say: Death, where is thy styng? Hell, where is thy victory? The styng of death is synne: and þ strength of synne is the law. But thankes be vnto God, which hath geuen vs the victory through our Lord Jesus Chryst. Hereto pertayneth the saying of S. Paule. Chryst through death did put hym down, that had Lordship ouer death, that is to say, the deuil, that he might deliuer them, which through feare of death were al their lyfe tyme in daunger of bondage. *The profite of Chrystes kyngdome.* *i. Cor. xv. Ose. xiii. Heb. i.*

Father. Is Chryst also our Priest? Sonne. Yea the one and alone Pryest of the newe testament, whose Pryesthode as it is moste hie and most excellent, so is it euerlastyng and perpetuall, as the Psalmograph saith, thou art a Priest for euer after the order of Melchisedech? Father. Why is Chryst called a Priest? Sonne. First because he beyng the true pascal lambe without spot offered himselfe on the altare of the crosse a swete smellyng Sacrifice vnto God þ father for þ synnes of the whole worlde, and by the vertue of that one and alone Sacrifice once offered for al he hath made perfect for euer them that are sanctified, so that now we haue no nede of any other oblacions or Sacrifices to be offred vnto God for our synnes. For this our Bishop with the one and alone Sacrifice of his blessed body hath fully and vnto the vttermost finished and brought to passe, whatsoeuer is necessary for our saluacion, as the Apostle sayeth. We are sanctified and made holy by the offeryng vp of the body of Jesu Chryst done once for all. Secondly, because he beyng our alone mediatoure, aduocate and intercessoure, and sitting on the right hande of God the father doth continually pray for vs and appeaseth the wrath of God daily kinled agaynst vs throughe synne, as S. John testifieth, if any man, sayeth he, synne, we haue an aduocate with the father Jesus Chryst the ryghteous. And he it is þ obtaineth mercy for our synnes, not for our sinnes only, but for þ whole worldes. *Chryst alone is our priest. Psal. cix. Heb. vii. Exo. xx. Iohn. i. Ephe. v. Heb. ix. & Heb. x. i. Tim. ii. Rom. viii. Heb. x. i. Iohn. ii.*

Father. What doth this Pryesthode of Christ profit vs? Sonne. Very much. For in thys that he is our alone hie and euerlastyng priest he hath offred Sacrifice, as ye haue heard, to God hys father, whyche sacrifice is he himself, & by this meanes hath he pacified þ fathers wrath

The profite of Chrystes priesthode.

satisfied for our sinnes, reconciled vs vnto God, made vs his sonnes, & felow heyres with him of euerlastyng glory. Againe, through this hys priesthode, he is made vnto God the father our mediatoure, aduocate and intercessoure, praieth for vs, pleadeth our cause, appeaseth Goddes wrath, and obtaineth for vs al good thinges necessary eyther for body or for soule. Moreouer by this his prypesthode he hath made vs Priests to offer spiritual Sacrifices acceptable to God through hym, that is to say, our selues, our soules and bodyes to be a liuely, holy and wel pleasing Sacrifice vnto God: againe, our praiers, prayses, thanks geuings and such other good workes, euen the frutes of our fayth, as S. Paul sayeth. By Christ offer we the Sacrifice of praise alwaye to God, that is to say, the frute of those lippes, which confesse hys name. To do good and to distribute forget not, for with such Sacrifices God is wel pleased. ye are an holy Priesthode, sayeth S. Peter, for to offer vp spiritual Sacrifices acceptable to God by Jesus Chryst. Agayne, ye are a chose generacion, a royal Priesthode, an holy nacion and a peculiare people, that ye should shewe the vertues of hym, that called you out of darkenes into hys maruelous light. Father. Is Christ also a Prophet? Sonne Yea verely, euen the very same Prophete, of whom it is thus wrytten: I wil raise them vp a Prophete from among their brethren like vnto ỹ and wil put my wordes in his mouth, and he shal speake vnto them al that I shal commaunde hym. And whosoeuer wil not harken vnto my wordes, which he shal speake in my name, I wilbe auenged of hym. That Chryst is thys very Prophete, the people also at hys commynge confessed, saying. Of a trueth thys is that Prophete that should come into the world. Father. What profyt haue we by thys, that Chryst is a Prophete? Sonne. In that he is that Prophete, which God so manye yeares before hys comming promysed to sende, we are well assured ỹ he is a Scholemaster sent from God vnto vs, and hath the wordes of God in hys mouth, and teacheth vs the trueth, whiche we ought both diligently to heare, and stedfastly to beleue, accordynge to thys saying this is my welbeloued Sonne, for whose sake I am wel pleased with man, heare hym. Of hys Prophecy, doctryne or preaching Chryst hym selfe speaketh on this maner by the Prophete. The spirite of the Lorde is vpon me, because he hath annointed me, and sent me to preach good tidinges vnto the pore, that I might bind vp the wounded hartes, that I myght preache deliueraunce to the prysoners, and open the pryson to them that are bonde, that I might declare the acceptable yere of the Lorde, and the day of the auengeaunce of our God, that I might comfort al them that are in heauines, that I myghte geue vnto them that mourne in Sion, beautye in the steade of ashes, ioyfull oyntment for syghing, pleasaunt rayment for an heauy mynde: that they myghte be called excellente in ryghteousnes, a plantyng of the Lord for hym to reioyce in. Herevnto belongeth the saying of the woman of Samaria, I knowe that Messias shal come, which is called Chryst: and that when he

i. Peter. ii.
Rom. xii.

Heb, xiii,

i. Pete. ii.

Christ is our Prophete.
Deut. xviii,
Actes. vii.

Iohn. vi.

Math, xvii,
Esaye, li,
Luke. iiii.

Iohn, iiii,

he commeth, he wil shewe and declare vnto vs all thynges. Furthermore in that Chryst is a Prophete, he doeth also annoynte vs with the oyle of gladnes, which is the holy gost, and geueth vs also the gifte of prophecy, that we both can vnderstande the holy Scriptures, and also teache them to other vnto the edifying of hys Churche, as he hymselfe sayeth by the Prophete, I wil poure out of my spirite vpon all flesh, and your sonnes and your daughters shal prophecy. Agayne, I wil put my lawes in their myndes, and in their hartes I wil wryte them, and I wyl be their God, and they shalbe my people. And they shal not teach euery man hys neighboure, and euery man hys brother, saying, know the Lorde. For they shal know me from the least to the most of them. *Ioel.ii. Actes.ii. Ieremy. xxxi. Heb.viii.*

Father. Let these thynges suffyse concerning the names of Chryst and hys offyce. Why doest thou call hym the onely sonne of God? Sonne. I am taught by the worde of God, which is an infallyble verite, so to do. Father. Proue by the worde of God, that Chryste is the sonne of God. Sonne. God himselfe sayeth. Out of Egipt haue I called my sonne. Agayne, I wyll be his father, and he shalbe my sonne. Item, thou art my sonne, thys day haue I begotten thee. Peter wyth hys felow Apostles John Baptyst, Nathaniel, Martha, with al the faythful of the newe testamente (as I maye speake nothynge of the wycked and damnable spirites) confessed Chryst to be the Sonne of God. Chryste sayed to the blinde man, whom he had restored vnto hys sight. Doest thou beleue in the sonne of God? He answered and sayed, who is he Lord, that I may beleue in hym? Jesus sayd vnto hym, thou hast seen hym, and he it is that talketh wyth the. And he sayed, I beleue O Lord, and worshipped hym. And the Eunuche sayed vnto Philippe, I beleue that Jesus Chryst is the sonne of god. God the father hymself wt an open voyce frō heauen twyse pronounced Chryst to be hys sonne, saying. This is my welbeloued sonne, in whom I haue a singulare delight, heare hym. S. Paule also sayeth, Chryst was begotten of the seede of Dauyd as pertayning to the flesshe, and declared to be the sonne of God with power. &c. Agayne, God in tymes past diuersly and many wayes spake vn to the fathers by the Prophetes: but in these last dayes he hath spoken vnto vs by his sonne, whom he hath made heyer of al thynges, by whō also he made the world. which sonne also is the brytnes of hys glorye, and the very image of his substaunce. &c. Moreouer S. John sayeth, these thinges are written, that ye may beleue, that Jesus is Chryst the sonne of God, and that ye thus beleuyng might haue life throughe hys name. *Why Chryst is called the onely sonne of God.* *Ose, xi. Math, ii, ii. Reg. vii. Heb. i. Psal. ii. Math, xvi. Ioan. vi. Ioan. i. Iohn, xi. Marke. i. Math, viii. Marke. v. Luke. viii. Iohn, ix, Actes. viii. Math. iii. Math. xvi. ii, Peter. i. Rom. i. Hebru, i, Iohn. xx,*

Father. Thou hast proued sufficiently, that Christ Jesus is the sonne of God, but thy crede teacheth, that he is the onely sonne of God. Declare that also by the worde of God. Sonne. Chryste himselfe sayeth, God hath so dearely loued the world, that he gaue hys onely begotten sonne, that euery one that beleueth on him, may not perysshe, but haue euerlastyng lyfe. For God sent not hys sonne into the world to condēne the world, but that the world should be saued by hym. He that beleueth *Iohn, iii.*

on him, is not condemned. But he that beleueth not, is already condē-
ned, becauſe he hath not beleued on the name of the onely begottē ſōne
of God. S. John Baptiſte alſo ſayeth. No man hath ſene God at any
Ioan. i. tyme. The onely begotten ſonne, which is in the boſome of the father, he
i. Iohn, iiii, hath declared him S. John the Euangeliſt alſo wryteth in his Epiſtle
in this appeareth the loue of God towarde vs, becauſe that God ſente
hys onely begotten ſonne into the worlde, that we might liue thrughe
hym. Father. If Chriſt be the onely ſonne of God, how commeth it thā
to paſſe, that the faythful are alſo called the ſonnes of God in ſo manye
Chriſt is the ſonne of god by nature but the faith full are the ſonnes of god by adop cyon places of the holy Scripture? Sonne. Chryſte Jeſus is the true and na-
turall ſonne of God begotten of hys father from euerlaſtyng before all
worldes, of the ſame ſubſtaunce, maieſtie, myght and power wyth his
father. The electe and faythfull people are alſo the ſonnes of God, not
by nature, but by adopcion. Father. What meaneſt thou by thys word
What adop cio ſignifieth Adopcion? Sonne. I cal adopcion when one doeth take a chyld, which
is not hys own proper chylde begotten of hys own body for hys owne
proper and legittemate chylde, geuing vnto hym al ryghtes and titles
as though he were truely and naturally hys chylde, not as though he
were bounde vnto it, but doeth it of hys own free goodnes, and of the
very loue that he beareth towarde hym. Euen ſo bee we the ſonnes of
God by Jeſus Chryſt, in whom and for whoſe ſake God doeth louevs
adopt, chooſe and receaue vs for his children, and maketh vs enheritors
Ephe. i. of his euerlaſtyng and glorious kingdome, as S. Paule ſaith. Bleſſed
be God the father of our Lord Jeſus Chryſt, which hath bleſſed vs w
al maner of ſpirituall bleſſinges in heauenly thynges by Chryſt, accor-
dyng as he had choſen vs in hym before the foundacion of the worlde
was layed, that we ſhould be holy, and wythoute blame before hym,
thrugh loue, and ordained vs before thrugh Jeſus Chriſt to be ſōnes
and heyres vnto hymſelfe, accordyng to the good pleaſure of hys wyll,
to the prayſe of the glory of hys grace, where wyth he hath made vs
accepted in his welbeloued ſonne, by whō we haue redēpcyon thrugh
hys bloud, euen the forgeuenes of ſynnes, accordyng to the riches of his
Titus. iii. grace. &c. Agayne, not of ẏ dedes of ryghteouſnes which we wrought
but of hys mercy hath God ſaued vs by the fountaine of the new birth
and the renewyng of the holy goſt, which he ſhed on vs aboundauntly
thrugh Jeſus Chryſt our Sauiour, that we beyng iuſtified by hys
grace, ſhould be heires of euerlaſtyng lyfe thrugh hope. Therfore whā
the ſcripture calleth Chryſt the ſōne of God, it is to be vnderſtande, ẏ he
Iohn. i. is the ſonne of God by nature and by the diuine ſubſtaunce. But whan
it nameth the faythful to be the ſonnes or children of God, it is ment by
grace and adopcion. And ſo are theſe ſentences to be vnderſtande: So
many as receaued hym (Chryſt) to them he gaue power to be the ſōnes
Rom. viii. of God. &c. As many as are led by the ſpirite of God, they are the ſōnes
of God. For ye haue not receaued the ſpirite of bondage to feare any
more, but ye haue receaued the ſpirite of adopcion whereby we crye,

Abba, dere father. The same spirite certifieth our spirite, that we ar the sonnes of God. If we be sonnes, we are also heyres, the heyres I mene of God, and felow heyres with Chryst. Ye are all the sonnes of God, *Gala. iii.* because ye haue beleued in Chryst Jesu. Beholde what loue the father *i. Iohn. iii.* hath shewed on vs, that we should be called the sonnes of God. Father. What learnest thou of thys, that Chryst is the onely begotten sonne of God? Sonne. By thys I am fully and moste certenly perswaded, that Jesus Chryst the seconde person in the deite (in whom I doe beleue as in the father) is true, perfect, immortal, and euerlasting God, begotten of God the father before al worldes, of the same maiestye, nature, substance, myght and power with the father. For euen as of the substance of a true man there is none borne but a true man, so lykewise of the substance of the true God, there is none borne but true God. Euery thing begetteth the thyng that is lyke vnto it selfe in nature and substaunce. Father. What doeth it profyt thee, that Chryst is the sonne of God, yea God hymselfe? Sonne. Very much. For in that he is God, or the sonne of God he is able to forgeue me my synnes, to beget me of new by his holy spirite, to defende me from myne enemyes, to saue me, to geue me all good thynges necessary both for body and soule, to make me the sonne of God, and heyre of euerlastyng glory. Father. But wherefore calleste thou Chryst our Lord. Sonne. For he is the Lord of Lordes, and kynge of kynges I wyth my hart therfore beleue, and with my mouth confesse Chryste also to be our Lorde. Father. Proue by the worde of God, that Chryst is our Lord. Sonne. Chryst hymselfe sayeth by the Prophete, I am the Lord, thys is my name my glory wyl I geue to none other, neither myne honoure to grauen images. Agayne, ye cal me master, and Lorde, and ye say wel. For so am I in dede. S. Paule also sayeth, God is faythfull, by whom ye are called vnto the felowshyp of hys sonne Jesus Chryst our Lord. Agayne, grace be vnto you and peace frō God the father, and our Lord Iesus Chryst. Item. There is but one Lorde, euen Jesus Chryst, by whom are all thynges and we by hym. Father. What profyte haue we by thys, that Chryst is our Lord? Sonne. In that he is our Lorde, we are taught e fyrste of al, that we ought to serue, honoure, magnifye and prayse hym aboue all thynges, and to seke hys glory in al our lyfe and conuersation, and by no meanes to commytte any thyng, wherby the maieste of hys name should be obscured or hyndred, accordyng to thys commaundement, thou shalte honoure the Lord thy God and hym alone shalt thou serue. Secondly, he is called our Lorde, that is to say, the Lord of the faythful, because that he through hys almighty power doeth mightely defende vs, and delyuer vs from the tiranny of al our enmyes, synne, death, deuil, and hel, and careth and prouideth for vs, as a bounteous Lord and master doeth for hys true and faythfull seruauntes, so that no good thyng shal want vnto vs profitable either for body or for soule. Father. Hytherto haue we heard of the diuinite of Chryst, that is to say, that Chryst is the onely begotten sonne of god,

Gala. iii.
i. Iohn. iii.

What the godhead of Chryste profyteth.

i. Tim. vi.
Ap. xvii, xix
Esaye, xlii,
Iohn. xiii,
i. Cor. i.
Rom. i.
i. Cor. viii.

What profit we haue in thys that Chryst is our Lord.

Deut. vi,
Math. iiii,

and

and therfore true God: Againe, that he is our Lord, our buckelare, our
thielde, our stronge and myghtie tower, yea oure horne of plentye and
fountaine of al goodnes. But come of, is this seconde person in the god
head, whom thou in thy crede callest Jesus Christ, onely God, and not
also man? Sonne. My Lorde and Sauioure Christ Jesus is not onely
God but also man, as the next article of the Christen fayth doeth righte
wel declare. Father. What is that? Reherse it. Sonne. This is it. Which
Of the humanite of Christ. was conceaued by the holy goste, borne of the virgin Mary. Father. What
doest thou beleue and confesse in this article? Sonne. That Christe Je-
sus the natural sonne of God, at the tyme appointed of hys heauenlye
father from euerlastynge, became man, not after the common order of
men, but after a supernaturall maner euen by the maruelous worcking
of the holy goste, taking his perfecte humanite of the substaunce of the
moste pure and vndefiled virgin Mary, and whan the tyme of her deli-
ueraunce came, he was truely and naturally borne of her, and brought
forth into thys world, so that as he is true God of the nature & substāce
of his father before al worldes euen from euerlastyng: so likewise is he
true man of the nature and substaunce of his mother Marye. Father.
Are there than two natures in the Lord Christ? Sonne. Yea verely the
nature of God, & the nature of man. Father. And are both these natures
in one person? Sonne. Yea, and that without any confusyon or separaci-
on, so that whole Christ is very God and very man in one and vnsepa
rable person. Father. Howe doest thou proue by the worde of God, that
Christ was conceaued in the virgin Maryes wombe without the sede
of man, onely by the supernatural and wonderfull operacion of the ho
ly goste? Sonne. The holy Scriptures are euidente. For thus wryteth
blessed Luke. The Aungel Gabriel was sent from God vnto a citie of
Luke.i. Galile named Nazareth, to a virgin spoused to a manne, whose name
was Joseph, of the house of Dauid, and the virgins name was Mary
And the angel went in vnto her, and sayde, hayle full of grace, the lord
is with thee: blessed art thou among women. And whan she saw him,
she was abashed at hys saying, and cast in her mynde, what manner of
salutacion that shuld be. And the Angel said vnto her: feare not Mary
for thou hast founde grace wyth God. Lo, thou shalt conceaue in thy
wombe, and shalt beare a sonne, and shalt cal hys name Jesus. He shal
be great, and shalbe called the sonne of the hiest. And the Lorde God
shal geue vnto hym, the seate of hys father Dauid, and he shall raygne
ouer the house of Jacob for euer, and of hys kyngdome shalbe none end
Then sayed Mary vnto the Angel: How shal thys be, seyng I knowe
not a man? And the Angel answered and sayd. The holy goste shal come
vpon thee, and the power of the hiest shal ouer shadowe thee. Therefore
also that holy thyng, which shalbe borne, shalbe called the sonne of god.
Math.i. S. Mathewe also hath these wordes. Whan Mary Christes mother
was betrowthed to Joseph (before they came together) she was found
with childe of the holy goste. Then Joseph her husbande (beyng a iuste
man,

man,and loth to defame her) was mynded to put her awaye secretlye. whyle he thus thoughte,beholde the Angell of the Lorde appeared vn to him in a dreame,saying: Joseph the sõne of Dauid, feare not to take vnto thee Mary thy wife. For that which is conceaued in her,is of the holy gost. She shal bryng forth a sonne,and thou shalt call his name Iesus for he shal saue hys people from theyr synnes. All this was done to fulfil that,which was spoken of the Lord by the Prophete,saying: Beholde a mayde shalbe with childe,and shal bring foorth a sonne, & they cal his name Emmanuel,which is by interpretacion, God wyth vs,or God and man. Father., What doeth it profit vs,that Chryste receaued his perfecte humanite and manhead of the virgin Mary without the company of man,only by the maruelous and aboue natural worckynge of the holy goste. Sonne. The commodite and profite hereof is greater, than it can be expressed. It is not vnknowen vnto you,that al we synned and iustly for our sinne were condemned vnto euerlastyng damnacion in Adam,so that both we and al our actes are altogether filthy,vn pure and vnclenne. Our generacion,oure concepcion,oure byrth,oure lyfe,our worckyng,our thinkyng our breathing, & what soeuer besydes we are, haue or do, it is altogether vnpure and vncleane. For that is borne of flesh is flesh. A corrupt tree cannot bryng forth good fruytes. By nature we al are the children of wrath. And therefore Dauid shamed not thus to wright of himselfe and of hys beyng: Beholde, my father begate me in wickednes,and my mother conceaued me in synne. Now to be deliuered from thys filthy vncleanues and vncleane filthynes,it was requisite,that one should be borne free and vtterly estraunged from this filthy generacion and concepcion,wherin al we the children of Adam are wrapped,which by his pure,cleane and holy concepcion and blessed natiuite and byrth should put a way and clense the filthines of our most filthy generacion,conception and byrth, which we receaued of olde sinful Adam. And because none among all creatures was founde eyther in heauen or in earth of suche purite and clennesse, that myght worke and bring this most noble and excellente benefyte of euerlasting saluacion vnto mankinde,therfore the heauenly father of his vnoutspeakable clemency,goodnes,mercye charite and loue sente hys onely begotten sonne into thys world to take vpõ hym the nature of man,but yet not after the common order of nature,but far otherwise without the helpe of man,euen by the wonderful vertue and power of the holy gost,by this meanes becomming man,and yet not of the sede of man(for so should hys cõcepcion and natiuite haue profited vs nothyng at all. For of the vncleane what can be clensed?)and like vntovs in al thinges,sin alone except. Father. It was necessarye than, that the sonne of God should be incarnate by the holy gost,and not by any worckman. Sonne. yea verely for this incarnaciõ of ỹ sonne of God wrought by the holy gost is after a certayne manner oure regeneracion, so that through it we which before were the cursed chyldren of adam,begotten

Esa.vii.

Rom.v.

Iohn.iii. Math,vii. Ephe.ii. Psa.li.

Heb. iiii.

and

and conceaued of vncleane sede, are purified, and made in Chryste of carnal spiritual, of filthy cleane, of vnrighteousse righteousse, of the fier brandes of hel the sonnes of God, and heires of his euerlastyng glorye. Father. As Chryst was conceaued by the holy gost, so was he borne of the maide Mary. Sonne. So saieth the article of our faith. Father. But how is that proued by the Scriptures? Sonne. That the Lord Chryste shuld be borne of a maide it was prophecied many yeares before Chryst was borne. For thus sayeth the Prophete Esay, Beholde, a maide shall conceaue or be with childe, and shal bring forth a sonne, and they shal cal his name Emanuel. S. Mathew sayeth, Jacob begate Joseph the husbande of mary, of whom Jesus was borne, which is called Chryst. The Angel Gabriel said vnto Mary. Beholde thou shalte conceane in thy wombe and beare a sõne, and shalt cal hys name Jesus. S. Paule sayeth. When the tyme was ful come, God sent his sonne made of a woman, and made bonde vnto the law. Father. What is mente, whan we saye, Chryst was borne of the virgin Mary? Sonne. Nothynge els, than that Chryst is true, perfect and natural man, taking this his humanite or manhode of the pure and vndefiled virgin Mary, so that as he is true, perfecte and naturall God of the substaunce of God the father, so likewise is he true, perfect and naturall man of the substaunce of Marye his mother. And as Chryst from euerlasting was begotten very God of God his father without any mother: so lykewyse was he borne at the tyme appointed very man of the virgin Mary his mother without any father, onely by the vertue and power of the holye goste. Father. This is than a certayne and vndoubted veritye, that Chryste brought not his body with him from heauen, and so passed through the virgin Mary, as the water goeth through the condit, but receaued hys perfect humanite of the substaunce of Mary his mother, so ẏ as of god his father he is true and natural God, so likewise of Mary his mother he is true and naturall man. Sonne. Thys is so certayne, as nothynge is more certayne. For S. Paule saieth, speakyng of Chryste, He in no condicion taketh on him the Angels, but the sede of Abraham taketh he on him. Agayne, forasmuche as the childrẽ were partakers of flesh and bloud, he also hymselfe toke part wyth them. Item. Jesus Chryste the sonne of God was begotten of the sede of Dauid as pertaining to the flesh. Also in a nother place, Chryst as concerning the flesh came of the Israelites. For this cause in the holy Scriptures is Chryste called the sede of the woman, the sonne of Dauid, the fruite of Maryes wõbe the sonne of man. &c. Father. What profite haue we by this, that Chryst is true and perfect man, and like vnto vs in all thinges, synne alone except? Sonne. Very much. For in that he is not onely God, but also man yea and that pure and vndefiled man, conceaued, borne and liuing without al sinne, he is of sufficient dignite, worthines and perfeccion before God the father to be oure Mediatoure and peace maker, to be our hye Preyest and euerlasting Bishop, to be a swete smellynge Sacrifice for oure

Esa, vii.
Math. i.
Luke, ii,
Gala. iiii.
Heb, ii,
Rom. i.
Rom, ix.
Gene. iii.
Math. xv.
Luke. i.
Math. xvi.
Hebr iiii.

What profyt we haue by the humanite of chryst

oure sinnes, to be head of the congregacion, to be the Lorde of the faithfull, to subdue Sathan, to destroy hell, to deliuer vs from the bonde of sinne and from the curse of the law, and to enriche vs with al heauenly and spirituall blessinges for what soeuer we haue offended in oure wicked and sinnefull flesshe, that same hath Christe the Lorde recompenced and satisfied in his moste blessed, pure and holy flesshe. And hys recompence and satisfaccion is accepted of GOD the father for oure owne recompence and satisfaccion, as the Prophete sayeth, A childe is borne to vs, and a sonne is geuen to vs, that is to saye, to oure singulare commodite and greate profyte. *Esay. ix.*

Father. Howe commeth thys to passe?

Sonne. By his passion and death, as the Article folowing declareth.

Father. Rehearse it. Sonne. Suffered vnder Ponce Pylate, was crucyfyed dead and buried: He descended vnto hell. Father. What dooeth thys Artycle teache thee? Sonne. I learne of thys Artycle two thynges. Fyste my to muche miserie and wretchednesse, into the whych I was caste both by mine owne sinne and Adams: whiche miserye and wretchednesse was so greate and vnrecompensable, that from it neyther I my selfe, nor no creature for me eyther in heauen or in earth coulde deliuer me, so that remedilesse I muste perishe and euerlastyngly be dãned. Secondly, the exceadyng greate and vnmeasurable mercye and loue, of my heauenly father toward me whiche without al my desertes euen of his owne mere goodnesse so greatlye tendered my saluacyon, that he hauing but one onely begotten sonne was content to geue him vnto the death for my sake, so that I beleuinge on him, and lokinge for healthe and euerlastyng life at my heauenly fathers hande through the passion and death of this his dearely beloued sonne, might be deliuered from this my wretchednesse, be made free from the tiranny of Satan, and become partaker of euerlastyng glory, as the Lord Christ himselfe witnesseth, saying, as Moises lifted vp the Serpent in the wildernes euen so must the sonne of man be lift vp, that none that beleueth on him perishe, but haue euerlasting life. *Iohn. iii.* For God loued the worlde so dearelye that he gaue his onely begotten sonne, that none [that beleue in hym, should perish, but haue euerlasting life. Hereto belongeth the saying of S. Paule. God doeth wonderfully set forth his loue that he hath to vs seing that while we were yet sinners, Christ died for vs. *Rom. v.* Muche more then now (seing we are iustified in his bloude) shall we bee saued from wrath through him. For if when we were yet enemies, we wer reconciled to God by the death of his sonne: much more seing we are reconciled, we shall be preserued by his life. Not onely so, but we also ioye in God by the meanes of oure Lorde Iesus Christ, by whom we haue now receaued the atonemente.

Father. What so euer therefore Christe suffered in hys body, did he suffer it for thee and for thy saluacion? Sonne. That is my belefe. All that euer CHRIST dyd or suffered in hys humanytye, was

altogether done and suffered for my sake. He came downe from heauen for my sake. He was incarnate by the holy ghoste and borne of the Virgin Marye for my sake. He was circumcised and Baptysed for my sake. He fasted, prayed, preached, wroughte miracles for my sake. He suffered hys passion and death for my sake. He rose agayne for my sake He is ascended into the kingdome of his father for my sake. He at the laste daye shall come agayne vnto the iudgemente for my sake, and place me wyth him in the glory of hys father, where I shall most blessedly remayne worldes withoute ende. For Chryste is myne, howe than canne it be, but that what soeuer Chryste hath, the same is myne also, as Sayncte Paule sayeth, God spared not hys own sonne, *Rom, viii,* but gaue hym for vs all. Howe shall he not with him geue vs all thinges also? Father. Declare vnto me by the worde of GOD, that Chryste suffered vnder Ponce Pylate. Sonne. In the prayer, whyche *Actes. iiii.* the Apostles after Christes ascencion made vnto GOD the father these woordes are contayned. Of a trueth (O Lorde) agaynst thy holye chylde Jesus (whom thou haste annointed) both Herode and also Ponce Pylate, with the Gentiles, and the people of Israell, gathered *ii. Tim. vi.* themselues together in this citie, for to dooe whatsoeuer thy hande and thy councell determyned before to be done. Sayncte Paule vnto Byshoppe Timothe wrighteth on this manner, I geue thee charge in the sighte of God, whiche quickeneth all thynges, and before Jesu Christe (whiche vnder Ponce Pilate witnessed a good witnessing) that thou *Psal, ii,* kepe the commaundemente, and bee wythoute spotte. Dauid also say- *Math. xxvii,* eth, The kynges of the earth stode by, and the rulers toke councell to- *Marke, xv.* gether agaynste the Lorde and agaynst his annoynted. The Euaun- *Luke, xxiii.* gelycall history sheweth moste euidently that Chryste suffered vnder *Iohn. xviii.* Ponce Pylate. And the Lorde Jesus hymselfe dyuerse tymes beefore *Math, xx.* hys passyon sayed vnto hys disciples, that he should be betrayde to the *Marke, x,* Heathen, and mocked, and scourged, and spytted on, and slayne. &c. *Luke, xviii,* What profite we haue by the passiō of Christ. Father. What profyte haste thou by this, that Chryst suffered suche and so greate tormentes and paynes? Sonne. I am not able to expresse it. The paines, plagues and punyshmentes, which I both in body and soule oughte moste worthelye to haue suffered euen in hell fyer for my greate and innumerable synnes committed agaynste the mayestye of God, those dyd my Lorde and Sauyoure Chryste Jesus moste wyllyngly suffer in hys moste blessed, innocente, gyltlesse and pure bodye at the wyll of hys father to deliuer me from euerlastynge Paynes and tormentes, whiche moste iustely were due vnto me, so that it is truelye sayed of the Lord Chryst by the Psalmograph. The rebukes of them whych rebuked thee, fell on me. Agayne, I am fayne to pay the things whiche I neuer toke. Father. Proue by the Scriptures, that the paines whiche Chryste suffered he suffered them for thy sake, for thy pro- *Exo, xii,* fyte and saluacyon. Sonne. CHRIST Jesus is that immaculate *Iohn. i.* and vnspotted lambe of GOD, whyche neuer commytted any

synne,

synne, neyther was there any gile founde in hys mouth. For hymselfe there was no nede to suffer. For vs therefore and for oure synnes he suffered, what soeuer he suffered. And that this is true, the holy Scriptures declare manyfestlye. Esaye the Prophete speaketh on thys manner, we reckened hym so symple and so vile, that we hyd oure face from him. Howe be it (of a trueth) he toke away oure infirmytyes, and beare oure sorowes & paynes. And yet we iudged hym, as though he had been plaged and caste downe of God (for hys synnes:) Wheras he not withstandyng was wounded for oure offences, and smytten for oure wyckednesse. For the payne of oure punyshemente was layed vpon hym, and wyth hys strypes are we made whole. As for vs, we all haue gone astraye like shepe, euery one hath turned hys owne waye. But throughe hym the Lorde hath pardoned all oure synnes. And a lyttel after, the Prophete speakynge in the person of God sayeth. The punishmente came vpon hym for the synnes of my people. Sayncte Peter also sayeth, Chryste hath once suffered for synnes, the iust for the vniuste, for to bryng vs to God. Againe, Christe hath suffered for vs in the flesh. These Scriptures with many mo dooe moste playnely declare, that those paynes, whiche the Lorde Christe suffered, he suffered them not for his owne (whiche were vtterly none) but for oure synnes, that we throughe the temporall paines of his moste innocente and pure bodye, myghte be deliuered from the eternall and euerlastyng paynes of hell fyre.

i. Peter. ii.

Esay, liii.

i. Pet, iii.

i. peter. iiii.

Father. Was Chryste compelled to suffer these paynes, eyther suffered he them gladly and wyllyngly? Sonne. It pleased the heauenlye father of hys mere mercye to warde mankynde, that hys onely begotten sonne shoulde become man, and suffer those paines which were due vnto man for hys synne, that by thys meanes the iustyce of God might be both pacyfied and satisfied, and manne deliuered from hys mooste miserable captiuite, and made free from the bytter torementes of hell. The sonne of God taking vppon him the nature of manne, and lyke to manne in all thinges, sinne alone excepte shewed himselfe in al thinges conformable to the will of his heauenly father, and moste willingly obeied him vnto the death, euen the death of the crosse, that by this meanes he suffering temporal paines in his innocent body, mighte deliuer mankinde from the euerlasting paines both of body and soule.

Philip. ii.

For thus writeth the Prophete of Christe, he was offered, beecause it was his good pleasure. And by the same Prophete he hym selfe saieth, I offered my backe vnto the smyters, and my chekes to the nyppers. I turned not my face from shame and spitting. And by ỹ Psalmograph he saieth, I will offer Sacrifice vnto the willingly. He speaketh of the Sacrifice of his body. Againe, Sacrifice and offeringe thou wouldest not haue, but a body hast thou ordained me. Burute offerynges and syn offerynges hast thou not alowed.

Esay. liii.

Esay. l.

Psal. liiii.

psalm. xl.

Then saied I, Loe, I come. In the beginninge of the booke it is

Esay. liii. wrytten of me, that I shoulde doe thy wyll O God. The Prophete also sayeth of hym. When he was payned and troubled, he dydde not once open hys mouth. He was led as a shepe to be slayne, yet was he as styll as a lambe before the shearer, and dyd not once open hys mouth

Math. xx. Marke. x. Luke. xviii. his voluntary going vp vnto Jerusalem, when the tyme of hys passyon began to drawe nyghe, declareth euydentlye, that the passyon of Chryste was wyllyng and not constrayned. When he was apprehended in the garden, and Peter fought for hys defence, were not these

Math. xxvi. hys woordes vnto thee Peter? Putte vp thy swearde into hys place. For all that take the swearde, shall pearyshe wyth the swearde. Or thynkeste thou, that I cannot praye my father nowe to sende me more then twelffe legyons of Aungels? But howe then shoulde the

Iohn. xviii. Scryptures be fulfylled? For thus muste it bee. Doeth not the Euangelicall hystorye playnely declare, that those whiche were sent to take Chryste, coulde not abyde the speache of hym, but fell downe as deade before hym, and coulde laye no hande on hym, tyll he suffered

Iohn, x. them? Are not these the woordes of Chryste? Therfore doeth my father loue me, because I geue ouer my lyfe, that I maye take it agayne. No manne taketh it fro me, but I geue it ouer of my selfe. I haue power to geue it ouer, and I haue power to take it agayne. Father. Where suffered Chryste these paynes? Sonne. Vppon the crosse. For so hath oure Artycle: He suffered vnder Ponce Pylate, was crucyfyed, that is to saye, fastened to the crosse. As through the fruite of a tree mannekynde perished, so through paynes suffered on a tree mankynde is restored to his former blessed state. The one tree broughte death and dãnacyon, the other, lyfe and saluacyon. Father Declare vnto me by the woorde of God, that Chryste was crucyfyed and fastened to the crosse

Num. xxi. Sonne. It was figured by the brasen Serpente, whyche Moyses sette vp in the wylderneſſe at the commaundemente of God, that Chryste

Iohn. iii. shoulde also be lyfted vp and nayled on the crosse. For so doeth Chryste hymselfe applye thys figure, saying. Lyke as Moses lifted vp the Serpente in the wilderneſſe, euen so muste the sonne of manne be lyfted vp that whoso euer beleueth in hym, shoulde not perysh, but haue euerlastyng lyfe. The Euangelystes wryte on thys manner, After they

Luke. xxiii. Iohn, xix. came into that place, which is called Caluary, there they crucified Jesus, and the two theues, one on hys ryghte hande, the other on his lefte hande. When Pilate said vnto the Jewes, Beholde youre kynge: they

Iohn, xx. i. Cor. i, Philip. ii. cried, away with him, away with him, crucify him, crucify him. Pilate said vnto them, Shall I crucifie your king? The Bysshops aunswered we haue no kynge, but an Emperoure. Than he deliuered Jesus vnto them to be crucified. The Aungell sayed to the women, ye seke Jesus crucified. S. Paule saieth. We preache Chryste crucyfyed. Agayne, Chryste Jesus became obedyente to his father vnto the death, euen the death of the crosse. Father. What profit haue we by this, ỹ Christ was crucified or fastned to ỹ crosse? Sonne. The profit is great & incõparable

What profyt we haue in this, that Chryste was fastened to the crosse.

Firste in that Chryste was crucified and nailed on the crosse and there
suffered most intollerable paines, he by his bitter torementes and puny-
shmentes toke away that damnacion, which we most righteouslye in
Adam had deserued by eating of the forbidden frute, and whatsoeuer *Rom.v.*
besides we of our selues haue committed worthy the paines of hel fier
For as by the sinne of one (Adam) condemnacion came on al men: euen
so by the iustifying of one, commeth the righteousnes that bringeth life
vpon al men. For as by one mans disobedience many became synners:
so by the obedience of one (Chryst) shal many be made righteous. Se-
condly. Christ being crucified and fastened to the tree, became accursed
for oure sake, and by thys meanes deliuered vs from the curse of the
lawe, as Saincte Paule testifieth, saying: Chryste hath deliuered vs *Gala.iii.*
from the curse of the lawe, and was made accursed for vs. For it is *Deut.xxi.*
written, cursed is euery one that hangeth on tree. Thyrdely, the crucy-
fying or fastenyng of Chryste vnto the crosse preacheth to vs, that as he
was lifted vpon the crosse, so lykewise by the vertue of hys passyon
shall he lyfte vs vp vnto the kingdome of hys father, as he hym selfe
sayeth. Nowe is the iudgemente of this worlde: nowe shal the Prynce *Iohn.xii.*
of thys worlde be caste oute. And I (if I were lyfte vp from the earth)
wyll drawe all menne vnto me. Thys sayed Jesus, (wryteth the Euā-
gelyste) signifying what death he shoulde dye. Fourthely, in that Christ
was fastened to the crosse, we are taughte, that as Adam throughe a
tree, did sinne and by that meanes caste both hym selfe and all his po-
sterite vnder the power of the deuill: so likewise Chryst Jesus through
a tree, deliuered vs from the tyrannye and power of the deuyll, and set
vs againe at liberte to serue the liuing God in holinesse and righteous- *Luke,i.*
nesse all the dayes of our lyfe. Fyftely and synallye, Chryste crucyfyed
hath not onely put out the hande wrytyng that was agaynst vs con- *Colos.ii.*
tayned in the lawe wrytten, and fastened it to his crosse, and hath spoi-
led rule and power, and hath made a shewe of them openlye, and hath
tryumphed ouer them in his own person, but he hath also reconcyled
all thynges vnto God, and throughe the bloud of hys crosse he hath set
at peace both thyngs in heauen, and things in earth, so that we, which
afore were reputed aliauntes from the common weale of Israell, and
vtterly withoute Chryste, are nowe nomore straungers and forener, *Ephe.ii.*
but Citezins, with the Sainctes, and of the householde of God, and
are buylte vppon the foundacion of the Apostles and Prophetes, Je-
sus Chryste beeyng the heade corner stone, in whom euery buildynge
coupled together, groweth vnto an holy temple in the Lorde. Father.
Christ was not onely crucified for vs, but he also dyed for vs and for
oure synnes. Sonne. That is most certayne. For thys is the Artycle of
oure fayth, He suffered vnder Ponce Pylate, was crucyfyed, deade and
buryed. Father. Proue by the worde of God, that Christe dyed, Sonne.
Daniell prophecied of Chrystes death on this manner: After those
lxii. weekes shal Christ be slaine, and they shal haue no pleasure in him. *Dani.ix.*

Christ himselfe long before he died many and diuerse times tolde hys disciples, that he should be slain and suffer death at Jerusalem. Bishop Caiphas also prophecied of Christes death, whan he said, it is more expedient for vs, that one dye for the people, then that al the people should perysshe. Thys spake he, sayeth the Euangelist, not of hym selfe, but forsomuch as he was hie Priest of the same yeare, he prophecyed. For Jesus must dye for the people, and not for the people onely, but ỳ he should gather together the children of God, which were scattered abrode. Jesus sayeth S. Mathewe, cried with a loude voice, and gaue vp ỳ goost. Blessed Luke writeth thus: Jesus crying wyth a loude voyce, saied, O father I commende my spirite into thy handes. And immediatlye he gaue vp the goost. S. John writeth thus. When Jesus knewe, that all was perfourmed, that the Scripture myght be fulfylled, he sayed: I am a thyrst. There stode a vessell full of vineger. They filled a sponge with vineger, and wounde it about with Isope, and helde it to hys mouth. Now whan Jesus had receaued the vineger, he said. It is fynyshed, and bowed his head, and gaue vp the ghoste. The Apostles of Christ in their Sermon spake on thys maner to the Jewes, ye men of Israel, heare these wordes: Jesus of Nazareth, the man approued of God among you with miracles, wonders and tokens, which God dyd by hym in the mids of you, as ye your selues know also, hym (after that he was deliuered by the determinate councell and foreknowledge of God) haue ye taken by the handes of vnryghteous persons, and crucyfied him, and slaine him. &c. Of Christes death S. Paule maketh mencyon almost in al hys Epistles. I wyl rehearse certayne sentences oute of his wrytinges. God, sayeth he, doeth wonderfully set forth his loue towarde vs, in that Christ dyed for vs, when we were yet synners. Agayne, I deliuered vnto you that, which I also receaued, whiche is, ỳ Christ dyed for our synnes. Also in a nother place, Let the same mynde be in you, that was in Christ Jesu, which beyng in the shape of GOD, thought it no robbery to be equal wyth God, but made hymselfe of no reputacion, and toke vpon hym the shape of a seruaunt, became lyke a nother man, and was founde in hys apparell as a man. He humbled hymselfe, and became obedient vnto the death, euē the death of ỳ crosse Hereto appertayneth the saying of S. Peter. Christ dyed once for our synnes, the righteous for ỳ vnrighteous. &c. Father. What profite haue we by the death of Christ? Sonne. Christe by his temporal death hath for our sake ouercome euerlasting death, whervnto through synne we were subiecte and thraull, as Christ himselfe sayeth by the Prophete, O death, I wil be thy death. Like vnto this is that whiche S. Paule writeth, death is swalowed vp into victory. Death, wher is thy sting? Hel where is thy victory? The sting of death is synne. The strength of sinne is the law. But thankes be vnto God, which hath geuen vs the victory through our Lord Jesus Christ. Agayne. Christ by hys deathe hath ouercome him, which had the rule of death, as S. Paul testifieth saying.

Math, xvi, xvii. xx. Marke x. Luk, ix, xviii. Iohn. xi.

Math. xxvii, Luke, xxiii.

Iohn, xix.

Actes. ii.

Rom. v.

i. Cor. xv. Philip. ii.

i. Pet, iii.

What profyt ws haue by the death of Christ.

Osee. xiii. i. Cor. xv.

saying: Christ through death destroied him that had the rule of deathe, that is to say, the deuil, and hath set them at liberte, which throughe the feare of death al their lyfe tyme were subiecte vnto bondage. Furthermore Christe by his death hath made a ful and perfect satisfaccion to God the father for al our sinnes, and hath offered vnto hym suche a Sacrifice for al our wickednesses and trespasses, that it sufficeth without eyther any repeticion of the same, or without any other Sacrifyce to be added therevnto for all the offences that haue ben or shal be committed vnto the worldes ende, as S. Paule sayeth, with one onely oblacion hath he (Chryst) made perfect for euer them that are Sanctified Agayne. We are made holy by the offeryng of the body of Jesus Christ done once for al. Moreouer by the death of Chryst we are not onely deliuered from al our synnes, but also reconciled vnto God, receaued into his fauoure, & made hys sones and enheritoures of euerlastyng glory, as S. Paule sayeth. If we were reconciled vnto God by the death of hys sonne, when we were yet enemyes: much more shal we be saued by him, now that we are reconciled. Againe. Oure Sauioure Jesus Chryste (by his death) hath taken away the power of death, and hath brought life and immortalitie. Father. Greate are the benefites, I confesse, whiche we haue obtained by the death of Chryste, so that it is not without a cause said of the holy Apostle S. Paule, God forbyd, that I should reioyce in any thyng, but in the crosse, that is to say, the passyon and death of our Lord Jesu Chryst. But what was done with the body of Christ, after that it was crucified and dead? Sonne. It was buried. For so is the article of our fayth. He suffered vnder Ponce Pylate, was crucified, dead, and buryed. Father. Declare vnto me by the worde of God, that Chryst was buryed. Sonne. The Prophete Esaye speaketh of Chrystes buriall on thys maner. His graue shalbe geuen hym with the condemned, and his crucifying with the theues. The foure Euangelistes write that whan Chryst was once dead, Joseph of Aramathia a good iust man, which was a disciple of Jesus, and one that consēted not vnto the wycked counsaile and dede of the Jewes, but wayted for the kyngdome of God, went vnto Pylate, and besought hym, that he might take downe the body of Jesus. And Pylate gaue hym lycence. Then toke he downe the body of Jesus. There came also Nicodemus (which afore came vnto Jesus by nyght) and brought of Myrre and Aloes mynged together about an hundreth pounde weyghte. They toke the body of Chryst, and wounde it in fyne lynnen clothes, and laied it in a newe sepulchre, wherein was neuer man layed afore, hewen out of a rocke, and they rolled a great stone to the dore of the sepulchre and went their way. S. Paule also sayeth, Chryst dyed for our synnes accordyng to the Scriptures, and was buryed. Father. What doeth it profyte vs that Christ was buried? Sonne. First, in that Chryst was buryed, it doeth euidently delare vnto vs, that his passion and death wer not fantasticall, but true, certayne and vnfayned. Agayne, that as hys

Heb. ii.

Heb. x.

Rom. v.

ii. Tim. i.

Gala. vi.

Esay, liii.
Math. xxvii.
Marke. xv.
Luke. xxiii.
Iohn. xix.

i. Cor. xv.

What profit we haue by Christes buriall.

bodye was couered in the graue, so likewise shoulde the sinnes of the faithful be couered for his sake, and neuer bee imputed vnto them, nor laied vnto their charge. Thirdly, the buryng of Christe hath brought this to passe, that our graue which before was the dongeon of hel, shuld be translated and turned into a swete, quiet and holy dormitory or resting place, in the which the godly rest, abiding the ioyful daye of their resurrection. Finally, Christ was buried, ỹ we also being dead through repentaunce, and buried with him by baptisme, should throughe grace from hence forth rise out of sinne and walke in a new life. Father. What followeth in the Crede? Sonne. He went down vnto hel. Father. Howe proouest thou that Christ went down vnto hell? Sonne. Christe himselfe by the Prophete Dauid sayeth, Thou shalt not leaue my soule in hell, neither shalt thou suffer thy holy one to see corrupcyon. S. Peter also sayeth. Christ hath once suffered for our synnes, the iuste for the vniuste for to bryng vs vnto God, and was slaine after the flesshe, but quickned after the spirite, In the which spirite he also went, and preached vnto the sprites that were in prison. &c, Father. What profite haue we by Christes descension and going down vnto hel? Sonne. By thys meanes are we wel assured, ỹ Christ hath ouercome the deuil, broken the Serpentes head, destroyed the gates of hell, vanquished the infernall army and vtterly deliuered vs from euerlastyng damnacion, as Christ himselfe saieth by the Prophete. O death, I wil be thy death. O hell, I wil be thy destruction: so that now with ioyful hartes and tryumphaunte voices we maye wel say with the Apostle, death is swalowed vp into victorye. Death, where is thy stynge? Hel, where is thy victorye? The styng of death is synne. The strength of sinne is the law. But thankes be vnto God, whiche hath geuen vs the victory throughe oure Lorde Jesus Christ. Father. Suffered Christ paines also in hell? Sonne. No thyng les. For what soeuer paynes were to be suffered for oure synnes and wickednesses, he suffered them all in hys blessed body on the altar of the crosse. He went not down vnto hell as a gyltye person to suffer, but as a baleaunt Prynce to conquere, and as a moste puissaunte and glorious kynge to tryumphe ouer hys enemyes, and to make vs also Lordes and conqueroures of Satan and of all hys infernall armye. Father. When Christ by his passion and death had wrought this moste noble worke of our redempcion, payed our raunsome, satisfyed for oure synnes, appeased gods wrath, & reconciled vs vnto hys fauoure, what did he than? Sonne. The thirde day he rose agayne from death. Father. Howe proouest thou that by the worde of God? Sonne. Long beefore the commyng of Christ into the flesshe it was prophecied not onelye that Christ should suffer and dye (as we afore haue heard) but also that he should rise agayne vnto lyfe, yea and that on the thyrde daye. By the Prophete speaketh Christ hymselfe on thys maner, He shal make vs a lyue after two dayes, and on the thirde daye he shall rayse vs vp againe, and we shal lyue before hym. Was not the swalowyng vp of Jonas into

Rom. vi.

Psal. xvi, Actes. ii. i. Peter. iii.

Ose. xiii.

i. Cor. xv.

Ose. vi.

What profite we haue by Christes descension vnto hel.

Of the resurrection of Christ.

into the whales bealye, and the deliueraunce of him againe vnto the lande the thirde day, a very figure of Christes death and of his resurrection: Jonas, saieth the Scripture, was in the belly of the fishe three daies and three nightes. And the Lord spake vnto the fishe, and it caste out Jonas againe vpon the dry lande. Certes Christe applieth it vnto himselfe, saying, As Jonas was in the whales belly three daies & three nightes, so shal the sonne of man be in the hart of the earth three daies and three nightes. The Prophete Dauid speakinge in the person of Christ, saieth, I laied me down and sleapt, but I rose vp againe, for the Lord sustained me. Againe my flesh shal rest in hope. For thou shalte not leaue my soule in hel, neither shalt thou suffer thy holy one to se corrupcion. But thou shalt shew vnto me the way of life, and make me ful of ioy with thy countenaunce. Christe diuerse times before his passion declared vnto his disciples, that he should rise againe on the third daye from death vnto life. Christ himselfe many times before his passion and death declared vnto his disciples, that after he was slaine, he shoulde rise againe vnto life the thirde day folowing. The Euangelistes rehearse his wordes on this maner. From that time, saieth blessed Mathewe, began Jesus to declare vnto his disciples, that he must go vnto Jerusalem, and suffer many thinges of the Elders, and of the Scribes and of the head Priestes, and be slaine, and rise againe on the third day Againe, Jesus going vp vnto Jerusalem, toke his .xii. disciples with him secretly, and said vnto them. Beholde we go vp vnto Jerusalem, & the sonne of man shalbe betraied to the chiefe Priestes and Scribes, & they shal condemne him vnto the death, and they shal deliuer hym to ỹ heathen to mocke, scourge and crucify him, and on the thirde daye he shal rise againe. The like wordes rede we in Marke and Luke. Moreouer, (as I may let passe the history of Chrystes resurrection liuely and largely described of the foure Euangelistes) the Angel of God beareth witnes of Chrystes resurrection on this maner speaking to the womẽ, which came to Chrystes sepulchre for to annoynte hys body. I knowe that ye seke Jesus, which was crucified. He is not here, but is rysen againe, as he tolde you afore. Againe. Why seke ye the liuinge with the dead? He is not here, but is rysen. Remember howe he sayed vnto you, whan he was yet in Galile, that the sonne of man must be betrayde into the handes of synfull men, and be crucifyed, and on the thirde daye rise againe. Furthermore the Apostles testify of Chrystes resurrectyon on thys wyse, God hath reysed vp agayne Jesus, whereof all we are witnesses. S. Paule also maketh many tymes mencion of Chrystes resurrectyon. In a certayne sermon, as blessed Luke wryteth, he spake these wordes: God raysed vp Jesus from the dead on the thirde daye, which was sene many dayes of them, which wente vp with hym from Galile vnto Jerusalem &c. In his Epistles he hath these sentenses and many such lyke. Jesus Chryst dyed for our synnes, and rose agayne for our iustificacion. It is Chryst, which dyed, yea rather which is risen

Ionas.ii.
Math.xii.
Luke.xi.
Psalm.iii.
Psalm.xv.
Act.ii.xiii.
Math.xvi.
Math.xx.
Marke.x.
Luke.xviii.
Math.xxviii
Marke.xvi.
Luke.xxiiii.
Math.xvii.
Marke.ix.
Luke.ix.
Actes.ii.
Actes.xiii.
Rom.iiii.
Rom.viii.

againe

i, Cor, xv, ii, Tim, ii.

againe. I deliuered that vnto you, whiche I receaued that Chryst died for our sinnes accordyng to the Scriptures, and that he was buryed and rose againe on the thirde day accordyng to the Scriptures. Remember that Jesus Chryst, which came of the sede of Dauid rose again from the dead. Father. These testimonies of the holy Scripture concerning Chrystes resurreccion maye seme aboundauntly for this presente to suffice. But come of, tell me, What profit haue we by Chrystes resurreccion? Sonne. Such and so great, that without it al is in vain whatsoeuer Chryst hath done for vs. For first of al by his glorious resurreccion he hath shewed him selfe a moste noble and valeaunte conqueroure of death, deuil and hell, and by this his most victorious conquest hath he, deliuered vs from the crueltie and tiranny of our enemies, I meane Death, deuil and hel, so that now we be no more captiues and bondeslaues vnto them, but sonnes and heires of God, yea and felow heyres wyth the Lorde Jesu of hys fathers kyngdome: so that we maye tryumphantly say wyth S. Paule, death, where is thy victory? Deathe, where is thy sting? The styng of death is synne, and the power of synne is the lawe. But thankes be vnto God, whych hath geuen vs the victory through our Lord Jesus Chryste. Secondly by Chrystes resurrecci on we be iustifyed and made ryghteous before God, as S. Paule sayeth. Chryst Jesus dyed for our synnes, and rose agayne for our iustifycacyon or ryghteous makyng. Thyrdly, Chryst by hys resurrectyon hath made vs certayne and sure of the resurrecyon of oure bodyes and of euerlastyng lyfe, as Chryst hymselfe sayeth, I am the resurrecyon and lyfe. He that beleueth in me, although he be dead, yet shall he lyue. And euery one that lyueth and beleueth in me, he shal not dye euerlastyngly S. Paule also sayeth, as by adam al dye, so lykewyse by Chryst al shal be made alyue. Agayne. If we beleue, that Jesus Chryst dyed, and rose agayne, euen so shal God also bryng wyth hym agayne those which are fallen a slepe by Jesus. Item, our conuersacion is in heauen, frō whēce we loke for a Sauioure euen the Lorde Jesus Chryste, whiche shall transfigure and chaunge thys our vyle body, that he maye make it like to hys own glorysous body accordyng to the power, wherewyth he is able to make al thynges subiect vnto hym selfe. Fourthly and fynally, Chryst by his glorious resurreccion hath geuen vs power through the holy gost to shake of the miserable yoke of dead workes, and ỹ bōdage of wycked and vngodly conuersacion, and to garnish our selues with al kinde of godly vertues, so that from hence forth we should walke in a newe life, and passe ouer the time of this our pilgrimage in holinesse righteousnes and trueth, doing alway that which is acceptable before the maiestie of the Lord our God, as S. Paule sayeth, We are buryed together with Chryst through baptisme into death, that as Chryst was raised vp from the dead through the glory of his father, so likewise we should walke in a newe life. Againe. If ye be risen againe together wᵗ Chryst, seke for those thynges which are aboue, where Chryst is sitting on

i. Cor. xv.

What profyt we haue by Chrystes resurrection

Rom. viii.

i. Cor. xv.

Rom. iiii.

Iohn, xi,

i. Cor. xv.

i. Thes. iiii.

Phi. iii.

Rom. vi.

Colos. iii.

on the right hande of God. Be careful about heauenly and not earthlye thinges. For ye are dead, and your life is hid in Christ wyth God. Whansoeuer Christ your life shal appeare then shal ye also apeare with him in glory. Mortifye therfore your earthly members. &c. Once again he sayeth. If one died for all, then wer all dead, and he dyed for all, that they which liue, should nomore from henceforth liue to themselues, but to him, which died for them and rose agayne. Father. What did Christ after his resurreccion? Sonne. After that the Lord Christe had shewed himselfe aliue certayne dayes to his disciples, declaring by diuersemost certayne argumentes that he was vnfaynedly and truly rysen agayne from death, by thys meanes shewing hymselfe to be an almighty God, and Lorde ouer synne, deuill, death and hell, he by the power of hys Godhead leauing this world, ascended into heauen visibly and corporally, yea and that in the presence of his disciples, where he now remaineth and shal remaine vnto the day of iudgement, sytting on the righte hande of God his father. For so is ỳ article of our fayth, as it foloweth in order. He ascended into heauen, and sitteth on the ryght hande of god the father almightie. Father. Proue me by the worde of God, that Christ after his resurreccion ascended and went vp into heauen. Sonne. We haue many and diuerse testimonies in the holy Scriptures of Christes ascenſyon vnto the kyngdome of hys father. Father. Let me heare.

ii. Cor, v.

Of Christes ascension.

Marke, xvi, Luke, xxiiii, Actes, i.

Sonne. That Princelike Prophete Dauid writeth of Christes ascension yea rather prophecieth on thys manner. Thou art gone vp on hye, and hast led captiuite captiue, and hast receaued giftes for men. Agayne, God is gone vp with great reioysing, yea the Lord is ascended wyth the sounde of a trompet. Blessed S. Marke writeth of Chrystes ascenſyon on this maner, after the Lord had spoken these thynges, he was taken vp into heauen, and sate down on the ryghte hande of God. S. Luke hath these wordes, Jesus led out his disciples vnto Bethania, & lifting vp his handes, he blessed them. And it came to passe that whãhe had blessed them, he departed from them, and was caryed vp into heauen. In the Chronicle of the Apostles Actes we reade thus. And whẽ Jesus had spoken these thinges, while they beheldе, he was taken vp and a cloude receaued him vp out of their syght. And while they loked stedfastly vp to heauen, as he went, beholde two men stode by them in white apparel, which also said: ye men of Galile, why stande ye gasing vp into heauen? This same Jesus, which is taken vp from you into heauen, shal so come, euen as ye haue sene hym go into heauen.

Pſal, xlviii. Pſalm, xlviii, Marke, x, Luke, xxiiii, Actes, i.

Christ in his last Sermon maketh mencion diuerse times of his ascenſyon. I go my way, sayeth he, vnto him that sente me, and none of you axeth me. Whether goest thou? But because I haue sayed suche thynges to you, your heartes are ful of sorowe. Neuertheles I tell you the trueth, it is expedient for you that I go my way. For if I go not away, that comforte coure wyll not come vnto you. &c. Agayne, I went out from the father, and came into the world, and I leaue the world again

Iohn. xvi.

and

and go to the father. The blessed Apostle S. Paul writeth on this maner, God hath reised vp Christ from death, and sette him on his righte hande in heauenly thinges aboue al rule, power, might and dominion and aboue al names that are named, not in this worlde onely, but also in the worlde to come, and hath put al thinges vnder his fete, and hath made him aboue al thinges the head of the congregacion, which is hys body and fulnes of him that filleth al in al. Again. He is gone vp on hie and hath led captiuite captiue, and hath geuen giftes vnto men. That he ascended, what meaneth it, but that he also descended first of al into the lowest partes of the earth? He that descended, is euen the same also that ascended vp aboue all heauens to fulfil al thinges. Item, Christ is not entered into the holy places that are made with handes, which are but figures of true thinges, but he is entered into the very heauen for to appeare now in the sight of God for vs. Father. In the Article, which thou recitedst, there is not onely contained, that Chryste ascended into heauen, but also that he sitteth on the ryght hande of God hys father This latter part of the Article would I haue proued by the holy scriptures, I meane, that Christ sitteth on the ryght hande of God. Sonne. Lyke as the Psalmograph prophecyed of the ascention of Chryste, so likewise speaketh he of Christes sitting on the ryghte hande of God on this maner. The Lord sayd vnto my Lorde, syt on my ryghte hand, tyll I make thyne enemyes thy fotestole. Chryst hymselfe sayeth, ye shal see the sonne of man syttyng on the ryght hande of power. S. Paule hath these testimonies concernyng thys matter. It is Chryst that dyed, yea rather that rose agayne, whych also is on the ryght hande of God, and maketh intercessyon for vs. If ye be rysen wyth Chryst, seke after those thynges that are aboue, where Chryst is syttyng on the ryght hande of God. Chryst in hys owne person hath clensed our synnes, and is set on the ryghte hande of the Mayestye on hye. Thys man (Chryst) after he had offered one sacrifyce for synnes, sate hym downe for euer on the ryghte hande of God, and from henceforth tarieth tyl hys foes bemade hys fotestole. S. Peter also sayeth, Jesus Chryst is on the ryghte hand of God, and is gone into heauen, Angels, power and myghte subdued, vnto hym. Father. What profyte haue we by the ascensyon of Chryste. Sonne. Great and large. Father. What is it? Sonne. Fyrst of all, in that Chryst ascended into heauen, he hath not onely subdued oure enemyes, the deuyll, the worlde, the fleshe, synne, death, hell, damnacyon. &c. gloriously triumphing ouer them for our sake, but he hath also geuen vs many noble and pretious giftes, as the holy goste, fayth, loue, hope, ioye, quietnes of conscience, pacience, long suffervng, temperaunce, goodnes mekenes, continence. &c. whych thing Dauid expresseth very aptlye in thys verse. Thou art gone vpon hie, and hast led captiuite captiue, and geuen giftes vnto men. Secondly, in that Chryst is gone vp into heauen, we are well assured, that he is gone being our head to prepare a place for vs being hys members, as he hymselfe sayeth, ye beleue in god

Ephe. i.

Psal. xlviii.
Ephe. iiii.

Heb. ix.

Psalm. cx.
Math. xxvi.
Marke. xiiii.
Rom. viii.

Colloss. iii.

Hebru. i.

Heb. x.

i. peter. iii.

What profyt we haue by the ascenssion of christ

Psal. xlviii.

beleue

beleue also in me. In my fathers house there are manye mansions If it were otherwyse, I woulde haue tolde you. I goe to prepare you a place. And if I goe awaye to prepare you a place. I wyll come agayne, and take you vnto my selfe, that where I am, you also may be with me. *Iohn.xiiii.*

Thirdlye, in that Chryste is ascended into heauen, he is become oure mediatoure, Aduocate and Intercessoure, pleadeth oure cause before GOD hys father, and obtayneth al good thynges of hym aboundauntlye for vs. Chryste, sayeth Saincte Paule, is on the right hande of GOD, and maketh intercessyon for vs. If any manne synneth, saieth Saincte John, we haue an aduocate wyth the Father Jesus Chryste that ryghteousse one. And he it is that obtayneth mercye for oure sinnes, not for oure synnes onely, but also for all the worldes. *Rom. viii.* *i. Ihon. ii.*

Fourthelye, by the ascension of Chryste we haue a moste certayne and sure testimonye of oure ascensyon into the kyngdome of heauen, and that we shall there remayne for euer both bodye and soule wyth oure heade Chryste, hauynge suche ioyes as eye neuer sawe the lyke eare neuer heard the lyke, no tounge is hable to expresse the lyke, nor harte able to conceaue and thynke the lyke. And thys is it, that Chryst hath in his prayer vnto his heauenly father, O father, whom thou hast geuen me, I wil that where I am, they also be wyth me, that they may see my glorye, whiche thou gauest me. Father. But what meaneth the Scripture to remember and affyrme, that Chryste sytteth on the right hande of God the father, whan God the father hath neyther ryght nor leafte hande? Sonne. Trueth it is, that God the father, the firste person in the Godheade hath neyther hande nor fote, neyther any other corporall member, as we haue (for as Chryste sayeth, God is a Spirite, and a Spirite hath neyther flesh nor bones) therefore the Scriptures in thys behalfe are to bee vnderstande, not as the bare letter sounde, but as it maye agree with the other Scriptures. Father. What is it than to sitte on the righte hande of God? Sonne. To sit on the ryghte hande of GOD, is nothinge elles, than Chryste God and manne to bee of the same mighte and power, of the same glorye and Mayestye with God the father, to bee kynge, Lorde, ruler and gouernoure ouer all thynges both in heauen and in earth, as he hym. selfe sayeth. All power is geuen vnto me in heauen and in earth, so that the same honoure and prayse is due to Chryste God and manne, whyche is due to God hys father. Father. What doeth it profyte vs, that Chryste syttethe on the ryghte hande of God the father? Sonne. Verye muche. It certifieth vs, that we haue a kynge and a Lorde in heauen whyche hath a care for vs, loueth and tendereth vs, and defendeth vs from oure enemyes, and geueth vs all good thynges, so that we nede not feare. *Esay. lxiiii.* *i. Cor. ii.* *Iohn. xvii.* *Iohn. iiii.* *Luke. xxiiii.* *Math. xxviii*

What it is, to sit on the ryght hande of God.

What profit we haue by Chrystes sittinge on the right hande of God.

Deuill, worlde, flesshe, sinne, death, hell, curse, lawe, damnacion, and what so euer is contrarye or ennemie to oure healthe, commoditie and saluacion moreouer it assureth vs, that we after this oure exyle and banishemente from oure native countreye, whiche is heauen, shall also be Citesenses of that blessed kingedome, enioye the glorye of heauen, and beholde the maiestie of GOD face to face sittinge with oure heade Christe in the gloryousse palace of his father worldes without ende, noble, tryumphaunte and victoryousse conqueroures ouer all oure ennemyes, as. Saynete Paule sayeth, GOD, whiche is ryche in mercye throughe hys greate loue, where wyth he hath loued vs, euen when we were deade by synne, hath quickened vs together in Christe (for by grace are ye saued) and hath rayſed vs vp togeather, and made vs sitte together with him in heauenlye thinges throughe Christ Jesus. &c.

Ephe. ii.

Father. Remayneth there any other thynge concernynge oure Lorde and Sauyoure Christe Jesus in the Articles of the Christen fayeth? Sonne. Christe Jesus, as we haue hearde, for oure saluacyon tooke flesshe and was borne of the vndefyled and pure mayde Marye throughe the wonderfull operacion of the holy Ghoste, suffered death, rose agayne from death vnto lyfe, ascended by the power of his Godheade into heauen, where he sytteth nowe at the ryghte hande of God hys father. As he hath done all these thynges aforesaied for vs and for oure saluacyon, so lykewyse at the ende of thys wretched and transitorye worlde shall he come agayne to geue iudgemente ouer all flesshe, and to render vnto euerye one accordynge to hys dedes, rewardynge the ryghteousse wyth euerlastynge glorye, and the vnrighteousse wyth euerlastynge punishmente. For thus soundeth the Artycle, whyche folowety. From thence shall he come to iudge boeth the quicke and the dead.

Of Christes commyngon to the iudgement.

Father. Lette me heare it proued, by the holye Scriptures, that Christe shall come from heauen to iudge the quycke and the dead. Sonne. As I maye lette passe the testimonies of the olde testamente, concernyng Christes commyng vnto the iudgemente, whiche in dede are very many, Christe hym selfe describeth hys manner of commynge vnto the iudgemente on thys wyse. As the lyghtning commeth oute of the easte, and shyneth vnto the weaste, so shall the commynge of the Sonne of manne bee. Then shall all the kinreds of the earth mourne, and they shall see the sonne of manne come in the cloudes of heauen wyth power and greate glorye. And he shall sende hys Aungelles wyth the greate voyce of a trompette, and they shall gather together hys chosen from the foure wyndes, and from the one ende of the whole worlde to the other. Agayne. When the sonne of manne commeth in hys glorye, and all the holye Aungelles wyth hym, then shall he sytte on the seate of hys glorye, and beefore hym shall be gathered

Math. xxiiii.

Math. xxv

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all nacyons. And he shall separate them one from an other, as a shepeharde deuideth the shepe from the goates. And he shall sette the shepe on the rygbte hande, and the goates on the lefte. &c. Hereto appertayneth the sayinge of Sayncte Paule. The Lorde hym selfe shall come downe from heauen wyth a shoute and the voyce of the Archaungell, and trompette of GOD. And the dead in Chryste shall aryse &c. Agayne. The daye of the LORDE shall come, euen as a i. Thes. v. theefe in the nyghte. When they shall saye, Peace and no daunger, then commeth on them soden destruccyon, as the trauaylynge of a woman with childe, and they shall not escape. i. Thes. iiii.

Nowe haue we hearde the manner of Chrystes commynge vnto the iudgemente liuelye deserybed and sette foorth. I will also rehearse a fewe sentences oute of the newe Testamente concernynge Chrystes iudgemente. Chryste hymselfe sayeth, The sonne of manne shall come in the glorye of hys Father wyth hys Aungelles, and than shall he reward euerye man accordyng to their dedes. Math. xvi.

Agayne he sayeth. The father iudgeth no manne, but hath geuen all the iudgemente to the Sonne, that all shoulde honoure the Sōne, as they honoure the Father. Chryste, sayeth Sayncte Peter in a certayne Sermon, as blessed Luke wrygbteth, commaundeth vs, that we shoulde preache to the people and testifie, that it is he, whych was appointed of GOD to bee the iudge of the quycke and the deade. And in hys Epistle he wrygbteth on thys manner. All menne shall render an accomptes vnto hym, that is to saye, Chryste, whiche shall iudge both the quicke and the deade. Sayncte Paule also sayeth, we shall all appeare beefore the iudgynge place of Chryste. Agayne, we muste all appeare beefore the iudegynge seate of Chryste, that euerye manne maye receaue hys reward accordyng vnto that, whiche hee hath done in his bodye, whyther it bee good or euyll. Hytherto apper tayneth the sayinge of the holy Apostle Judas in hys Epystle. Behold, the LORDE shall come wyth thousandes of Saynctes to geue iudgemente ouer all men. Ioh. v. Actei. x. i. Peter. iiii. Rom. xiiii. ii. Cor. v.

Father. What meanest thou by the quycke and the dead? Sonne. By the quicke I vnderstande them, whyche shall be alyue in thys worlde, when Chryste shall come vnto the iudgemente: and by the deade, suche as haue slept in the harte of the earth from the beginnyng of the worlde vnto the laste daye. What is ment by the quicke and the dead.

Father. Why, shall any lyue in thys worlde, when Chryste shall come to the iudgemente? Sonne. Yea verely. For thus wrygbteth Sayncte Paule, Beholde I shewe you a mistery. We shal not al slepe but we shall all bee chaunged, and that in a momente, in the twynckelinge of an eye at the sounde of the laste trompe. For the trompe shall blowe, and the deade shall ryse agayne incorruptible, and we all i. Cor. xv.

shall be chaunged. For thys corruptyble muste putte on incorrupcyon, and this mortall muste putte on immortalytye.

Agayne he sayeth. This saye we vnto you in the woorde of the LORDE that we whiche liue and are remaynynge in the commynge of the LORDE, shall not come yer they, whiche sleape. For the LORDE hym selfe shall descende from heauen with a shoute, and the voyce of the Archangell, and trompe of GOD. And the dead in CHRISTE shall arise fyrste: then shall we, whiche liue and remayne bee caughte vp with them also in the cloudes to mete the LORDE in the aire. And so shall we euer bee with the Lorde.

1. Thes. iiii.

Father. What profite shall the comminge of Chryste vnto the iudgemente bring vnto vs? Sonne. Thys worlde, whiche is altogether sette on wyckednesse, shall than haue an ende. The wicked and bloudy Tyrauntes of thys worlde with al the vngodly of the same, shall come vnto confusyon, theyr tyrannye and wyckednesse beeynge made open to the whole worlde. Yea, these wycked them selues shall confesse: Oh these be they whom we sometyme had in derysyon and thoughte theyr wayes to be very folishnes. The faithful and godly: shal than be wholy deliuered and made free from the tyranny of the deuyll, the worlde & the flesshe, and receaue that, whiche longe tofore they hoped and loked for, I meane, euerlastynge saluacion. They shall see God face to face, euen as he is. They shall bee cladde with the whyghte vesture of immortalite. They shall receaue the crowne of glorye. Fynally, they shall haue suche ioyes, as ye neuer sawe the lyke, eare neuer hearde the lyke, no tonge is able to expresse the lyke, nor any hearte is able to conceaue or thynke the lyke.

What profit wee haue by Christs commynge vnto the iudgemente.
1. Ioan. v.
Sapi. v.
Luc. xxii.
1. Cor. xiii.
1. Ioan. iii.
Apoca. vi.
Esay. lxiiii.
1. Cor. ii.

Father. Hytherto thou haste not altogether vnaptlye declared the two fyrste partes of the Chrysten layth, concernyng God the father and GOD the Sonne. It remayneth, that we approche vnto the thyrde parte of the Chrysten belyefe, whyche concerneth the third person in the Godheade, I meane. The holy Ghoste. What sayeth the Artycle of oure layth in thys behalfe? Sonne. I beleue in the holye ghoste. Father.

The thyrde parte of the christe faith.

Why sayest thou, I beeleue in the holye Ghoste? Sonne. When I saye, I beleue in the holy Ghoste, it is thus muche in effecte, I beleue wyth my harte, and confesse wyth my mouthe, that the holye GHOST the thyrde personne in the deitye, is equal GOD with GOD the Father and GOD the Sonne in essence, power and mayestye, of whom also as of the Father and of the Sonne one true, lyuynge, immortall, and euerlastynge GOD, I looke for all good thynges appertaynynge vnto the bodye or vnto the soule. Father. Howe prouest thou, that the holy Ghoste is God. Sonne. Because I

Of the holye ghoste.

saye

saye no lesse, I beleue in the holy Ghoste, then, I beleue in God the fa-
ther, and in Iesus Christe his only Sonne. For we maye beleue in none but in God alone. That the holy gost is God.

But I beleue in the holy Ghoste, therfore the holy Ghoste is God. Father. I woulde heare gladly this thynge proued by the woorde of God Sonne. Nothinge is more easye. In the fyrste booke of Moyses we reade on thys manner, In the beginnynge GOD made heauen and earth. And the earth was voyde and emptye, and darkenes was vppon the depe. And the spirite of God moued vppon the water here see we, that the Spirit of GOD, whiche other wyse we call the holye Ghoste was in the beginnynge at the creacion of thinges; not a Spirite than made wyth other creatures, but a Spirite from euerlastinge, procedinge from the Father and the Sonne, maker of all thinges with the Father and the Sonne, beyng also of lyke maiestye and power, as Dauid witnesseth, sayinge: The heauens were made throughe the woorde of the LORDE, and all the hooste thereof throughe the spirit of his mouth. *Gene.i.*

Here are the .iii. parsons in the Godheade lyuely sette foorth in the woorke of the creacion, The Lorde, The VVorde, and the Spirite. Hereof doeth it folowe, that as the LORDE, whereby is signifyed the Father, is GOD, and as the woorde, whereby is vnderstande the Sonne, is God, so likewyse is the Spirit, whyche is the holy Ghoste, God. Therefore in the creation of manne it is not in vayne sayde thus God spake, Lette vs make manne. He sayeth not, I will make manne or, Lette me make manne, but he sayeth, Lette vs, vs, vs, namely the Father, the Sonne and the holy Goste, true God, one in diuine essence, and three in parsonnes. So likewise reade we of Abraham, whiche sawe .iii. parsonnes, but woorshypped one. Agayn in a certayne psalme we reade on this maner: Whyther shall I gooe from thy Spirite? or whyther shall I flye from thy presence? If I clyme vp into heauen, thou arte there: If I gooe downe to hell, thou arte there also. &c. This sentence of the Psalmograph proueth manifestly and truely, the holy Ghoste to bee God. For none can be in all places at one tyme, but God alone. *Gene.i.* *Gene.xviii.* *Psa.cxxxix.*

The holye Ghoste is in all places at one tyme, therefore is the holye Goste God. The Prophete Esaye also sayeth, who hath refourmed the Spiryte of the LORDE? Or who is of his counsayle to teache hym? At whom hath he asked counsayle, to make hym vnderstande, and to learne hym the waye of iudgemente? to teache hym science, and to instructe hym in the waye of vnderstandynge? Behold all people are in comparison of hym, as a droppe to a buckette full and are counted as the leste thynge that the balaunce weygheth. &c. *Esay.lxviii.*

These wordes of the Prophete testify also aboundauntly that the holy goste is very God, forasmuch as he is reckoned of noman, asketh counsaile of no man, craueth vnderstanding, doctrine, knowledge &c. of no man, but hath al these thinges in hymselfe and of hym selfe, yea all these thinges flowe out of hym vnto other, as out of a most ritch and plenteous fountayne or head spryng, so that what soeuer goodnes we haue, it commeth from this spirite and holy goste, the authoure, geuer, and worker of al good thynges.. Father. Are there any testimonies of the diuinite of the holy goste contained in the newe testament? Sonne. Very many yea and those both noble and notable. Father. Rehearse one or two.

Math, iii; Marke. i. Luke. iii. Sonne. In the Baptysme of Chryst, whan the father made hym selfe open by a voice from heauen, and the sonne by takyng mans nature vpon hym, the holy goste shewed hymselfe in the lykenes of a doue, to declare, that the holy goste is of al one maiestie with the father & the sonne and yet a distinct person from them both. Oure Sauioure Chryst commaunded hys disciples to teache al nacions, and to baptise them in the name of the father, and of the sone, and of the holy goste. *math, xxviii,* Except the holy goste were true God, truely geuing euerlastyng saluacion, he shouldnot be ioyned in the workes of our saluacion with the father and the sonne But forasmuch as we be baptysed in the name of the holy goste, so muste it nedes folow, that he is vndoubtedly very true God. Moreouer in ỳ chronicle of the Apostles Actes we reade that the holy ghoste fylled the whole house, and sate vpon eche one of the Apostles seuerallye, so that they were al fylled with the holy goste. *Actes, ii.* But this thing can no creature do, I meane, be in diuerse places at once, as we reade here of the holye goste, therfore foloweth it necessarily, that he is true God, of like mighte power and maiestie with the father and the sonne. S. Iohn also saith *i, Iohn, v.* There are thre which beare witnes in heauen, the father, the worde, & the holy goste, and these three are one. Who seeth not also by this testymony of S. Iohn that the holy goste is very god, and of ỳ same power, might and Maiestie with the father and the sonne? Father. These testymonies may suffice for this present concernyng the diuinite of the holye goste. But come of, tel me, what doeth it profyte thee, that the holy goste is God, and that thou doest beleue in hym? *What profyt the deite of the holy goste bryngeth.* Sonne. So greatly, that otherwyse I cannot be saued. First in that the holy goste is God, he maketh me, which beleue in hym of a wretched vncleane creature, an holy creature. For he is called the holy goste not onely because he is holy for hymselfe and in hymselfe or that there may be a difference betwene him and the wicked and vnholy spirites, but also because he sanctifyeth and maketh the electe people of God holy, pure, and clene. For as the father hath created me, and the sonne hath redemed me, so likewyse hath the holy goste sanctified me, without who I am nothyng els but a lompe of vnholines, and a very monsture of wyckednes, as S. Paule sayeth. *Rom. viii.* If any man hath not the spirite of Chryst, he is not of God. And Chryst him selfe saieth. That which is borne of flesshe, is flesh, and that, whych *Ioan, iii,*

is

is borne of the spirite, is spirite. Therfore prayeth the Prophete Dauid on this maner, make me a cleane hearte (O God) and renewe a ryghte spirite within me. Caste me not awaye from thy presence, and take not thy holy spirite from me. O geue me the comfort of thy helpe agayne, & stablysh me with thy free spirite. *Psalm.li.*

Secondly, this holy spirite is a comfortoure vnto vs, whan soeuer eyther Satan, or the law, or the wrath of God, or synne, or the feare of euerlasting damnacion troubleth and disquieteth vs and oure weake conscience. He also encourageth vs valeauntly to resist the assaultes of Satan, studiously to mortifie the lustes of the flesshe, stoutlye to cõtẽne and despyse both the tirãny and flattery of the world, and with a good courage through the strength of fayth and innocencye of lyfe to walke before the Lord our God. *Iohn.xiiii.*

Thirdly, forasmuche as we of our selfe are nothing but beastelike, rude, grosse, ignorannt, and vtterly withoute knowledge of God and of his holy misteries, this holy goste is a teacher and Scholemaster vnto vs, enfourming vs of al thinges appertaining vnto our saluacion, and leading vs into al trueth necessary for oure profession, as Christ saied to hys disciples. The comfortoure that holy sprite whom the father shal sende in my name, he shal teache you all thinges and bring to your remembraunce al that euer I haue said vnto you. Again. When he, which is the spirite of trueth, shal come, he shal lede you into all trueth. *i.Cor.ii.* *Iohn.xiiii.* *Iohn.xvi.*

Fourthly this holy gost altereth the whole man, making him of the bonde slaue of Satan the free seruaunte of God, of the chylde of wrath the dearely beloued sonne of God, of the fier bronde of hel, the enheritor of euerlastinge glorye, as S. Paule sayeth. They that are led with the spirite of God, they are the sonnes of God. Agayne, where the spirite of the Lord is, there is liberte. *Rom.viii.* *Gala.v.*

Fiftly, he garnisheth vs with many glorious and heauenlye gyftes, which we cannot haue of our selues, as faith, hope, loue, pacience, long suffering, peace, ioy, mekenes, temperaunce, purenes, innocency, gentlenes, goodnes, mercy, liberalite. &c.

Sixtly, if at any time throughe the contemplacyon of oure owne frayleneſſe, or the consideracion of Gods highe iustice we should feare to haue accesse to the merciful throne of Gods grace, this holye spirite helpeth, comforteth, assisteth vs, yea and prayeth for vs, not onely, that but he also through his most swete and comfortable mocions encourageth oure myndes that we oure selues also haue a certayne reuerente boldnes wyth our prayers to approche vnto the glorious throne of his diuine maiestie, euen as louing children vnto their moste louing and deare father, as the Apostle sayeth. Whosoeuer are led by the spirite of God, are the sonnes of God. For ye haue not receaued the spyryte of bondage to feare any more, but ye haue receaued the spirite of adopciõ wherby we cry Abba, deare father. The same sprite certifieth our sprite that we are the children of God. If we be children, then ar we heires *Rom.viii.*

also, I meane, the heyres of God, and felow heires with Christ. Again, The spirite helpeth our weakenes. For we know not, what we shuld desyre as we ought, neuertheless the spirite it selfe maketh intercessiō mightely for vs with vnout speakeable gronynges. Howbeit he that searcheth the hart, knoweth what the mynde of the spirite is: for he maketh intercession for the saynctes accordyng to the pleasure of God.

Ephe.i.

To ende, if any ende may be founde in so ouerflowyng, vnsearcheable and botomles sea of all good and heauenly thinges, thys holy gost is the earnest of our enheritaunce, wherby we are assured in our hart of Gods good will towarde vs, that he loueth vs, kepeth and defendeth vs, blesseth vs with all both gostly and bodely benefytes, & hath made vs hys sonnes and heires of his most glorious kingdom. Father. Hytherto hast thou declared vnto me thy faith concerninge that true, liuing, immortall and euerlasting God, one in diuine substāce, and yet in that diuine substaunce .iii. seuerall persons, God the father, whyche made thee: God the sonne whiche redemed thee: and God the holygost which sanctifieth thee. What now remayneth? Sonne. The forth parte of the Chrysten fayth which comprehendeth foure articles. Father. Rehearse the fyrst. Sonne. I beleue that there is an holy vniuersall churche, which is the felowship or company of Saynctes. Father. But wherefore sayest thou rather, I beleue that there is one holy vniuersall church, thā on thys manner. I beleue in the holy vniuersall churche? Sonne. My fayth and my beliefe must be set and reposed in God alone, forasmuche as saluation commeth from hym alone, and not in creatures bee they neuer so holy and perfecte. For vayne is the saluation that commeth from man, yea cursed be he, that putteth his truste and confydence in man, and maketh flesche his arme. If I shoulde saye. I beleue in the holy vniuersall churche, than must I also graunt that the churche is god, and by thys meanes make foure persons in the Godhead, whiche God forbid. My beliefe is not in the body, but in the head, whiche is Christ Jesus our Lord and alone Sauioure.

The fourth part of the Chrysten fayth.

Of ỹ church.

Psal.iii.

Iere.xvii.

What thys word church signifieth.

What meanest thou by thys worde Churche? Sonne. Nothing els than a company of people gathered together, or a congregacyon. And thys worde churche in the holy Scriptures is taken not only for the felowshippe or compayne of the good and faythfull, but also of the wicked and vnfaythful S. Paule, besyde many other places, speaking of that churche, which is the company of Saynctes, hath these wordes, Chryste loued the churche, and gaue hymselfe for it to sanctifye it, and clensed it in the fountayne of water by the worde, to make it vnto him selfe a glorious churche hauing no spotte, nor wrynckle, nor any suche thyng, but that it should be holy and without blame. Of that churche, which is the company of the wicked vngodly and vnfaithful, speaketh that Prynce like Prophete Dauid on thys manner, I hate and vtterly abhorre the churche of the malignaunte and wycked: as for the vngodly, I wyll by no meanes kepe company wyth them. Father. Why doest

Ephe.v.

Psal.xxvi.

Why the Chrysten churche is called holy.

doest thou call the churche of Chryst holy? Sonne. To discerne it from other Churches, whiche are vnholy. The Ethnickes, the Jewes, the Mahometanes, the Anabaptistes, the Arryans wyth al the rable of Heretikes & Sectaries haue their churches also, but al those churches are the Synagoges of Satan, vnpure, filthy, stinking, vile, abhominable, ful of al synne and wyckednes. The churche of Chryst alone, alone is holy pure, without spot or wrincle, as it is written, thou art all faire (O my loue) and no spot is there in the. In this churche all goodnesse is to be founde, without this churche is nothing but synne, wrath, and damnacion. Againe, the churche of Christ is called holy, not for the holines of it selfe (For what member of that churche hath not also his infirmite in this life? as it is wrytten, If we say, we haue no sinne, we deceaue our selues, and the trueth is not in vs. Item. All we offende in many thyngs) but for the holynes of Chryst the sonne of God, whyche is the head of the churche, whiche also hath geuen to his churche hys holines, innocency, righteousnes, and what soeuer good thing he hath more, himselfe beeing the fountaine of al goodnes, and hath with all these thinges clothed, decked, adourned, garnyshed and trymmed the churche as his moste deare spouse, so that nowe beeyng clothed with Christes holynes, she may right wel be called holy and without spotte or wrincle. The churche of Christ is also called holy, because it is sanctified and made holy of the holy gost, whiche gouerneth, ruleth, defendeth, and saueth her, and moueth her continually with his heauenly inspiracion vnto the feruente studye, exercyse and encrease of all vertue and godlines. Father. Why is thys churche called Catholike or vniuersal? Sonne. Because it is not bounde to one certayne place, kyngedome or Empire, but is dispersed throughout the whole world, so that in al places God hath his elect and chosen people, whiche beleue in hym, cal on his holy name, and worshyp him accordyng to hys worde, euen in spirite and trueth, accordyng to this commaundement of Chryste. Goe throughout the whole world, and preache the gospel to euery creature. Agayne, ye shalbe wytnesses of me euen vnto the furthermoste part of the world. Item. The gospel of the kyngdome shalbe preached throughout the whole world for a wytnes vnto al nacyons. Father. Why doeste thou rather saye and confesse, that there is one holy Catholyke or vniuersal church, than many churches, seyng there are in the world so many compaynes, felowships or congregacyons of the faythfull, that cal on the name of the Lord? Sonne. As there is but one head of thys holye Catholyke or vniuersal church, which is the Lord Chryst Jesus alone, so lykewise is there but one holye church, as it is wrytten, One is my doue and my dearling. She is the only beloued of her mother, and dere vnto her that bare her. When the doughters sawe her, they sayed, she was blessed. And although this holy churche in her members be dispersed and scatered abroade throughout the world, so that there be in dyuers countryes diuerse companies, that professe and confesse Chryste and

Ephe. v. Cant. iiii.

i. Ioan. i. Iac. iii. Ephe. Coloss.

Ioan. iiii. Marke. xvi. Luke. xxiiii.

Math. xxiiii.

Cantica. vi.

Why the christen church is called catholike, or vniuersall.

Christes church is but one onelye Churche.

and his holy gospel, yet forasmuch as they are gathered and lynked to
gether in one fayth and one doctryne vnder one heade Chryste, into
whose name alone they are consecrate and sworne, al those so great &
so many multitudes are counted and called but one churche, whyche
1. Timo. iii. church is ỳ house of the liuing God, the piller and grounde of trueth, so
stedfastly founded on the rocke Chryst, that the very gates of hell shall
Math. xvi. neuer be able to preuaile against her: so surely buylte vpon the founda
cyon of the Apostles and Prophetes, that though aboundance of raine
Ephe. ii. descende, & the wyndes blowe, yet can they not moue her: yea thoughe
Satan goeth neuer so much about to sifte her, yet shall her faith neuer
Math. vii. fayle, but remaine perfect, whole and sounde. For thys churche is that
holy congregacion or felowshyp of gods elect, which cannot erre, nor be
Luke. xxii. brought into errour, much les perysshe and be damned. Father. There
is at thys present day great contencion concernyng the churche, everye
Math. xxiiii. sect sweatyng to proue that they are the churche of God, and that all o
Iohn. x, ther, which dissent from them, are Synagoges of Satan, come of, tel me
therfore, how the true church of Chryst may be knowen from the ma-
lignaunte and wycked churches, which are led wyth the spirite not of
God, but of the deuill. Sonne. Albeit many signes, tokens, and markes
myght here be rehearsed, wherby we may easly discerne the churche of
Chryst from the sinagoge of Antichryst, the people of God from ỳ bond
slaues of Satan, the vessels of mercy from the vessels of wrath, yet
will I recite at this present onely. iiii. tokens or markes, whereby we
may truely and vndeceaueably knowe the true Catholyke and Aposto
lyke church. Father. Which are those foure? Sonne. The first is, the sin-
Iohn. viii. cere, true, and vncorrupt preaching of gods worde without the inter-
mixtion or mingling of mans doctryne, in the which God that mighty
Iohn. x. Lorde hath opened hymselfe, hys will, his mercy and fauoure to hys
faythful congregacion, as it is wrytten, he that is of God, heareth the
wordes of God. Agayne, My shepe heare my voyce as for a straunger,
they folowe hym not, but flye from hym. For they knowe not the voice
of strangers.

The seconde is, the true administracion of the Sacramentes accor
dyng to the institucion and ordinaunce of Chryste, as we reade of S.
1. Cor. xi. Paule entreatyng of the Supper of the lord. That which I deliuered
vnto you, receaued I of the Lord. For the Lord Jesus the same night
in the which he was betrayed, toke the breade. &c.

The thirde is, feruente prayer and the diligent inuocacion of God in
the name of our alone mediatoure Jesus Chryst, with continual thãks
geuing for his benefites. The fourth is, Ecclesiasticall discipline accor
ding to the prescript and appointment of gods worde. Although ma
ny other signes, notes, tokens and markes myghte here bee rehearsed,
wherby also the churche of Chryst may easly be discerned from the Si
nagoge of Antichryst, yet these be the principall and chefe, so ỳ in what
soeuer congregacion these afore saied signes be founde, there may we

Certaine signes wher by ỳ churche of Chryst may be knowen frõ the Sinagoge of Antichryst.

well

wel affirme and saye, the true church of Christ to be and the faythfull people of God. Father. But what doest thou meane, by callyng the holy vniuersal church the company or felowship of Sainctes? Sonne. These wordes. The company or felowship of Sainctes or holy men, do nothing els in a maner, than declare, what the holy vniuersal church is: verely a company of Sainctes or of holy and godly disposed persons knit together by one spirite in one fayth, in one hope, in one loue, in one baptisme in one doctryne, hauing one head, which is Christe Jesus, and seruing one God, which is the father of our Lord Jesus Christ in holines and righteousnes all the dayes of their lyfe. For thys felowshyp of saintes although they be dispersed neuer so farre abrode, yea in al quarters vnder the sonne, not only in Europa, but also in India, Persia. &c. be they Jewes or gentyles, Barbarous or Scythians, haue, holde, and maintayne one baptysme, one fayth, one God and Lorde, one doctryne, and are led wyth one spirite, and make one flocke, wherof Christe Jesus is the pastoure and shepehearde And in thys companye or felowshyppe of Sainctes al thinges appertaining vnto euerlastyng saluacion are cõmon, as the fauoure of God, remission of synnes, quietnes of cõscience, the gift of the holy gost and euerlastyng lyfe, yea in this holy felowship there is such a loue and harty good wyl one towarde a other (for they are members al of one body, and therfore like affected and mynded) & there is also, as I maye so speake, a certayne communite of temporall thinges among them, as we read in the Apostles Actes of Christes churche at the beginning, so that the ryche haue not to muche, nor the poore to lyttle, but a certayne equalite is among them, no mã wanting that is of that holy felowship, but hauyng sufficient to satysfye hys necessite, such and so great care one for a nother reigneth in them, prouoked thereunto by the holy gost, which ruleth and gouerneth that holye congregacion and felowship of Saynctes. Father. I cannot disalowe that thou speakest. But as concernyng thys worde Sainct, me thynke it oughte rather to be appropriated vnto the Sainctes departed and reigning in glory with Christ, than vnto vs, whych line in this worlde and are subiect to many infirmities. Sonne. The holye Scriptures both of the olde and new testamentes doe rather ascrybe thys woorde Sainct vnto vs in thys world, whiche beleue in Christe, than vnto the godly, which are now in glory with their head Christ. And we are termed Sainctes by the holy gost in the diuine Scriptures, first to putte vs in remembraunce, that we are made Sainctes, that is to say holye, pure and blameles by the free grace of God through fayth for Christes sake, and so reco ũted iust and ryghteous before God for the righteousnes not of our selues, but of our mediatoure Christ Jesus: secondlye, that we should endeuoure our selues vnto the vttermost of our power in al our manners, lyfe and conuersacion to answere to our name, that is to say, to be Sainctes, I meane, holy, pure, blameles, good, ryghteous, mercyfull, gentle, liberall, and altogether vertuous, puttynge on

Why the churche is called the companye or felowshyp of Saynctes,

Luke.i.

Actes. xxiiii.

ii. corin. viii.

Saynctes.

Why the faythfull in thys worlde are called Saynctes.

that

Ephe.iiii. Col.iii. i.Peter.i. Leuit.xix.

that newe man, which is shapen after the Image of God in true righteousnes and holynes, as it is wrytten: Euen as he, whiche hath called you, is holy, euen so be ye holy also in your conuersacion, for it is wrytten, be ye holy, for I am holy. Father. What doeth it profyte thee to beleue, that there is an holy vniuersall churche, which is the company or felowshyp of Sainctes, that is to say, of godly and vertuous personnes

What it profiteth to beleue ỳ there is an holy vniuersal churche.

Sonne. Very much. For in beleuing, that there is such an holy churche, I am well ascertayned and fully persuaded, that I also am a member of the same churche, and partaker of al the goodes of the church, hauing Chryst my head, my brydegrome and most louing frende, and vnto hym

Rom.viii.

all that euer he hath. Father. What good thynges are these, which thou hast or hereafter shalte haue, because thou arte a member of this holye churche? Sonne. Euen those that are contayned in the iii. last Artycles of the chrysten fayth now next ensewyng. Father. Rehearse them.

Sonne. The forgeuenes of synnes. I beleue that I beeyng, a member of

Of the forgenesse of synnes.

thys holy churche shal haue through the bloud of Chryst remission and forgeuenes of al my synnes, be they neuer so many, great and greuous yea and that not onely before or at the tyme of baptisme, but also after baptisme euen al my lyfe time and vnto the very death, synne I neuer so oft through the frailenes of nature or of ignorancy, or otherwyse, if I repente, bewaile my sinnes, craue remission and forgeuenesse of them through the bloud of Christ with strong fayth in the mercyfull promy-

Mathe.xviii.

ses of God that father of mercyes and God of all consolacion, yea and that not onely seuen times, but seuenty times seuen times. For as there is no tyme, wherin we do not sinne, euen so is there no tyme, wherein

i.Ioan.i.

the grace and benefite of forgeuing our synnes is barred and shutte vp from vs of God, if we craue it in the name of Chryst, as S. John testifieth, if we say, we haue no sinne, we deceaue our selues, and ỳ truth is not in vs. But if we confesse our sinnes, God is faithful and righteous to forgeue vs our sinnes, and to clense vs from al wickednes. Father.

There is no forgiuenesse of synnes, but onley in the churche of Christ.

Is there remission of sinnes in none other congregacion, but in the congregacion or church of Chryst only? Sonne. No verelye. For to hym that is no member of this holy church sin is not remitted, but retained

Ezech.xviii.

Father. Proue by the holy Scriptures, that there is remission of sinnes laied vp in gods treasure house for all synners that repente in fayth. Sonne. Are not these the wordes of God by the Prophet. If the vngodly wil turne away from al his sinnes that he hath done, and kepe all my commaundementes, and doe the thynge that is equall and ryghte, doubtles he shal liue, and not dye. As for all his sinnes that he did beefore, they shal not be thought vpon, but in his ryghteousnesse ỳ he hath done, he shal liue. For I haue no pleasure in the death of a sinner, saith the Lord God, but rather that he conuerte and lyue. Agayne. As truly as I liue, saieth the Lord God, I haue no pleasure in the death of ỳ

Ezech.xxxiii

wicked, but muche rather, that the wicked turne from hys waye and lyue. Turne you, turne you from your vngodly wayes, O ye of the

house

house of Israel. Oh, wherfore wyl ye dye? also in an other place, it is comonly sayd, if a man putteth awaye his wyfe, and she gooth from hym, and marieth wyth another, should he resorte any more vnto her after that? Is not this field then defyled and vnclene? But as for thee, thou hast playd the harlot wyth many louers, yet turne agayne vnto me, sayth the Lord. Item, thou shrynckyng Israel, turne agayn, saith the Lord, and I wyll not turne my face from you, for I am merciful, sayeth the Lorde, and I wyll not alwaye beare displeasure againste you, &c. O ye shrynckyng children, turne agayne, sayth the Lorde, and I wyll be maryed wyth you. As I may passe ouer almost innumerable testimonies of the old testament, whych do most manifestly declare, that there is plentye of mercy & abundance of remission of sinnes, layd vp in store wyth God for all synners that repent and vnfaynedlye turne vnto theyr Lord God, to whom is it vnknowen, howe louyngly & mercifully Christ Jesus the Lord calleth vnto hym al such as are greued & heaupe loden wyth the burden of synne, and promyseth, that he wyll ease them, & gyue them reast? How ofte doth he call them that thyrst, and promyseth to gyue them of the water of lyfe freely? How oft doth he confesse that he came to call synners vnto repentaunce, and to seke vp that which was lost? What other thing do the parables of the straye shepe, of the losse grote, and of the ryotous sonne preache vnto vs, than that there is mercye in store for all penitent synners? Are not these the wordes of Christ? Verely I say vnto you, there shal be ioye in heauen before the Aungels of God ouer one sinner that repenth, more than ouer nyntye and nyne whych nede no repentaunce. What other thyng also do the histories of Matthew the Publicã, of Mary Magdalene, of Simon Peter, of Zache the Publican, of the theefe, of the incestuous Corinthian, of Paul, of Onesimus, & of such like, thã preach vnto vs, that there is grace, fauour, mercy, & remission of sinnes layde vp in store in Gods treasurehouse for all synners that repent in faithe, beyng membres of this holy vniuersall church? Therfor I may right well saye, I beleue the forgiuenesse of synnes. Father. We than are al synners. Sonne. Yea verely. For in many thynges we all offende We are all vnprofitable seruaunts. There is no difference. Al haue synned & want the glory of God. There is no man so righteous on the earth, which synneth not. Who is able to say, my heart is clene, and I am fre from synne? All our righteousnesses are as a defyled clothe. If God shuld enter into iugement wyth vs, & deale wyth vs accordyng to our desertes, no man that lyueth should be found righteous in hys syght. Father. We may than although neuer so synnefull beleue, hope & loke for remission of our synnes boldly at the hande of God, if we vnfaynedly repent & turne vnto the Lord our God. Sonne. Nothing is more true. And therfore our saiyour Christ taught vs dayly to pray on this wise: And forgyue vs our trespasses as we forgyue them that trespasse against vs. Father. Who forgeueth synnes? Sonne? God alone, as it is wrytten, no man can forgyue synnes but God alone. And God hym

Math.xi.
Esa.lv.
Ioan.vii.
Apoc.xxij.
Math.ix.
Luc.xix.
Luc.xv.
Math.ix.
Luc.vij
Math.xxvi.
Luc xix.xxiij
ii.Cor.ij
Epist ad phil.
All men are sinners.
Iac.iij
Luc.xvij
Rom.iij
Psal.xiij
Prou.xx
Esa.lxiiij.
psal.clxij
Math.i.
God alone forgeueth sinnes
Math.ix
Marc.ij

selfe sayeth, I am he, yea I am he in dede, whiche putteth awaye thy sinnes, yea and that for my owne sake, and I will remember them no more. The Lord sayth the Psalmographe, is full of compassion & mercy, longsuffering, & of great goodnesse He will not alway be chydinge, neither wil he kepe his anger for euer. He dealeth not with vs after our sinnes, neyther rewardeth he vs accordinge to our wickednesse. For loke howe hygh the heauen is in comparison of the earth, so great is his mercy also toward them that feare him Loke how wide the East is from the West, so farre doth he set our sinnes from vs. Yea lyke as a father pytieth his owne children, euen so is the Lord mercyfull vnto thē that feare him. For he knoweth whereof we be made, he remēbreth, that we are but dust. Who is lyke vnto thee O God, sayeth the Prophet Miche: whiche pardonest wickednes, & forgeuest the offences of the remnaunt of thyne heritage. Thou kepest not thyne anger for euer. And why? thy delight is to haue compassion. Thou shalt turne againe, & be merciful vnto vs, yea thou shalt put down our wickednesses, & cast all our sinnes into the botom of the sea. Father. What moueth God to be so gentle & merciful vnto vs, that he wil so bounteously forgyue vs al our sinnes, when we repent and turne vnto him? Sonne. His own nature, which is al together good and gracious, and hateth nothinge of all those thinges that he hath made. He hath saued me, sayth Dauid, because it was his pleasure. Agayne, freely and for none of theyr desertes shalt thou saue them, O Lorde. It lighteth not sayeth S. Paule, in any mans will or runninge, but in the mercye of God, And God him selfe sayeth, I shewe mercye, to whom it pleaseth me to shew mercy, & haue cōpassion, on whō it is my pleasure to haue cōpassion. Againe, I am he, yea I am he in dede, which putteth away thy sinnes, yea and that for mine owne sake. Item, thy destruction commeth of thy selfe, O Israell, but thy saluacion commethe onlye of me. Father. But seynge that god is not onlye gracious, but also righteous, not only a rewarder but also a reuēger, not only a sauiour but also a condēner, how cometh it to passe, that his mercy excelleth his iustice, & his iugement geueth place to grace & fauour, so that we be not punished accordinge vnto iustice, but forgeuen according vnto mercy? Sonne. Christ Jesus is ẏ derely beloued sonne of god, for whose sake god the father is wel pleased with mā. He is our peace maker. He by his bloud hath pacifyed al thinges both in heauen & earth. He hath recōciled vs vnto god his father, & set vs at one. He is the perfect fulfylling of the law to iustify euery one that beleueth. He is that lābe of God which taketh away the sinne of the world. He is that mediatour betwene god & man whiche gaue him selfe a raunsome for all menne. He is that aduocate, whiche pleadeth oure cause before God the father, and easelye obtayneth pardon and forgiuenesse of oure synnes. He is that hyghe and euerlastinge Bysshoppe, whiche sytteth on the ryghte hande of God, and maketh intercession for vs. He is that Sauyoure, whyche came into the worlde to saue synners. He is that myghtye and valeaunte Conqueroure, whyche hathe delyuered vs

Psal. xxx.

Miche. vii.

Sap. xi.
Psal. xviii
Rom. ix.

Exo. xxxiij.

Esa. lxiii.
Ose. xiii.

Math. iij.
Ephe. ii.
Col. ii.
Ephe. ij.
Rom. x
Ioan. i.
i. Timoth. ij
i. Ioan. ij.

What moueth God to forgeue vs our synnes

God the father geueth vs all good thinges for christus sake

deliuered vs from the tyranny of Sathan, from the captiuite of sinne, from the curse of the lawe, from the daunger of desperation, from the darte of death, & finally from the tormentes of euerlasting damnaciō. to be shorte, he is our wisdome, righteousnes, sanctificationand redemption ỹ as it is wryten, he that reioyseth, should reioyse in the lord. 1. Cor. i. Iere. ix.

Father. Howe or by what meanes doe we obtayne & come ye this exceading greate grace, fauour & mercy concerning the remission of our synnes at the hande of God for Christes sake? Sonne. By fayth, as S. Paule sayth, Of grace are ye saued thorow faith, and that not of your selues. For it is the gifte of God, and cometh not of workes, lest anye man should boast him selfe. S. Peter also sayth, of Christ al the Prophets beare witnes, that thorow his name althey that beleue in him, shall receaue forgyuenesse of sinnes. S. Paule agreeth with this, as blessed Luke testifyeth, sayinge. Be it knowen ye men and brethren, that thorowe this man (Christ) is preached vnto you the forgiuenesse of synnes, & from all the thinges whereby ye myght not be iustifyed by the lawe of Moses, by this man (Christ) euerye one that beleueth, is iustifyed. Item, there is no difference. All haue synned, and wante the glory of God, but freely are they made ryghteous euen by his grace thorow the redemption, that is done by Christ Iesu, whom God hath set for a mercy seate thorowe fayth in his bloude, to shewe the righteousnes, which auayleth before him, in that he forgeueth the synnes, which were done before vnder the sufferance of God, which he suffered, that at his tyme he might shewe the righteousnes, which auayleth before him, that he onlye might be righteous, and the righteous maker of him, which is of the fayth of Iesu. Father. What doth it profyte thee, that thou beleuest, the forgyuenes of sinnes? Sonne. By this I am certifyed & wel assured in my conscience, that I am a member of Christes church. For none doth rightly beleue, but suche as appertayne vnto the holy cōgregacion of the Christians. Agayn, that I am partaker of all the merites of Christes passion & death. Thirdlye, that by the bloud of Christ al my sinnes are washed away & vtterly forgeuen, so that they shal neuermore be imputed vnto me, nor layd vnto my charge: not only that, but also that as al euils be taken away from me by ỹ death & bloud of christ, so lykewyse by the same are al good things gyuen vnto me, as it is wrytten, ye are washed, ye are sanctifyed, ye are made righteous by the name of the Lord Iesu, & by the spirite of our God. Father. Let this suffice for this present concerning the article of the forgiuenes of synnes. What foloweth? Sonne. I beleue the resurrection of the body. Father. What meanest thou by this? Sonne. I beleue wyth my harte, and confesse wyth my mouth, that God by hys almyghtye power at the last daye shall rayse vp from death vnto lyfe the bodyes of all menne, women and children, that haue lyued and dyed frome the tyme of Adams creation vnto the daye of Judgemente, be they good or badde, faythefull or vnfaythefull, and by whatsoeuer death they pearyshed, whyther they were consumed vnto

Why faith we obtaine all good things of God. Ephe. ij. Act. x.

Act. xiij.

Rom. iij.

What profite we haue by beleuyng remission of synnes. i. Cor. ij.

i. Cor. vi.

Of the resurrection.

ashes by fyre, or deuoured of wild beastes, or eaten of the foules of the ayre, or swalowed vp of the fishes in the waters. Those very same bodies, wherin they liued somtyme here vpon earth, shalbe restored vnto them, so that body and soule knetted together they shal al stande before the iudginge place of Christ, and there receaue their rewarde accordinge to the workes, which they haue done, be they good or bad.

Rom. xiiij

Father. Let me heare it proued by the worde of God, that the bodies of the dead shal ryse agayne & be restored to lyfe at the last day. Sonne.

Iob. xix

The scriptures are plentiful in this behalfe. The holy man Job speaketh on this maner, I know & am fullye perswaded, that my redemer doth lyue, & that at the last daye I shall ryse out of the earth, & be clothed againe with my skinne, and shal se God in my flesh, whom I my selfe shall se, and myne eyes shal beholde, and none other. This hope lyeth buryed vp in my brest. The Prophet Esay sayeth, thy dead shall lyue agayne, our bodies shal ryse agayne. Awake and reioyce ye that dwell in the dust. For thy dewe is the dewe of lyfe & light. The Prophete Ezechiel sayth, the hande of the lorde came vpon me, and caried me out in the spirite of the Lorde, and let me downe in a playne fielde that lay full of bones, and he ledde me rounde about by them: and beholde, the bones that lay vpon the fielde, were very manye, and maruelous dry also, then said he vnto me: thou sonne of mã, thinckest thou these bones may lyue agayne? I answered, O Lorde God, thou knowest. And he sayd vnto me: Prophecye thou vpõ these bones, & speake vnto them: ye dry bones, heare the worde of the Lorde. Thus sayeth the Lord God vnto these bones: Beholde, I wil put breathe into you that ye may lyue: I will giue you synowes, and make flesh growe vpon you, and couer you with skinne, & so giue you both that ye maye lyue, and knowe that I am the Lorde. So I Prophecyed, as he had commaunded me. And as I was Prophecyinge, their came a noyse & a great motion, so that the bones ranne euery one to another. Now when I had loked beholde, they had synowes, and flesh grewe vppon them, and aboue they were couered with skinne, but there was no breth in them. Then sayde he vnto me: Thou sonne of man, Prophecye thou towarde the winde: Prophecy and speake to the winde: thus sayth the Lord God: Come (O thou ayer) from the foure winds, and blowe vpon these slayne, that they may be restored to lyfe. So I Prophecyed, as he had commaunded me: Then came the breathe vnto them, and they receaued lyfe, and stode vp vppon theyr fete, a maruelous greate sorte. And a litte l after thus sayeth the Lord God: Beholde, I wil open your gates (O my people) and take you out of your sepulchres, and bringe you into the land of Israel againe. So shall ye knowe that I am the Lorde, when I open your graues, & bring you out of them. My spirite also will I put in you, and ye shal lyue.

Ezech. xxxvij

Dan. xij

The Prophete Daniel sayeth also, many of them that sleape in the dust of the earth, shall awake: some to euerlastinge lyfe, some to perpetuall shame and reproufe.

As I may

As I maye at the last come to the testimonies of the newe testament, are not these the wordes of our sauiour Christ vnto the Saduces, which denyed the resurrection of the deade and the immortalite of the soule? As concerninge the resurrection of the dead, haue ye not redde, what is spoken vnto you of God, whiche sayeth: I am the God Abrahã, & the God of Isaac, & the God Jacob. Nowe is not God the God of the deade, but of the lyuinge. Christ sayd vnto Martha of her brother Lazarus that was dead, thy brother shal rise again. Martha aunswered: I know we, that he shall rise agayne in the resurrection at the last daye. In another place the Lorde Christ appointing, whome we should cal vnto our table, namely the poore, the halt, the lame, the blynd, &c. sayeth, that although they be not able to make vs amendes, yet shall we be recompensed in the resurrection of the righteous. And that we shoulde not be doubtefull of the resurrection of the deade, we rede that our sauiour Christ that most mightye conquerour of sinne, deuill, death and hell raysed vp certayne that were deade vnto lyfe, as the wydowes sonne of Naim, the daughter of Jairus, and Lazarus with diuers other. We rede also that after Christus resurrection, the graues dyd open, and the bodies of manye sainctes, which slepte, arose, and came out of the graues, and came into the holye Citie, and appered to many. Blessed Luke in the Cronicle of thapostles actes wryteth, that Saint Peter raysed vp from death vnto lyfe a certayne woman named Tabitha, otherwyse called, Dorcas, agayne, that S. Paule likewyse wrought the lyke miracle vpon a certayne yong man that was dead, named Eutichus. Father. Are there no testimonies of the resurrection of the dead in the Epistles of S. Paule? Sonne. S. Paule in all his Epistles wryteth of nothinge so ofte and so largelye as of the resurrection of the dead. In his Epistle vnto the Romans he wryteth on this manner: If we be dead with christ, we beleue also ẏ we shal lyue with him. Agayne, if we be engrafte in death like vnto him, then shal we also vndoubtedly be partakers with him of the resurrection, In his fyrst Epistle to the Corinthians he wryteth this: God hath raysed vp the Lorde (Jesus) and he shal rayse vp vs also by his power. Know ye not, that your bodies are the membres of Christ? If oure bodyes be the membres of Christ, than muste they also be glorifyed with their heade Christ. In the. xv. chapter of thefore sayd Epistle, the blessed apostle doth proue the resurrectiõ of the dead with so manifest reasons & inuincible argumtẽs, that it is wonder, that the very godles Epicures shuld doubt of it: which chapter I would wish that al true Christians should diligently cõmende to memory. I wil only giue you a tast of it, & of ẏ iudge you the residue. Father. It is wel said my son. Let me hear, Sonne. If there be no resurrectiõ of the dead thẽ is Christ not rysen. If Christ be not risen, thẽ is our preachinge in vaine, & your faith also is in vaine, yea & we are foũd false witnesses of god, because we haue testified against God, ẏ he hath raised vp christ whõ he hath not raysed vp, if ẏ dead rise not againe. For if ẏ dead ryse

Mat.xxij. Exo.iij. Mat.xxij. Ioan.xi. Luc.xiiij. Luc.vij. Luc.viij. Ioan.xi. Mat.xxvij. Act.ix. Act.xx. Rom.vi. i.Cor.vi. i.Cor.xv i.cor.xv.

then is Christ also not rysen agayne. But if Christ be not rysen again, then is your fayth in vayne and ye are yet in your synnes: they also that are fallen a slepe in Christ, are perysshed. If in this lyfe onely we haue hope in Christ, then are we of al men most miserable. But now is Christ rysen from the dead, and is become the fyrste frutes of them that sleape. For by one man cometh death, and by one man the resurrection of the dead. For as they all dye in Adam, so shall they all be made alyue in Chryste. &c.

1. Cor. iij. In his seconde Epistle to the Corynthians, he wrytteth thus: we know that he, which rayled vp the Lord Jesus, shal rayse vs vp also

Phil. iij. by the meanes of Jesus. Also to the Philippians, our cõuersacion is in heauen, from whence we loke for a Sauyour, euen the Lorde Jesus Christ, whych shall chaunge this our vyle bodye, that he maye make it like vnto his owne glorious body, accordyng to the workinge, wher-

1. Thes. iiij. by he is able also to subdue all thinges vnto hym selfe. Item to the Thessalonians, we wold not brethren that ye shuld be ignorãt concernyng them whych are fallen a slepe, that ye sorow not as other doe, whych haue no hope. For if we beleue, that Jesus dyed & rose agayne, euen so them also which sleape by Jesus, shall God bryng wyth hym. For this we say vnto you in ỹ worde of the Lord, that we which liue & are remaynyng in the coming of the Lorde, shal not come er they whiche slepe. For the Lord him selfe shal come downe from heauen with a shoute and voyce of the Archangell, & with the trompe of God, & the dead in Christ shal aryse fyrst, then shall we, which lyue & remayne, be caught vp with thẽ also in the cloudes to mete the Lorde in the ayer, and so shal we euer be wyth the Lord. Wherfore comfort your selues one another wyth these wordes. Father. We haue heard testimonies concerning the resurrecion of the dead out of the holy scriptures abũdantly. But shall the wycked & vngodly ryse againe also at the day of iugement, no les then the faithful and godly? Sonne. Yea verely. Fa-

Dan. xij. ther. Where doth that appere in the holy scripture? Sonne. In diuers & sondrye places. Father. Let me heare. Sonne. The Prophet Daniel sayeth, many, of them, that sleape in the dust of the earth, shall awake: some to euerlastinge lyfe, some to perpetuall shame and reprofe. Our sauiour Christ sayeth also: the houre cometh in the whych all that are

Ioan. v. in the graues, shal heare the voyce of the sonne of God, and shall come forth: they that haue done good, vnto the resurrection of lyfe: but they that haue done euyl, vnto the resurrection of damnation. And in the

Math. xxvi. Gospell of S. Matthew, where Christ describeth and setteth forth the forme and maner of hys iudgemẽt, we rede that at the last day, when he shall come in his glory, and all the holy Angels wyth hym, he shall sytte vpon the seat of his glorye: and all people shall be gathered before him. And he shal separate them one from another, as a shepeherde deuideth the shepe from the goates. And he shal set the shepe on his right hand, and the goates on his left. Then shal he say vnto them that shal be on his ryghte hande: come hyther ye blessed of my Father, inheryt

ye the

ye the kingdome, which was prepared for you from the beginning of the worlde, &c. Then shal he saye vnto them also that shall be one the lefte hande: depart from me ye cursed into the euerlasting fyre, which is prepared for the deuyll and his Angelles, &c. And these shal go into euerlasting payne, but the ryghteous into euerlastynge lyfe.

Here is it euident, that all men both good and bad, faythfull & vnfaythefull, righteous and vnryghteous shal ryse agayne at the day of iudgement, and come before the high Iudge Christ, there to receaue a rewarde accordynge vnto their dedes, as Christe hym selfe sayth, behold, I come out of hande, and my reward wyth me, that I may giue to euerye one accordyng vnto hys workes. *Apo.xxii.* Hereto agreeth the saying of S. Paule, we mnst all appere before the iudgement seat of Christ, that euerye one maye receaue in his bodye, accordyng to that he hath done, whither it be good or bad. *ij.Cor.v.* Father. with what bodies shal ỳ dead ryse agayne? Sonne. Euen wyth the very same bodies, wherein sometyme they lyued in thys worlde. Father. What, mortall, corruptible, beauye, weake, sycke, diseased, &c? Sonne. Nothing les: but immortall, vncorruptible, lyght or quycke, strong, healthfull, perfecte, &c. Father. How can it be the same bodye, when it is so altered? Sonne. The very same bodye, wherein we haue liued here, shalbe restored vnto vs thorowe the myghty power of God, with all the partes and membres of the same. The alteration of the bodye shall be not in substance, but in qualite. Our bodies are now mortal & corruptible, but at the resurrection they shall be immortall & vncorruptible. Father. Declare by the worde of God, that the very same bodies, which we haue now, shalbe restored vnto vs at the daye of iudgement. Sonne. The holy man Job sayeth, I knowe and am fully persuaded, that my redemer doth lyue, and that at the laste daye I shall ryse out of the earth, and be clothed wyth my skynne, and shall se God in my flesche, whom I my selfe shal se. and myne eyes shall beholde, and none other. This hope lyeth buryed vp in my brest. These wordes are so playne, that nothyng can be spoken more playnlye S. Paule also sayeth. *Iob. xix.* Thys corruptible must put on vncorruption, and this mortall must put on immortalite. But when this corruptible shall put on vncorruption, & thys mortall shall put on immortalite, then shall the woorde be fulfilled, that is written: Death is swalowed vp into victorye. Death, wher is thy stynge? Hell, where is thy victorye? The stynge of death is synne. The strength of synne is the lawe. But thanckes be vnto God, whych hath geuen vs the victorye through our Lord Iesus Christ. *i.Cor.xv.* *Esa.xxv.* *Ose.xiij.* *Heb ij.*

Moreoner werede, that in tymes paste in the Aquilian & Carthagian Church, menne did vse to pronounce this article on this maner: I beleue the resurreccion euen of this body. They added to the article these wordes, Euen of this, to the entēt, that it might be playnly & euidently expressed, that none other body lyke vnto this shal be raised vp or made, but euen this verye selfe same bodye, wherein we nowe lyue, stande, spt, heare, se, walke, sleape, wake, &c. yea & whiche vseth it selfe

What profyt we haue by beleuyng the resurrection of the body.

here with the soule in all maner of good workes. Father. What doth it profyte thee, that thou doest beleue the resurrection of this bodye? Sonne. First, it putteth me in remembraunce, that in this world I am nothing els but a straunger & a pylgrim, and must away from hence, and that therefore I ought not to set my mynde vpon the thinges of this world, but rather seke after those thyngs which are aboue, where Christ sytteth on the right hande of God. Secondly, so often as I say

Col. iij.

or remember this article of the Christen faith, it beateth into my hart a certeyne reuerent feare towarde the Lorde my God, wherewith I am prouoked to beware and circumspecte, that I commyt none vnclene thinge with this my body, which beynge dead shall ones ryse againe and stande before the iudgement seate of Christ, there to rendre an accomptes euen before the whole world of al thinges that it hath done, be it good or bad, but rather so order it in al my doynges, that in this world it may be the temple of the holye ghost, and after this lyfe raigne with our head Christ in the glory of his father worldes without ende. Thyrdly, it encourageth me greatly, to suffer in this my bodye, both patiently and thankefully whatsoeuer crosse is layde vpon me for the glory of my lorde God, and for the testimonye of his truth, yea although it were very death, beyng perfectly persuaded, that this my body thus afflicted for the lordes sake shal ones agayn be restored vnto me after a more perfecte and blessed state, than I euer had it in this world, euen in all pointes lyke to the glorious body of our Lorde

Phil. iij.

and sauiour Jesus Christ. Fourthly, it occasioneth me patientlye to beare the departing of my frends and of such as I most tenderly loue seynge that I am well assured in my harte by the worde of God, that they shall lyue agayne, not only in soule, which is immortall & neuer dyeth, but in bodye, although taken away by death, and resolued into earth, dust and ashes. Fyftlye and finally, it prouoketh me to be studious of good workes, alwayes attempting some good and godly dede in this my body, seyng my labour shall not be vayne, but at the resurrection of the righteous whatsoeuer good dede I haue wrought, it shal abundantly be recõpensed me both in bodye and in soule. Father.

What euerlasting lyfe.

what remayneth of the articles of the Christen fayth? Sonne. One only article, which is this: And I beleue euerlasting life. Amen. Father, what meanest thou by that? Sonne. I beleue with my harte, and confesse with my mouthe, that after this transytorye and miserable lyfe, which is rather a shadowe of a lyfe, yf not a death, both my body and soule beynge lyncked agayne together thorowe the myghty power of God, shall lyue for euer in the kingedome of God without al trouble,

Esa. xlvi.

payne, sycknes, or taste of death any more, in suche perfecte ioye and

1. Cor. ij

true felicitye, as eye neuer sawe the lyke, eare neuer hearde the lyke,

Sap. iij.

no tongue is able to expresse the lyke, nor anye harte is able to conceaue or thincke the lyke.

Math. xxii.

The ryghteous shall glister as the shyninge

1. Ioan. iij.

of heauen, yea they shall be as the Aungels of God. They shall se God

face to

face to face, euen as he is, with all the holy Aungels & blessed sainctes of God, whiche haue bene from the beginninge of the worlde vnto the ende of the same, and with them shall they reioyce, glorye & triumphe with an vnoutspeakeable gladnes, praysing the most hygh Maiestye of God worldes without ende. Father. Declare vnto me by the worde of God that there is an euerlasting lyfe after this transitorye, frayle and shorte lyfe, which we lede in this worlde. Sonne. The Prophet Daniell sayth, Many of them that sleape in the dust of the earth, *Dan.xii.* shall awake: some to euerlasting lyfe, some to perpetual shame and reproufe. The wyse, suche as haue taught other, shal glyster as the shyninge of heauen: and those that haue instructed the multidude vnto godlinesse, shalbe as the starres world without ende. Esdras also hath these wordes: I saye vnto you, O ye Heathen, that heare and vnderstand: Loke for your shepeharde, he shal giue you euerlasting rest, *iiij. Esd. ij.* For he is nye at hande, that shal come in the ende of the world. Be redye to the rewarde of the kingedome. For the euerlasting lyght shall shyne vpon you for euermore. Flee the shadow of this world, receaue the ioyfulnes of your glory, I testifye my sauiour openlye. O receaue the gifte that is gyuen you, and be glad, geuynge thanckes vnto him, that hath called you to the heauenly kingedome. The Lorde Christe sayeth also: The ryghteous shal go into euerlasting lyfe. Agayne, God *Math.xxv* hath so derely loued the world, that he gaue his onlye begoten sonne, *Ioan.iij.* to the ende that al that beleue in him, should not perysh, but haue euerlasting lyfe. Agayn in the same chapter, he that beleueth on the sonne, hath euerlastinge lyfe. Also in another place: my shepe heare my voyce *Ioan.x.* and I knowe them, and they folow me, and I gyue them euerlasting lyfe. and they shal neuer peryshe, neyther shall anye man plucke them out of my hande. My father, which gaue me them, is greater then all, and no man is able to plucke them out of my fathers hande. I and the father am one.

Itē, O father, my harty desyre is, that they, whō thou hast geuen me, *Ioan.xvij.* may be wt me where I am, that they may se my glory, which thou hast *ij. Cor.v.* geuen me. The blessed Apostle S. Paule sayeth, we know surely that if our earthy house of this dwelling were destroied, we haue a buildig ordayned of God, an house not made with handes, but euerlasting in heauen. Father. Is this euerlastinge lyfe the free gyfte of God, or is it deserued by our owne good dedes? Sonne. Deserued? What deserue we of our selues or by our owne workes, but the wrath of God & euerlasting damnation, if God shoulde deale with vs according to our de- *Rom.vi* sertes? Euerlasting lyfe, as Paule sayeth, is the gyfte of God thorowe *Luc.xij* Jesus Christ our Lord. And Christ him selfe sayeth, feare not ye lyttel flocke, for it is your fathers good pleasure to gyue you a kyngedome. *Ioan.x,* Agayne, my shepe heare my voyce, and I knowe them, and thy folow *Apoc,ij.* me, and I gyue them euerlastinge lyfe. Item, Be thou faythfull vnto the death, and I will gyue thee the crowne of lyfe. Hereto appertayneth the sayinge of S. John, this is the witnesse, that God hath ge- *i, Ioan.v.*

uen

uen vs euerlaſtinge lyfe, whiche lyfe is in his ſonne. He that hath not the ſonne, hath not lyfe. Agayne, We knowe that the ſonne of God is come, and hath geuen vs a mynde to knowe the true God, and we are in him which is true, euen in his ſonne Jeſus Chriſt. This is the true God, and euerlaſting lyfe. Father. Is this euerlaſtinge lyfe giuen of God to all men indifferentlye? I meane, ſo well to the badde as to the good, and to the vnfaythfull as to the faythfull? Sonne. Euerlaſtinge lyfe is onlye geuen to the faythfull. as for the vnfaythfull, they haue theyr porcion in that lake, whiche brenneth with fyre and brimſtone, where is wepinge gnaſhing of teth, & were the worme that gnaweth the conſciences of the dammed, ſhall neuer dye. Our Sauiour Chriſt ſayeth, as Moſes lyfted vp the ſerpent in the wildernes, ſo muſt the ſonne of man be lyfted vp, that euery one that beleueth in him, maye not periſhe, but haue euerlaſting lyfe. Agayne, verely, verelye I ſaye vnto you, whoſoeuer heareth my word, and beleueth on him that ſent me, he hath euerlaſtinge life, and cometh not into iudgement, and is remoued from death vnto lyfe. Alſo in another place, verely, verely I ſaye vnto you, he that beleueth on me, hath euerlaſtinge lyfe. Item, he that beleueth on the ſonne, hath euerlaſting lyfe. He that beleueth not on the ſonne, ſhal not ſe lyfe, but the wrath of God abydeth vpon him. Theſe aforeſayd ſcriptures with many other, doe manifeſtly declare, that euerlaſtinge lyfe is onlye layde vp in Gods treaſurehouſe for the faythful and not for the vnfaythfull, ſo that as the one ſorte, that is to ſaye, the faythfull ſhall enioye euerlaſtinge lyfe, ſo lykewyſe the other parte, I meane, the vnfaythful, ſhalbe caſt hedlong into that lacke that brenneth with fyre and brimſtone, Father. And ſhall the bodies of the faythfull enioye this euerlaſtinge lyfe, no les then the ſoules? Sonne. Both ioyned together by the mighty power of God ſhalbe partakers alyke of this euerlaſting lyfe. Father. How can that be, when the holy Apoſtle ſayeth, fleſhe and blonde can not inheryte the kingedome of God? And the Lord Chriſt ſayeth, No man goeth vp into heauen, but he that came downe from heauen, euen the ſonne of man, which is in heauen. Sonne. Truthe it is, that our bodies, as we receaued them of Adam (for that is borne of fleſhe, is fleſhe, and by nature we are al the childzen of wrath) can not inheryt the kyngdome of God For ſo are they ſynfull, mortall and corruptible. But beynge regenerate & borne anewe by the ſpirite of God and holye baptiſme, and the qualities beynge chaunged at the reſurrection of the ryghteous, I meane, corruptiõ into vncorrupciõ, & mortality into immortalitye, the very ſame bodies, where in we haue lyued, without anye alteracion of the ſubſtance, ſhal enioy the kingedome of God as S. Paule declareth in diuers places of his Epiſtles, and as we haue abundantly heard hereto fore, Father. What is this euerlaſting lyfe? Sonne. The perfecte frucioũ ſyghte & knoweledge of Gods Maieſtye in his glorious kingdome. We nowe ſe God thorowe a glaſſe in a darke ſpeaking, but then ſhal we ſee hym face to face. We now know god vnperfectly, but thẽ ſhal we

Apo. xxi. *Math. xxij.* *Eſa. lxvi.* *Ioan. iij.*

Ioan. v.

Ioan. vi *Ioan. iij*

i. cor. xv

Ioan. iij

Ioan. iij. *Ephe. ij.*

i. cor. xv. *2. cor. v.* *1. Theſ. iiij.*

i. cor. xiij.

we knowe him, euen as he nowe knoweth vs. We nowe beholde the maiestye of God onlye with the eyes of our fayth, and it hath not yet appeared what we shall be, but we knowe, that when Christ the lord shall appeare, we shall be lyke hym, and shal se him euen as he is, We now beyng cladde with this mortall and corruptible bodye, are not at home with the Lorde: but whan this mortalite shalbe swalowed vp of immortalite, and this corrupcion of vncorrupcion, then shall we be at home with the Lorde, & dwell in an house, not made with handes, but euerlasting in heauen. Father. What doth it profyte thee to beleue euerlasting lyfe? Sonne. So great lye, that without this fayth, the beliefe of all the other articles profyte me nothing at all. So ofte as I consyder this blessed, glorious, immortal & euerlasting lyfe, it maketh me to fyght valeauntly agaynst the Deuill, the worlde and the flesshe, to seke the glorye of the Lorde my God vnfaynedly, to obey his holye worde, will and commaundement, to frame my lyfe accordinge to his pleasure, to doe good to al men, yea euen to my very enemies, to beare all kynde of aduersite not only paciently but also thanckefully, in fine, to wyshe for to be losened out of this miserable and wretched bodye & to be with my Lord and sauiour Christ in the kingdome of his father, where I shall see face to face the glorious Maiestye of the Lorde my God, the father, the sonne, and the holy ghoste, and vnderstande those heauenlye Misteries and secretes, whiche I beinge cladde with this grosse, mortall, corruptible and synnefull bodye can by no meanes attayne vnto: where also I shall haue the companye of the blessed Aungels and of al the elette and chosen people of God, whiche haue lyued from the beginninge vnto the ende of the worlde, and with them reioyce in the Lorde oure God worldes without ende. Father. Wherefore doest thou at the ende of the Articles of the Christen fayth saye. Amen, Sonne. To declare, that euen from the very harte I do beleue, all those articles of the Christen fayth to be true, which I haue now rehearsed, and that whatsoeuer is contayned in them, is a moste vndoubted verite, and hath or shall come to passe vnfaynedlye, as is in them contained. And thertunto I saye ones agayne. Amen. Father. We haue now handled the two fyrst partes of the Catechisme, wherin thou hast not only satisfyed, but also ouercome my expectacio. And I thancke my Lorde God for thee (my dere childe) that he hath throwe his holy spirite in this thy tender age so graciously endewed the with the knoweledge of his holye woorde. And I beseche him for hys mercies sake to continewe his fatherly fauour toward thee, and dayly more and more to encrease the knoweledge of his blessed will in thee, that thou mayst at the last become a perfecte man in Christ, and serue the Lorde thy God in holynesse and ryghteousnes all the dayes of thy lyfe. Sonne. God giue me grace so to doe.

1. Ioan. iij.

ij. Cor. v.

The thyrde parte of the Catechisme.

Of the

Of the Lawe.

What the lawe is

Father. Nowe foloweth the thirde parte of the Catechisme, which thou saydest, as I remember, is the lawe Sonne. Trueth it is. Father. Of what lawe speakest thou? Sonne. Not of mans but of Gods lawe. Father. What is this lawe of God? Sonne. It is a doctrine containing the certayne, and vnchangeable will of God, teaching what thinges are holye and pleasaunt to God, and contrariwyse what thinges are vngodly and displeasaunt vnto him: againe cõmaunding what we ought to doe, and forbidding what we ought to leaue vndone. Father. Gyue me examples of this thinge. Sonne. Amonge the preceptes, which God will haue to be done of vs, these are comprehended: Thou shalt loue the Lord thy God with all thy hart, with all thy mynde, and with all thy strengthes. Agayne. Remember that thou kepe holy the Sabboth daye. The contrarye commaundementes, I speake of such as forbid vs those thinges which we ought not to doe, are these and suche like, thou shalt haue no straunges Gods in my syght. Thou shalte not take the name of the Lorde thy God in vayne. Thou shalt not steale. &c. Father. To whom dydde God gyue his lawe? Sonne. He fyrst of all gaue it generally to all men, wrytinge it in their hartes, whereby euery man dyd knowe, when he dyd well or otherwyse, his conscience eyther commending or condemning hym for his acte: afterwarde, the Lorde oure God gaue it to the people of Israel, whan he was determined to erecte and stablishe a newe common weale amonge the Israelites, that by this meanes they myghte knowe the certien and expresse will of God, and frame their lyues accordinge to the same. Father. By whom dyd God delyuer his lawe to the people of Israell? Sonne. By his seruaunt Moses. Father. Where? Sonne. In the mounte Sinai. Father. At what tyme? Sonne. The thyrd moneth after that the people of Israell were delyuered oute of Egypt: in the yeare. 430. after the promyse made to Abraham concernynge that blessed sede: And after the floude, in the yere. 797: And from the beginninge of the worlde, in the yere. 2454. Father. After what maner was this lawe of God geuen? Sonne. With great glory, wrytten with the finger of God in two tables of stone. For whan this lawe of God should be geuen and publyshed to the people of Israell, God him selfe that myghtye Lorde came downe into the mounte Sinai with fyre, and there was hearde great thondering & much lightninge sene in the ayer. And there was a thicke cloud vpon the mount and a noyse of a trompet exceading myghty, in so muche that the people, which were in the tentes, were wonderfull afrayed, for the smoke of the mounte wente vp as the smoke of a fornace, so that the whole mounte was exceadinge terrible, and the noyse of the trompet was wonderful mightye. Father. To what ende dyd God gyue his lawe to the people of Israel? Sonne. Not onlye to the Israelites in tymes past gaue god

Deu. vi
Exo. xx

Exo. ix.

At what time the lawe was geuen.

gaue God his law (I speake not of the ceremoniall or iudicial, but of the moiall lawe) but to vs also, and to so manye as profesſe godlynes, is that law geuen, and we owe now no les obedience to it, than therefore the Iewes dyd, so that we also, whiche are called Christians, ought diligently to do, whatsoeuer is there cõmanded, & leaue vndone whatsoeuer is there forbidden. Father. I graunt. But my question is, to what ende, or for what purpose God gaue this law? Sonne. First, þ it should be vnto vs a certeyn, sure & vndoubted doctrine, openinge & declaring the euerlasting & vnchangeable will of god, wherof we may learne both howe to frame our lyfe according to the good pleasure of God, & also what workes we ought to do, wherewyth we may please God, & ferue him according to his holy will, lest we folowing our owne folyshe fantys, corrupt iudgements, blind zeales, and fleshlye good ententes, should attempt & doe those thinges, which are displeasaunt and vnacceptable to the Lorde our God, seyng it is wrytten, ye shal not doe euerye man, what semeth him good in his owne eyes. Agayne, that I cõmaund thee, do thou only to the lord. Neyther put thou any thinge thereto, nor take ought there from. Item. ye shall put nothinge to the worde, which I cõmaund you, neyther doe ought there from, that ye may kepe the cõmandementes of the Lord thy God, which I cõmand you. The holy Apostle also sayth. We are the workemanshippe of God created in Christ Iesu vnto good workes, whiche God hath prepared that we should walke in them. And for this cause hath the law of God diuers names in the holy scriptures, which tende vnto this ende. The Prophet Esay and the Psalmographe also call the law of God a wytnesse, because it testifyeth, sheweth and declareth vnto vs the good will and pleasure of God. Esay wryteth thus: If any man want light, let him loke vpon the law & witnesse. &c. Dauid sayth, the witnesse of the lord is true, & geueth wysedom euen vnto babes. Moreouer Dauid, Salomon and our Sauiour Christ calleth the lawe of God a lyght. For as the light doeth shewe to him that walketh in darckenesse, the waye perfectlye, and how he may safely walke and without ieopardye: so lyke wyse the lawe of God sheweth a Christen man, howe he ought to direct his wayes and to walke according to the wil of God neither declining on the right hãd nor on the left. And as he that walketh in darkenes, knoweth not whether he goeth, yea for wãt of light he goeth out of his way, stombleth, falleth, hurteth him selfe, & manyfoldnes casteth him self into great daũger: so in lyke maner he that walketh in the blynde darkenes & darke blyndenes of carnall reason, not hauing the light of Gods law, wherunto he may direct his fote steps, falleth into most filthy errours & heresys, embraceth Idolatry & superstition in the stede of the true worshyppinge of God, & forsakinge the alone true god, honoreth Idols & false Gods, as we may se in the kingdom of the Pope, where for lacke of ỳ light of gods word, who is able to expresse, what false religiõ, what superstitiõ, what Idolatry, what hypocrisy, what heresy, what monstruous sectes, what errours, what

Why God gaue his law

Deut. xii
Deut. iiij.

Ephe. ij.

The names of the law of god in ỳ holy scripture
Esa. viii.
Psal. xix.

ked opinions, what kyndes of all abhominacions do reigne? Contrariwyse, where the light of gods word reygneth, there is an whole sea of good & godly thinges: but where the darkenes of mens tradicions beare rule, there is a world of all euils. Without this light of gods law we vtterly know not, how we ought to direct our paythwayes accordyng to the wil of god. Loke what the pillare of fyre was to the chyldren of Israel, whē thei passed through the red sea, in the night time: the very same vnto vs, which are tossed with the troublous waues of this world, is the law & word of God. The Psalmographe saieth, thy word, O lord, is a lanterne to my fete, & a light to my pathwayes. Salomō also sayth, the cōmandemēt is a lanterne, & the law a light. Dauid ones agayn saieth, the cōmandemēt of the lord is bright, & geueth light to the eyes. Hyther pertayneth the saying of our sauiour Christ: This is condemnation, that light is come into the world, & men haue loued darkenes more then light. S. Peter also sayeth, we haue a sure word of prophecy, & ye do wel, ẏ ye take hede therunto as vnto a light that shineth in a darke place, vntil ẏ day dawneth, & ẏ daistar arise in your hartes. Furthermore S. James compareth the law of god to a glasse. For as in a glasse we se, what is fayre or foule in our face: so like wyse whan we loke in the lawe of God, we easly se & perceaue, what is well or euyll in our doyinges, so that thorow we the benefyte of thys glasse, I meane the law of god, we are prouoked to amend those thinges that are amysse, whych other wyse shoulde remayne & continewe in vs vnto our damnacion. Secondly forasmuch as man of hym selfe is nothing els thā a very lompe of pryde, & sone forgetteth his vilenes, nakednes, corrupt & sinful nature, bosting hym selfe euen before god to be somwhat, when he is nothing els then mere vanite, & worthy of prayse, whē he is most worthy of euerlasting damnacion, as we may se in the parable or historye of the proude Pharisey & sinful Publican, & in dyuers other of the holye scripture: God willing to paynte, shew & set forth mā to him self, as it were in his natiue coloures, gaue vnto him his law, that by the consideracion therof, he might learne to know him selfe, his misery, weakenes, impiette, sinne, & his vnablenes to fulfil the law of god, seyng the law is spiritual, & we are carnal, as S. Paule testifyeth. By the law, sayeth he, cometh the knowledge of synne. Agayn, I knowe not synne, but by ẏ law. For I had not knowē concupiscence or lust (to be synne) except the law had said: Thou shalt not coupt or lust. But sinne toke an occasion by the meanes of the cōmaundement, & wrought in me al maner of concupiscence. For verely without the lawe, synne was dead, I ones lyued without lawe. But whē the cōmaundement came, synne reuiued, & I was dead. And the very same cōmandement, which was ordayned vnto lyfe, was found to be vnto me an occasion of deathe. For synne toke occasyon by the meanes of the cōmandemēt, & so disceaued me, & by the selfe cōmandement slew me. Wherfore the law is holy, & the cōmandemēt holy, iust & good. Was ẏ then which is good, made death vnto me? God forbid. Nay, it was synne, ẏ it might appere, how that sinne by the meanes of ẏ which is good, had wrought death in me: that sinne by the meanes of ẏ

Exo. xiij.

Psal. cxix.

Prouer. vi.
Psal. xix

Ioan. iij.
ij. Pet. i.

Iac. i

Luc. xviij

Rom. vii.

Rom. iii
Rom. vii

Exo. xx.
Deut. v.

cõmandement, myght be out of measure synfull. For we knowe, that the lawe is spirituall: but I am carnall, solde vnder sinne, because I allow not that which I do. For what I wold, that do I not: but what I hate, that do I. If I do nowe that, which I would not, I graunt to the lawe that it is good. So then now, it is not I that do it, but sinne that dwelleth in me. For I know that in me (that is to say, in my flesh) dwelleth no good thinge. &c. This ende of the lawe is necessary to be knowen. For without this knowledge, we esteme of our selues, of our strengthes, of our fre will, might & power, more thẽ becometh vs: yea we thincke our selues thorowe our owne good workes & merites worthy of the fauour of God, remission of synnes, the gift of the holye ghost & euerlasting lyfe, when we be lest of al worthy of those things. But the lawe vttereth & sheweth vs vnto our selues, & maketh euidẽt, playne & opẽ before our eyes, our own wickednes, misery & wretchednes, as we may se in Adã, Heua, Cain, Dauid, Saul, Mary Magdalene, Peter. &c. Yea the lawe accuseth condemneth, killeth, & casteth vs down hedlong into hel fyre with al our workes & merites, because we do not fulfyll the lawe wyth such purite of hart, as the lawe doeth require, according to this saying of our sauiour Christ: Dyd not Moses geue you a law, & yet none of you kepeth the law? Hereto belõgeth the saying of S. Peter: Why tempte ye God, that ye wold put a yoke on the disciples neckes, which neyther our fathers, nor we were able to beare? Neither differeth the saying of Moses frõ this purpose: Cursed be euery one, that abydeth not in al thinges, which are wrytten in the boke of the law, & fulfilleth them. In cõsideracion wherof the law is called, the killing letter, the ministerie of death and damnacion, the power of sinne, &c. Thirdly God hath geuen vs his law vnto this ende, that, after we haue perfectly learned of the lawe our corrupcion, our wicked nature, our impiete, our pronite vnto synne, our slackenes vnto all goodnes, & finally, our feblenes, yea our nothing in fulfilling the holy good & righteous lawe of god, (least we beholding our damnacion for not satisfying the wil of god should despayre, & be made by this meanes enheritours of hel fyre) it should be vnto vs a scholemayster to pointe & lede vs vnto christ, which is the ende & perfecte fulfylling of the law to make righteous so many as beleue on him, that we apprehending & laying hand thorow strong fayth on his perfection & fulfilling of the lawe, might be counted ryghteous before god, and so become heires of euerlastig glory. For by this means, namely thorow faith in christ, we obtain ẏ of god, which can not be obtained of ẏ law through workes, that is to say, the fauour of god, remission of sinnes, quietnes of conscience, the gifte of the holye ghost, and in fine, euerlasting lyfe, as these scriptures folowinge do abundantly testifye.

Ioan. vii. *Act. xv.* *Deut. xxv* *Galat. iii.* *Rom. iiij* *ii. Cor. iij.* *i. cor. xv.* *Rom. x.*

Our sauiour christ sayeth: Thincke not that I am come to breake the law or the prophetes. No, I am not come to breake, but to fulfill. All thinges writtẽ in the law or inẏ prophetes christ hath vntoẏ vttermost fulfilled, not for him selfe, but for vs, ẏ his fulfilling shuld be recoũted our fulfilling, if we beleue on him. This witnesseth S. Paule saying:

Nath. v.

Rom.x. is the perfect fulfilling of the law, to iustifye euerye one that beleueth
Galat.iij. on him. Agayne, Christ hath delyuered vs from the curse of the lawe,
whyle he was made accursed for our sake. For it is wrytten, Cursed
Deut.xxv. is euerye one, that hangeth on the tree. Item, The lawe was oure
scholemaister to dryue vs vnto Christ, that we might be made righte-
Galat.iij ous by faythe. But after that faythe is come, nowe are wee no lon-
Heb.vij ger vnder a Scholemaister. For ye are all the sonnes of God by the
faythe, which is in Christ Jesus. Also in another place: The law made
Galat.iiij. nothing perfecte: but was an introduction of a better hope, by which
hope we drawe nye vnto God. Anes agayne he sayeth. When
the tyme was full come, God sent his sonne borne of a woman, and
made bonde vnto the Lawe: to redeme them, whyche were vn-
der the lawe: that we thorowe election, might receaue the inheri-
taunce that belongeth vnto the naturall sonnes. Hereto appertaineth
Act.xiii. parte of S. Paules sermon, which blessed Luke reciteth in his Chro-
nicle of thapostles actes: Be it knowen vnto you (ye menne and bre-
thren) that thorowe this man (Christ) is preached vnto you the forge-
nenes of synnes, and that by him al that beleue, are iustifyed from all
thinges, from which ye could not be iustifyed by the lawe of Moses.

Fourthly, God ordayned his law, that it should be a byt or a bridle
to restrayne the euyll and disobedient parsons from theyr euill and
disobedience, and by this meanes at the lest compel them to walke in
an order, and do that, which is good and righteous, if not for the loue
of god, yet for the feare of punishement, as the Poet sayeth:

Oderunt peccare boni, virtutis amore.
Oderunt peccare mali, formidine pœnæ.

1. Tim.i. Of this vse or ende of the law, speaketh S. Paule, saying: We know
that the lawe is good, if a man vse it lawefully, vnderstanding this,
howe that the lawe is not geuen vnto a ryghteous man, but vnto the
Rom.xiii vnryghteous and disobedient, to the vngodly & to synners, &c. Again,
Rulers are not to be feared for good workes, but for euyl. Wilte thou
be without feare of the power? Do well then: and so shalt thou be pray
sed of the same. For he is the Minister of god for thy wealth. But yf
thou doe euyll, then feare. for he beareth not the sword for nought, but
is the minister of god to take vengeaunce on them that doe euill.
These are the principall and chiefe causes, which I haue nowe reher-
sed, wherefore god hath geuen vs his lawe, as I haue learned of the
holye scriptures, Faher. Howe manye commaundementes doth this
lawe of god contayne? Sonne. Ten: whereof foure appertayne vnto
god, teaching, what our duety is toward the lorde our god, howe we
ought to serue, honour & worship him: againe, howe we oughte to call
vpon, praise & glorify his holye name, & behaue our selfe in al thinges,
that cõcerne the glorious maiesty of god. The other sir teach vs what
our duety is toward our neighbour, & howe we ought to behaue our
Exo. selues toward him both in thought, worde & dede. And for this cause
god gaue this his law wryten in two tables of stone: the one contay-
The first cõ maundemẽt ning, as ye haue heard, our duety toward god: the other, toward our
neyghbour, Father. Rehearse the fyrst commandement. Sonne. I am

the lord thy God, which haue brought thee out of the lande of Egipt, euen out of the house of bondage. Thou shalt haue no straunge Goddes in my sight. Father. Wherfore doth god vse so solemne a no die preface in the beginning of his comandementes? Why calleth he him selfe the lorde? Why god is called the Lorde.

Sonne. The Lord is a name of great maiestye and wonderfull hyghe excellencye, which name is properly due vnto our God alone, as he sayeth by the prophete: I am the Lord, this is my name. I will giue my glorye to none other, nor my honour to grauen Images. And he calleth him selfe by this name, the Lorde, to declare and set forth vnto vs his myght, power, and authorite, which he of right hath to comaunde all creatures, of whome he alone is the creatore, that by this meanes we may diligently addresse our selues vnto the perfect accomplishement of his holy and blessed will. Father. Why doth he call him selfe, our God? Why god calleth hym self our god.

Sonne. In callinge him selfe Our God, he geueth vs to vnderstād, that he alone is a will be our hygh goodnes, cōforte, helpe, defence, health, treasure, abundance of al good thinges, heade of plenty & botomles fountayne, out of the which we may abundantly drawe, whatsoeuer is necessary either for the soule, or the body, both in this world and in the world to come, as he sayd to Abraham: I am the almightye God (or as some reade, El Shadai, that is, a God mighty in power, abundant in riches, sufficient to reward plentifully and lacking of nothing) walke before me, and be without spot. I will make my couenaunt betwene me and thee, and thy sede after thee, throughout their posteritie, that it may be an euerlasting couenaunt, so that I will be the God of thee, & of thy sede after thee. Agayne, feare not: I am thy shield, & thy exceding great reward. *Gen.xvii. xv.*

Father. For what cause is mention made here of the deliueraunce out of Egipte, seynge not we, which are called Christians, but the Iewes were deliuered out of Egipte that house of bondage, euen from the tyranny of that most wycked king Pharao? Of the delyuraunce out of Egipt.

Sonne. Their corporall deliueraunce was a figure of our spiritual deliuerance, manumission & fredom. For as the Israelites were deliuered frō the captiuite of the cruell Egiptians by the outstreched arme & mighty hand of that most mighty god: Euen so likewise are we, which are of the housholde of fayth, deliuered & made free from the power of the deuill & from the bondage of the world, and frō the yoke of sinne, death & damnatiō by the passion & death of ours Lord & sauiour Jesus christ, yea & that of gods mere mercy & vndeserued liberalite, which hath chosen vs a peculiare & seuerall people vnto him selfe, & geuen vs the libertie of his most dere sonnes & the felowe-shippe of euerlasting lyfe. In the preface therfore of his law, god maketh mention of the Israelites deliueraunce out of Egipt to this end, that we thereby shoulde be put in remembraunce of our delyueraunce out of the spirituall Egipt, that is to say, the tyranny of Satan & hell fyre, & by this meanes be prouoked the more earnestly to embrace the lawe of god & to frame our lyues according to the same. *Exo. xiiij*

Father. What doth god require of vs in this fyrst commaundement? Thou shalt haue no straunge Gods in my sight. What God requireth of vs in the first commaundement.

Sonne. Fyrst in that we are forbidden to

haue anye straunge Goddes in his syght, he sygnifyeth playnlye vnto vs, that he is the one and alone true God, and that there is none other God but he alone neyther in heauen nor in earth, nor vnder the earth. Father. Howe prouest thou that by the holye scripture? Sonne. Moses sayeth, take hede, and imprynte it well in your harte, that the Lorde is God both aboue in heauen, and beneth vpon the earth, and that there is none other God. Agayn, the lord is god, & there is none other god, but he only. Itẽ, heare O Israel, the Lord our God is one lord onlye, god him selfe sayth: Se now that I, I am, & there is none other God but I. Agayne, heare, O my people, for I assure thee O Israell, if thou wilt harkẽ vnto me: There shalbe no straũge god in thee, neyther shal thou worshyp any other God, I am the lord thy God, which brought thee out of the lande of Egypt. By the Prophet Esay he sayeth also: I am, I am the Lorde, and there is none other sauiour. I am the Lorde and beſydes me there is none other God. Consider, that I am he, before whom, there was neuer any God, neyther shall there be any after me, I am only the Lorde. Agayne, I am the Lorde, and beſydes me there is no God. Hereto agreeth the sayng of S. Paule: We knowe, that there is none other God, but one. For although there be that are called Gods (as there be Goddes manye, and Lordes many) yet haue we but one God, euen that father, of whome are all thinges, and we in him, and one Lorde Jesus Christ, by whom are all thinges, and we by him. Father. Of this matter we hearde abundantly afore in the declaracion of the articles of the Christen faith. Go forth to expresse the will of God concerning the fyrst commandement, as thou begannest. Sonne. Secondly as I am commaunded here to beleue, confesse and graunte, that there is but one onlye true and euerlastinge God, so lykewyse is it required of me, that I put my fayth, hope, truste and confidence in no creature either in heauẽ or in earth, but in this one God alone, lokinge for all good thinges at his hande, be they worldlye or heauenlye, and thanckinge him for all the benefytes that I receaue whyther they appertayne vnto the bodye or vnto the soule, wyth this confessyon, that whatsoeuer I haue beynge good and godlye, I haue it altogether of his mere mercy and vndeserued liberality. For as S. Paule sayeth: What haste thou, that thou haste not receaued? If thou hast receaued it, why doest thou glory, as though thou haddest not receaued it? S. James also sayeth: Euery good gyfte and euery perfect gyfte is from aboue, and cometh downe from the father of lyghtes. Father. How prouest thou, that thy whole fayth, trust and confidence ought to depende on this God alone? Sonne. Salomon sayeth. Haue thy faythe, or put thy truste and confydence in the Lorde with all thy harte, and leane not to thyne owne wysedom. The Prophet Jeremy pronounceth that man accursed, which trusteth in man, maketh flesh his strength, and suffreth his harte to depart from the Lorde. But he calleth that man blessed, which setteth his faythe and putteth his confidence in the Lorde, dependinge wholye on him, and lokinge for all good thinges at his hande. S. Paule also sayeth, without fayth it is not

Deut. iiij.

Deut. vi
Psal. lxxxi.

Esa. xliii.

Esa. xlv

1. Cor. viij.

1. Cor. iiij

Iacob. i

prou. iij

Ier. xvii

Heb. xi

not possible to please God. For he that cometh vnto God, must beleue that God is, and that he is a rewarder of them that seke him. To be shorte, oure sauiour Christ sayeth: haue your fayth and confidence in God, Father. Requireth God in this commaundement nothing elles but fayth in him? Sonne. Not onlye fayth, but also loue, whiche issueth and procedeth oute of fayth, as fruyte oute of the tree, yea and that from a pure harte, and a good conscience, and a faythe vnfayned, as S. Paule sayeth, doeth God require in this commaundement. Father. Declare that by the scriptures. Sonne. Moses sayeth: Heare O Israell, the Lorde our God is one Lorde onlye. And thou shalt loue the Lorde thy God with all thy harte, wyth all thy soule, & with all thy mygh. In the Gospel we reade, that a certayne Scribe demaunded of Christ, whiche is the chiefest commaundement of all. To whom he aunswered on this maner: Heare O Israell, the Lorde our God is one God, and thou shalt loue the Lorde thy God with all thy harte, with all thy Soule, with all thy mynde, and with all thy strengthe. And the Scribe sayd vnto him: Maister, verelye thou hast sayde rygh. For there is but one God, & there is none other besydes him. And to loue him with all thy harte, wyth all thy mynde, wyth all thy soule, and with all thy strength, is more then brent offeringes and sacrifyces. Father. What requireth God in this commaundemente besydes fayth & lone? Sonne. Feare: yea and that not seruile or thraul, but childishe and reuerent. For God is to be beleued as God: loued as a father: feared as a Lord. Father. Let me heare that proued by the scriptures. Sonne. Moses sayeth: Nowe Israell, what requireth the Lord thy God of thee, but that thou feare the Lorde thy God, & that thou walke in al his wayes, & loue him, and serue the Lorde thy God wyth all thy harte and with all thy soule, and that thou kepe the commaundementes of the Lord and his ordinances, which I commaund thee this daye, that thou mayst prosper. Salomon also sayeth: Feare the Lorde, and depart from euill: so shall thy nauell be whole, and thy bones stronge. God him selfe sayeth by the Prophete: A sonne honoureth his father, and a seruaunte his Maister. If I nowe be a father, where is my honoure? If I be the Lorde, where is my feare? Father. Requireth God in this precepte anye other thinge, besydes fayth, loue and feare? Sonne. yea. Father. What is that? Sonne. Honoure and seruice. Father. Where is that proued? Sonne. Moses sayeth: Thou shalt honour the Lorde thy God, and serue him alone. Father. What is the true honoure and seruice of God? Sonne. To honoure and serue hym according to his woorde, and to doe those workes, not which carnall reason and blynde zeale fansyeth, but which God him selfe commandeth. Of this honoure and seruice speaketh the Lorde Christ in the Gospell on this maner: The true worshyppers shall worshippe the father in spirite and trueth. For the father will haue suche to worshyppe him. God is a spirite, and they that worshippe him, must worshippe him in spyrite and trueth. Zacharye the Priest also sayeth,

Mare.xi. Galat.v Psal.i. i.Tim.i. Deut.vi Marc,xii Deut,vi,xxx. Deut,x prou.iiii Malach.i. Deut,vi Ioan,iiij

Luc.i. God hath deliuered vs from the power of our enemies, that we shuld
serue him in holynes and rygh teousnesse before him all the dayes of
our lyfe. Father. Maye we not also honour and serue other, as Aun-
gels, sayntes, or Images, as we doe God? Sonne. God forbid. God
Esa.xl. him selfe sayeth by the Prophete: I am the Lorde: This is my name.
Act.x. I will giue my glorye to none other, nor myne honoure to grauen I-
mages we reade in the holy scriptures, that when Cornelius the cen
turion estemynge more of Peter then he oughte to iudge of a man, fell
Act.xiiij. downe before Peter and worshypped him, Peter toke him vp againe
and sayde: Aryse, for I am a man also. The people of Listra for a mi-
racle whiche was wrought amonge them, called Paule and Barna-
bas Gods. and woulde haue worshipped them as Goddes.
But Paule rent his clothes, and cryed out, sayinge: Ye menne,
why doe ye these thinges? we are mortall menne also lyke vnto
you, and preache vnto you the Gospell, that ye should turne from these
vayne thinges vnto the lyuing God, whiche made heauen & earth. &.
Apo.xix. xx. S. John also fell downe before the Aungell to worshyp him, but the
Aungel forbad him, saying: Loke, that thou do it not, I am the felow
psal.cxv seruaunt of thee and of thy brethren, which haue the testimony of Je-
su. Worshippe God. All the Aungels, Sainctes and blessed spirites
Apoc,iiij. crye with one voyce: Not to vs, O Lorde, not to vs, but to thy name
geue the glory for thy mercy and truthes sake. They all wyth one ac-
corde cast theyr crownes before the throne of Gods maiestie, prayeng
and honouring him both daye and night worldes without ende, and
saying: Thou arte worthy O Lorde oure God, to take the glorye, ho-
iii.Reg.xviii nour and power: for thou hast made all thinges, and by thy will they
are and were created. Howe grieuously dyd the Prophete Helias re-
buke the Israelites, which worshipped both god and Baal: were not
these his wordes. Howe long wil ye halte on both sydes? If the Lord
be god folowe him: if Baal be he, folowe him. Father. God then in
this his fyrst commaundement requireth of vs faythe, loue, feare and
honour. Sonne. Yea verely, and that from the very botome of the hart
Prouer.xxiij. only and alone: as he sayeth by Salomon: O sonne giue me thy hart.
Ioan,iiij. For as god is a spirite, so will he be worshypped in spirite and truthe.
And the lawe of god requireth not onlye of vs outwarde honest and
godly workes, but also the pure affectes and vncorrupte motions of
the mynde, with a perfecte consent to the lawe of God concerninge
the full and due accomplishement of the same. Suche as honour and
worshyp god otherwise, God reiecteth and castieth them away by his
Esa.xxix. prophet, saying: This people draweth nyghe vnto me, and honoureth
Math.xv. me with their lippes, but their harte is farre frō me. Verely they wor-
shyppe me in vayne. Father. Hytherto haue we heard, what we ought
to doe concerninge the accomplishement of this fyrste commaunde-
ment. Declare nowe also what we are forbidden here to doe, that we
fall not into the transgression and breakinge of this commaundemēt,
and so displease the Lorde our God, Sonne. We are forbidden to be-
leue, loue, feare and honour those, whome the gentiles and Heathen

haue

haue heretofore thorowe ignorannce reputed and taken for Goddes, whan in dede they are nothinge but Idolles, yea deuils, as the Psalmograph sayeth: The Gods of the Heathen are deuils: it is the Lord, that made the heauens. We are forbidden also to vse the arte of Magyke, wytchecraft, sorcerye, charmes, incantations, conjurations. &c. To set our affiaunce and trust in any creature: to glory in our selues, blood, kinred, wysedom, strength, ryches, beautye, cunning, learning, eloquence, &c. to seke health eyther of body or soule as the geuer thereof at any creature in heauen or in earth, but only at the mighty hande of God: from whom alone cometh euery good & perfect gyfte: agayne, to receaue or set forth anye doctrine that fyghteth with the worde of God: In fine, to doe anye thing, whereby the glory of god may be obscured, or his holye religion euill reported. Father. In forbiddinge vs to haue straunge gods, why doeth God vse these wordes, In my sight? Sonne. There is nothinge hydden from the face of God, which searcheth the hartes & raynes, to whose eyes also all thinges are open & naked, therefore doth God require of vs in this precept not onlye an outwarde reuerence of the bodye, but also the inwarde honour of the mynde, yea and that a pure and faythfull mynde, vtterly estraunged from al Idolatry, superstition, hypocrisye, &c. Father. Rehearse the second commaundement. Sonne. Thou shalt make thee no grauen or kerued Image, nor lykenes at all; of anye thinge that is in heauen aboue, or in earth beneath, or in the waters vnder the earth. Thou shalt not bowe before them, nor worshyppe them. For I the Lord thy God am a strong and gelous God, punishing the wickednes of the parentes in the childre vntyll the thyrd and fourth generation of them that hate me: and shew mercye vntyll thousandes, vnto those that loue me, and kepe my commaundementes. Father. There are some writers, yea & those of no obscure fame (as I maye speake nothing of the long customed vsed in the church, which hath vtterlye lefte out this commaundement, & to supplye the nomber, hath deuyded the tenth commaundement into two, that is, into the nynt and tent, contrary to the mynd of the lawgeuer, whose wordes and the order also of the same ought by no meanes eyther to be corrupted, altered or chaunged) which thrust out of the decaloge or ten commaundementes this second commaundement, as a ceremoniall lawe seruinge for the tyme, but nowe of none effect concerninge vs Christians, to whom it is, saye they, lawefull to haue the Images of christ & of sayntes in churches priuate houses, or els where without any offence or breache of Gods commandement: and therefore to supply the number of the ten commaundementes they also deuide, as I sayde before, the tent commaondement into the nynte and tente, makinge of one, two, accordinge to the custome vsed in the Popes church. Sonne. As touchinge the custome of reciting the ten commaundementes accordinge to the appoyntement of the Byshoppe of Rome, in the which is vtterly omitted this seconde commaundement concerning the forbiddinge eyther of makinge or worshyppinge of Images,

Psal.xcvi.

Iac.i.

Psal.vii.
Iere.xi.xvii
Apoca.ix
Heb.iiii

The second commandement.

images it can not be denyed, but it is wicked & vngodly, & left out of ꝯ Pope & of his adherẽtes of a set purpose for ꝯ mayntenãs of Images in Churches brought in by the Deuill and Antechrist contrary to the worde of God: and therfore ought this custome vtterly to be broken & euery commaundement to be restored to his proper place, and so to be recited of the Christians, as it is now vsed in the beste reformed churches. And as for the suggementes, or rather opinions and fansis of certayne learned menne in this our age, whiche in this behalfe remaine still infected with the dreggs of that whore of Babilõ, I can by no meanes approue and allow them. For where as they say, that the seconde commaundement concerninge Images, is ceremoniall, and onlye serued for the people of Israell, and not for vs, so that it is lawfull for vs, to haue Images in our temples, chappels, houses, &c notwithstanding this commandement: I vtterly denye this their doctryne, and affirme it to be most wicked & vtterly estraunged from the truthe of Gods worde. For if this lawe be ceremoniall, and we set without the limites therof, then folowyth it, that as it is lawfull for vs to haue Images in our churches, so is it lawful also to reuerence, worshippe or honour them: whiche is so greate an absurdite, that I thincke, they thẽselues will not allowe it, except they be sworne chaplens to Pope Gregory the thirde, which made a lawe, that Images should not only be had in churches, as lay mens bokes, accordinge to the doctrine of Pope Gregory the first, but that they also shoulde be worshypped, and had in greater reuerence then euer they were before: and that whosoeuer were of a contrary opinion, he shoulde be excommunicate and condemned for an heretyke. For thorowe out the whole course of Gods lawe, there is not one commaundement so fortressed and confirmed with the testimonies of the holye scripture, & so urged to be obserued and kept of Gods people, as this is, concerning the not hauing or worshyppyng of Images. Therefore as the first, so lykewyse the second commaundement abydeth morall, and requireth like obediẽce. And whereas they exclude it from the nomber of the tenne commaundementes, and rathe that one tenth commaundement into two for to supply the nomber, they do most vniustly, and contrarye to the doctrine of the auncient Fathers and olde catholyke Doctors of Christes churche. For as our Catechisme declared vnto vs, Athanasius, Origenes, Chrisostomus, Gregorius Nazianzenus, Hieronimus, Ambrosius with diuers other, both of the auncient and late wryters, nomber this precept amonge the ten commaundementes, and holde, that it is a morall lawe, no les appertaynynge vnto vs Christians nowe, than it dyd in tymes past vnto the Iewes. He sayde moreouer vnto vs, that in the church of God among the Iewes in the old law, there was no Image suffered neyther of God, nor of any Saynct although who knoweth not, what a greate nomber of godlye persons there lyued before the coming of Christ, both Patriarches, Iudges, Kinges, Priestes, Leuites, Prophetes, Matrones, Virgins. &c.

Images not lawfull in the tẽples of the christiãs

He added

He added furthermore, that almost fyue hundred yeares after Christes ascention, Images could not be suffered to haue any place in the temples of the christians. He told vs also an history of a certayne holy Bysshoppe, named Epiphanius, which comminge into a churche to pray, sawe a vayle there hanging, wherin was painted the Image of Christ, or of some Saincte. So sone as he sawe it, beinge greatly offended therat, he cut the Image away, and sayde, that it is contrarye to the authorite of the holy scriptures to haue the Image of anye man in the churche of Christ. He tolde vs moreouer of one Serenus Bishop of Massilia, whiche dyd not only take away Images out of the churches thorowe out all his dioceſſe, but he also brake them on peces, and brent them. He broughte forth also vnto vs certayne lawes & decrees of moſte noble and vertuous Emperours, agayne, certayne councels, in the which it was decreed and enacted, that all Images ſhould be taken out of the churches, and burnt openly: and that frombence forth no man ſhoulde preſume to make an Image eyther of Christ or of any Sainct, nor cauſe it to be paynted on the walles of the church, where Christen men come together for to pray. He alledged vnto vs the ſentence of the great and auncient clarke Lactantius, which sayeth, that God can not be truely worſhipped in that place, where an Image is. Agayne, If your Saincte (sayeth he) if the holye mother of Christ be in heauen, why doe ye not lyft vp your eyes vnto heauen? why do ye rather loke vnto walles & vnto ſtockes, then vnto that place, where ye beleue that they are? what meane the temples, the Tabernacles, yea and to be ſhort, what meane thoſe Images? In fine. He sayd, that the vſe of Images came from the Heathen vnto vs, and alleged Euſebius with certayne other for his authors, and that therfore they ought by no meanes to be placed in the tẽples, chappels, Oratories or houſes of the Christians. Father. I can none other wyſe but prayſe thee for thy good remembrance concerninge the doctrine of your catechiſte a man both godly and learned. But the Imagemongers obiecte and ſay, that they are layemennes calenders, and are the very ſame to the lewde, ſimple and ignorant people, that bokes are to the wyſe, diſcrete and learned men. Sonne what wyſedome, knoweledge or learning can a man get of that thinge, which is a verye blocke or ſtone, & vtterly without ſenſe? Can the dumme teache to ſpeake? the blynde to ſe? the deaf to heare? the lame to goe? the dead to lyue? Can that, whiche hath no vnderſtanding, no wyſdom no learning, teache vs to vnderſtand, to be wyſe and learned? O vnprofytable ſcholemayſters. O rude teachers. O tomuch beaſtelyke enſtructours. They haue mouthes, as the Pſalmograph sayeth, and ſpeake not: eyes haue they, but they ſe not. They haue eares, and heare not: noſes haue they, but they ſmell not. They haue handes, and handle not: fete haue they, but they can not go: neyther can they ſpeake thorowe theyr throte. They are not able to wipe away the duſt from theyr faces. They haue ſcepters and ſwordes in theyr handes, but they are not able to defende them ſelues,

Images in temples deſtroyed. Epiphanius Serenus.

Lawes and decrees of princes and biſshoppes againſte the hauing of Images in churches. Lactantius.

Placinge of Images in Churches came from the old Idolaters. Euſebius.

The obiections of the Imagemongeſs anſwered.

Images are not profytable bokes for the laye.

Pſal.cxv.

Baruch.vi

selues. They haue candles brennyng before them, but they se none of them, neyther take they any pleasure of the light. If the house brenne ouer their heades, they are not able to flee that they maye escape the daunger of brennyng. If they fal downe to the grounde, they can not ryse vp againe. If any man slyeth them, they can not reuenge their quarell. If the wormes eate them, they fele it not. If the owles, sparowes, doues, or any other fowles or beastes fyle vpon their heades, they perceaue it not, neyther are they angrye at the matter. In fine, they be vtterly vnprofytable both to them selfe & to all other, so farre is it of, that suche ydle ydols & mummyng Mawmettes can teach vs any good thing. By the leastest earthe that euer God made, maye we learn better to know god, than by these dumme ymages, seme they neuer so glorious in the eyes of the foly she. The heauens, sayth Dauid, shewe forth the glory of God, and the very firmamente declareth hys handy worke. Hereto appertaineth the saieng of S. Paule, that which may be knowen of God, is made open to men. For God hath shewed vnto them, that the inuisible thinges of God (that is, hys euerlastynge power and Godheade) myghte be sene, while they are considered by the workes from the creation of the worlde: so that they are without excuse, inasmuch as they knewe, that there is a god, and haue not prai-sed hym as God, nor thanked hym, but became vayne in their imaginacions, and their foolish hart was blynded. Whan they counted them selues wise, they became fooles, and turned the glorye of the incorruptible God into the similitude of ỹ Image of a corruptible mã. &c. How semeth a scholemaister a dumme Idoll, a dumme Mawmet, a popish Popet, a dead Image is to teache vs any good thinge, these woordes of the Prophet declare manifestly: What profyteth a grauen Image which the workeman hath fashioned: a vayne cast Idoll, a false lyeng Image: Because the workeman hath put his trust in it, therfore maketh he dumme Images. But wo be vnto him, whiche sayeth to a blocke, Awake: and to a dumme stone, Aryse. Can suche one teach, or geue any good instructions? Beholde it is layde ouer with golde and syluer, and there is no breath in it. But the Lord in his holy temple is he, whom al the worlde shoulde feare. The Prophet Esay also sayeth, that Images are profytable for nothinge, and addeth moreouer, that the labour in makinge them is vtterly lost. Howe than can they be profytable to teache? Howe can they than be the bokes of the lewde people? the seking out of Images, sayeth the wyse man, is the beginning of whoredom, and the bringinge vp of them is the destruction of lyfe. But they were not from the beginning, neyther shall they continewe for euer. The welthy idlenes of men hath found them out vpon earth, therfore shall they come shortly to an ende. If the seking out of Images be the beginninge of whoredom, that is to saye, Idolatrye, which in the scripture is called whoredom, howe can we be taught & brought vnto God by them? If the bringing vp of thē be the destruction of lyfe, howe can they than bryng vs vnto euerlastyng saluacio? and how

psal. xcviii

Rom. i.

Abacuc. ij.

Esa. xliii

Sapi. xiiij.

And how can they edifye vs, & teache vs the waye of trueth? Dayne and vnprofytable scholemaisters are these blynde & dumme Images. Wherfore when God determined to erecte and set vp the common weale of the Israelites, he gaue them not his Image to loke vpō, that by the sight therof they might learne to knowe him and to do his will (no, he only spake to them, any similitude of him they saw not, lest by this meanes they shoulde haue gone about to make his Image and haue committed Idolatry or spiritual whoredom with the same) but he gaue them his holy worde, charging and commaunding them to heare and reade that diligently, & to wryte it vpon the gates & postes of theyr houses, that it might be alwayes before their eyes, that they might the better frame their lyues according to the same, & do that, which is pleasaunt in the syght of God. The Prophet Esay sendeth not them, that want the knowledge of God & of his holy worde vnto Idols, Images and Mawmettes, but he cōmaundeth them to make haste vnto the holye scriptures, saying: To the law and witnesse, if they speake not according vnto this, they shall not haue the morninge light. The Psalmographe calleth not them blessed, which stande all the whole day gasing and loking on Images, to se what they can pycke out & learne of thē, but he calleth them blessed & happy, whiche delight in the lawe of the Lord and exercyse them selues in the studying, reading & hearinge of that day & night. Agayne, he calleth not them blessed, which hunte & seake after Images, but thē, which searche the testimonies of the lord and seke him with their whole harte. Furthermore Christ our Lorde and Sauiour commaundeth all those, that wyll come vnto the true knowelege of him, not to beholde Images, but to searche the scriptures: saying: Searche the scriptures, for they are those, that testifye of me. He sayeth also, My shepe heare my voyce. He sayeth not: My shepe loke vppon my Image. Agayne, He that is of God, heareth the worde of God. He sayeth not, he that is of God, beholdeth the ymage of the Trinite, or of the Crucifixe. Moreouer whan the wysedom of God was determined to call al nacions of the earth vnto the knowelege of the waye of saluacion, Christ commanded not paynters and keruers to be set a worke in making Images thorowe out the world, that the people by beholdinge them maye turne from theyr Idolatry vnto the worshipping of the true God, but he sent foorth his Apostles to preache the Gospell to euerye creature, that they beleuinge might be Baptized in the name of the Father, and of the Sonne, and of the holye Ghost, and so obtayne euerlastinge saluacion. For as Sauncte Paule sayeth, fayth cometh by hearyng, but hearyng commeth by the worde of God. We are made faythfull by hearyng and beleuinge the worde of God, & not by loking and tooting vpon Images: which rather drawe menne from the true fayth of God, than allure them vnto it: so farre is it of, that they be mete Scholemaysters to leade vs vnto God. If the blessed Apostle S. John had thought Images to be profytable bokes to bringe menne vnto the knowledge eyther of God

Deutxl. vi

Esa. viii.
Psal. i.

Psal. cxix.

Ioan. v.

Ioan. x.

Ioan. viij

Math. xxviij.
Marc. xvi.

Rom. x.

i. Ioan. v.

or of them selues, he would neuer haue commaunded vs to beware & to kepe our selues from ymages. But he knewe ryght well, that nothing doeth so much plucke away the myndes of menne from the honour of the true and lyuinge God (as dayly experience teacheth, & as we haue manifestly sene vnder the kingdome of the Pope in the tyme of darkenesse, when the people went on pylgrymage vnto ymages, sought theyr saluacion of them, gilded them, costly arayed them, gaue giftes vnto them, set vp brennynge candles before them, kneled before them, made vowes vnto them, prayde vnto the, asked all good thinges of them necessary either for the body or for the soule, gaue thankes vnto them, sensed them, imputed worckinge of myracles vnto them, yea & honoured them as Gods, rather goynge for helpe vnto them with the fete of the bodye, than repayringe vnto thee alone true helpinge God with the fete of the mynde,) as these dumme and deaf Idols, & therefore he chargeth vs aboue all thinges to auoyde ymages, and by no meanes to haue any thinge to doe with them, but to flie from them as from the plague & pestilence, yea as from the deuil & from euerlasting damnacion. Let them al therfore, as the Psalmograph sayeth, be confounded, & be brought vnto vtter confusion and shame, that worship serued Idols, and glorye in theyr ymages. And let vs that feare god, cast away al suche fonde fansys and doting dreames, & gyue diligent attendaunce to the hearing, reading and preaching of Gods worde, & of that learne to know the way of saluacion: so shall we be blessed, and come to the true knowledge of that alone true God & of his sonne Iesus Christe: whiche thinge bringeth vnto vs euerlastinge lyfe, as the Lorde him selfe sayeth: This is euerlasting lyfe, euen to knowe thee thalone true God, & whom thou hast sent Iesus Christ. Father. Thou hast ryght well aunswered to the fyrst and principal obiection, which the Imagemongers make for the defense of theyr vayne Images, which doctrine they learned of Pope Gregorye the fyrst, as we haue before hearde. But they say moreouer, that Images are not only profytable bokes for the lewde people, but that they also moue the beholders of them marueilously vnto deuocion and true godlynes. Sonne. This is so vayne, as nothinge is more vayne, so false, as that, whiche is most false: so folishe, as it may worthely be counted the selfe folishenes. Can that moue vnto deuocion, whiche it selfe is without all mocion and deuocion? Can the dead corps of a captayne encourage the souldiours vnto battell? Can a fetherles Egle teache other byrdes to flye? Can a waterles whale teache other fishes to swymme vppon the dry land? Nomore cā these blockish Idols, which are vtterly without al senses, affectes & mocions, moue vs vnto deuocion, & vnto the true worshipping of God, they thē selues also being vtterly godles, & most estrāged frō al that is godly. The holy Apostle sayth, Neither he that plāteth, nor yet he that watereth, is any thing worth, but the lord god is altogether, which geueth the encrease. If neither ỳ plāter nor ỳ wateter (whereby are vnderstād ỳ preachers of gods word) profyt nothing except

Psal. xcvii

Images moue not vnto deuocion.

Iohn. xvii.

1. Cor. iii.

excepte God geueth thee encrease, that is to say, worketh wyth their preaching thorow the influence of his holy spirite (whiche thing to be true, diuers places of the holy scripture declare manifestlye) what are ymages than able to doe, which haue mouthes, and speake not: eyes, and se not: noses, and smell not: handes, and fele not: fete, and go not? Father. But God is able, saye they, to worke no les with the beholding of ymages in the hartes of men, then wyth the preachinge of his worde. Sonne. What God is able to doe, we will not dispute nowe, although I know this to be an old refuge of the papistes, & a sanctuary, vnto the which they fle in all their streightes. But let them shewe by the worde of God, that the beholding of ymages is no les an ordinarye way appointed of God to bryng men vnto the knowledge of god and vnto euerlastinge saluacion, than the preachyng of the worde is, wherof S. Paule speaketh on this maner: Fayth cometh by hearing, but hearing cometh by the worde of God. The Prophet Dauid sayeth also: I will teach the wicked thy wayes, and the vngodlye shall turne vnto thee. Agayne, The people, whom I knewe not, haue serued me: thorowe the hearynge of the eare they were obedient vnto me. And God him selfe sayeth by the Prophete: Lyke as the rayne and snowe cometh downe from heauen, and returneth not thyther agayne, but watereth the earth, maketh it fruteful and grene, that it maye gyue corne and bread vnto the sower: So the worde also that cometh out of my mouth, shall not turne agayne voyde vnto me, but shall accomplish my will, and prosper in the thinge whereto I sende it. Agayne, I wil watch diligently vpon my worde, to performe it. Moreouer S. Paule calleth the Gospel of Christ the power of God vnto saluacion for all that beleue it. And S. James sayeth, that the worde of God is of suche efficacy, strengthe, vertue, might and power, that it is able to saue the soules of so many as receaue it with meknes. Sayth not also the Lorde Jesus on this maner? Nowe are ye clene, because of the worde, which I haue spoken vnto you. Let the ymagemongers proue by the holy scriptures, that the beholding of ymages worketh this conuersion this repentaunce, this fayth, this newnes of lyfe, this saluacion, &c. in the gazers of them, that the worde of God doth in the faithfull beleuers, and we will admitte them, their doctrine and ymages, and suffer them to haue place in our churches. But this can they not do, therefore vayne are they, vayne is their doctryne, and vayne are their ymages, yea stombling blockes are they, thornes and prickes in the eyes of the simple, prouoking rather vnto abhominacion, than vnto deuocion, vnto wickednes than vnto Godlynes, vnto supersticion than vnto true Relygion, vnto hypocrisye and Idolatrye than vnto pure worshippinge and seruynge of God, as experience hath hereto-fore taughte vs. Agayne oure Sauiour Christe sayeth, I am the waye, the truthe, and the lyfe. No man cometh vnto the Father, but by me. If no manne cometh vnto the Father, but by Christe? what healpe than Images in thys behalfe? what make they vnto the

Rom.x. *Psal.li.* *Psal.ix.* *Esa.lv.* *Ierc.i.* *Rom.i.* *Iac.i.* *Io.xv.* *Ioan.xiiij.*

Ioan.xiiij

further aunce of true Godlynes and true religion: Howe moue they vnto deuotion? Agayne he sayeth: No manne can come vnto me, excepte my Father drawe him. If no man can come vnto Chriſte, excepte the heauenly father draweth hym by his holy spirite what profyteth than in this behalfe the beholding of ymages? Are they of suche inwarde worckinge in the hartes of men, that they are able to conuert them vnto God, and to bring them vnto Chriſt? Yea they leade away men from Chriſt vnto vayne spectacles, from the lyuinge God vnto dumme Idols, from true religion vnto wicked superstition: so farre is it of, that they moue any man vnto godly deuocion, or deuout godlynes. It is the office of the holy Ghost to bringe vs vnto Chriſt, and not the parte of dumme Idols. The holye ghost is appointed of God to be our Scholemayster, for to leade vs into all trueth, and not vile ymages and monstruous Mawmettes. To place ymages therefore in the temples of the Chriſtians to this ende, that they shoulde be the bokes of the lewde people, or that they shuld moue vs vnto deuocion, is nothing els than to make the holy ghost, as they vse to saye, Iacke out of office, and to place a rablement of vile and abhominable ydols in the stede of Gods spirite to be the teachers and Scholemaysters of the faythfull. Pearlshe mought all those vayne Mawmettes from the face of the earth, with all suche as glorye and reioyce in them, that all the honour maye be geuen to our Lorde that lyuinge God alone, whose name be prayſed for euer. Farber. Amen But these ymagemongers haue yet another defense for their ydols, and saye, that ymages are to be placed in churches, if for nothing els, yet for the adourning, deckynge, trymmynge, beautifyenge and garnishynge of the Temples: whiche Temples otherwyse, saye they, are more lyke barnes than Churches.

Images garnish not the churches of the christiās.

Sonne I answere wyth Saincte Paule: Howe agreeth the temple of God with ymages? what concorde is there betweene Gods seruice and ydolseruyce? Can God be worthelye called vpon in that place, where so many Mawmettes stande contrarye to the commaundement of God? Can God be worshypped there in spirite and trueth, where so manye ydolles are sene, whiche haue neyther spirite nor trueth? what garnyshinge of the Churche is this, to se a sorte of Popettes standing in euerye corner of the Church, some holdinge in theyr handes a Swoorde, some a Scepter, some a spete, some a Bothers knyfe, some a gridyorne, some a payre of Pynsons, some a Speare, some an Ancker of a shyppe, some a shomakers cuttynge knyfe, some a Shepeherders Hooke, some a Crosse, some a cuppe, some a boote, some a boke, some a keye, some a Lambe, some an Ore, some a Pygge, some a Dogge some a Basket of floures, some a crossestaffe, some a triple crosse, some an arowe, some an horne, some an hauke. &c. some Bearded some vnbearded, some capped, some vncapped: some weppynge: some laughynge: some gilded, some paynted

some

som houſed, some vnhouſed: some rotten, some woꝛme eaten: some co-
ted, some cloked: some gowned, some naked: some ſenſed, some perfu-
med some with holy water ſpꝛinckled, some with flowꝛes & garlonds
garniſhed, &c. But why doe I tary in reciting theſe vayne trifles, and
tryfling vanities, wherwith the churches of the Papiſtes are ſtuffed?
I thincke verely that in the temples of the olde Paganes there was
neuer founde ſo much vanitie, and ſo many childiſhe ſightes, as there
be at this preſent day in thoſe churches, whiche are vnder the yoke &
tyranny of that bloudy Biſhop of Rome. Theſe vayne Idols therfoꝛe
do not adourne, but deformē, not polite, but pollute, not decke, but in-
fecte the Temples of the Chriſtians, and make them of the churches
of God, the ſynagoges of Satan: of houſes of prayer, the vyle cages of
all filthye and vnclene byrdes. Foꝛ as we heard before, Lactantius
that auncient and noble clarke affirmeth playnly, that God can not be
truely woꝛſhypped in that place, where an Image is. The primatiue
churche knewe no ſuche kynde of beautifyinge and garniſhinge theyꝛ
temples: all thinges were then ſymple, playne and homelye, and al-
together without ſuche vayne ſyghtes, whiche rather plucke awaye
mens myndes from God, than allure them vnto the true woꝛſhipping
of him. Foꝛ as God is a ſpirite, ſo will he be woꝛſhipped in ſpirite and *Io. iiii*
trueth. The moꝛe ſimply all thinges are done in the churche of Chriſt,
the better is God ſerued. Foꝛ that which before menne ſemeth to be *Luc. xvi.*
of great eſtimation, is before God great abhominacion. The temples
of the Chriſtians are then beſt garniſhed, when the people, that are in
them, be gathered together in the vnite of the holy Ghoſt with ſtrong
fayth toward God & with feruent loue one towarde another to heare
the woꝛde of God, to call on the name of the Loꝛd, to thancke hym foꝛ
his benefytes, to eate the ſupper of the Loꝛde, to make collections foꝛ
the pooꝛe, and to exerciſe them ſelues in ſuch woꝛkes, as are pleaſaunt
to God, & profytable to the bꝛethꝛen. All other ſuperfluous deckinges
and trymminges, as they be the daughters of folyſhe fanſye; ſo lyke-
wyſe ſerue they rather the fonde deſyꝛes of carnall and ſuperſticious
people, than make anye thinge at al vnto the true honoure of the Loꝛd
our God: to whom alone be al gloꝛye foꝛeuer. Father. Amen. Let theſe
thynges ſuffice foꝛ thys preſent concernynge the obiections of the
Imagemongers foꝛ the mayntenaunce of theyꝛ Idolles in churches,
and to declare that this pꝛecepte of not makinge noꝛ woꝛſhyppinge
Images appertayneth no les nowe vnto vs Chriſtians, than it dyd
in tymes paſte vnto the Jewes. But come of, tel me, what is the good
pleaſure of God in the Seconde commaundement? Sonne God,
whyche is the ſearcher of the harte, and knoweth the coꝛrupte, fꝛo-
ward and wycked nature of man, & howe euen from his cradle he is
pꝛone, bent and wholly geuen vnto al that is vngodly, & ſpecially vnto
new ſtraūge & conterfeyte woꝛſhipping of God, inuented of his owne
ſole bꝛayne, blynd zele, good intēt, coꝛrupt iudgemēt, cōtrary to gods

What God requireth of vs in this ſecond commandement *Gen. vi. viii.*

Deut. xii

Deut.xii

holy ordinaunce and appointment, which willeth none otherwyse to be serued, honoured and worshypped, than he him selfe hath prescribed in his blessed law, to bridle this euil and corrupt affection of mã, and to kepe him within the limites of his godly commaundementes, that he runne not a whorehunting after straunge Idolles, but worshippe him according to his owne appointment and none otherwyse, fyrst of all in this his second commaundement, forasmuch as nothing doeth so alienate, estraunge and plucke awaye the harte of man from God and from all Godlynes, as Idolles, Mawmettes, Images and Popettes, which be made and setforth before the eyes of the simple & vnlearned people, to preache and represent vnto them the Maiesty of God, which by no meanes, can be counterfayte, seynge it selfe is both infinite and incomprehensible, and can not be fayned nor set forth, no, not so much as shadowed by the arte of man, althoughe neuer so conning either of grauing or paynting, in any corporal substãce, chargeth & streyghtlye commaundeth his people, euen so many as take him for theyr Lorde & God, that they make no grauen or kerued Image, nor the lykenes of any thing that is in heauen aboue, as the sunne, Mone, Starres, &c: or in earth beneth, as men, beastes, byrdes, worms, &c: or in the waters vnder the earth, as fishes, and whatsoeuer liueth in the waters, lest by the makinge of such thinges they should goe about after the maner of the Heathen to counterfaycte the maiestye of God, & so by beholding the same, at the last cõceaue an opinio, on godheades diuine power to be in those Images, and so fall to the worshipping of them, as we read of diuers nacions both in Gods and mans histories and by this meanes prouoke God vnto anger, which is both a gelous God, and a consuming fyre. Father. Is it not than lawfull to make an Image of God? Sonne. By no meanes. For it is playnlye forbidden of God in this second commaundement. Father. Are there no mo scriptures in the holy Bible, whiche beare witnesse of this thinge? Sonne. Yes forsoth, very manye. Father. Recite parte of them. Sonne. Moses that moste excellent Prophete of God sayeth: The Lorde spake vnto you out of the middes of the fyre. The voyce of his wordes ye hearde, neuertheles ye sawe no Image, but hearde the voyce onlye, And he declared vnto you his couenaunt, which he commaunded you to do, namely, the ten verses, and wrote them vpõ two tables of stone. And the Lord commaunded me at the same tyme, to teache you his ordinaunces and lawes, that ye might doe therafter in the lande, into the which ye goe to possesse it. Kepe well your soules therfore, for ye sawe no maner of Image in the day, when the Lorde spake vnto you out of the fyre, vpon mount Horeb, that ye destroy not your selues, and make you anye Image, that is lyke a man, or woman, or beast vpon earth, or fethered foule vnder the heauen, or worme vppon the grounde, or fyshe in the water vnder the earth, that thou lyfte not vp thyne eyes toward heauen, and se the Sunne and the Moone, and the Starres, and the whole hoost of heauen, and be deceaued, and worshyp & serue them,

Deut.iiii
It is not lawfull to make the Image of God.

Due.iiij.

them, which the Lorde thy God hath created to serue all nacions vnder the whole heauen. Agayne: Take hede vnto your selues, that ye forget not the conuenaunt of the Lorde your God, and that ye make no Images of any maner of fashion, as the Lorde thy God hath commaunded. For the Lorde thy God is a consuming fyre and a gelous God. If whan ye haue begoten children, and childers children, & haue dwelt in the lande, ye marre your selues, and make you Images of any maner of fashion, and doe euill in the syght of the Lord your God to prouoke him, I call heauen and earth to recorde ouer you this day, that ye shal shortly pearysh from the land, into the whiche ye goe ouer Jordane to possesse it. Ye shal not dwell longe therin, but shall vtterly be destroyed. Also in another place: Ye shall not turne your selues vnto Images, and ye shall make you no Goddes of metall: For I am the Lorde your God. *Leuit.xix.* Item: Thus shall ye doe with those nacions, vnto whom the Lord your God shal sende you: ye shal ouerthrowe their altares, breake downe theyr pyllers, cut downe theyr groues, & burne theyr Images with fyre. For thou arte an holy people vnto the Lorde thy God. The hathe the Lorde thy God chosen, that thou shouldest be his owne peculiare people, from amonge all nacions that are vppon earth. *Deut.vii.* Agayne: These are the ordinaunces and lawes, whiche ye shall kepe, that ye doe theyr after in the lande, which the Lord God of thy fathers hath geuen thee to possesse, as long as ye lyue vpon earth. Destroy all the places, wherin the Heathen (whō ye shall conquere) haue serued theyr Gods, whether it be vpon hye Mountaynes, vpon hilles, or among grene trees. And ouerthrowe their altars, & breake downe theyr pyllers, and burne theyr groues with fyre, and hewe downe the Images of theyr Gods, and bryng the names of them to naught out of the same place. *Deut.xii* Ones agayne he sayeth: Cursed be he that maketh any carued Image, or molten Idolle (an abhominaciō vnto the lord, a worke of the handes of the craftes mā) & putteth it in a secret place. And all the people shall answere & say. Amen. *Deut.xxvii* The prophet Esay also sayeth: To whom wil ye lyken God? or what similitude will ye set vp vnto him? Shall the caruer make him a carued Image? and shall the goldesmith couer him with golde, or cast him into a fourme of syluer plates? &c. Knowe ye not this? hearde ye neuer of it? hath it not bene preached vnto you sence the beginnig? haue ye not bene enfourmed of this, sence the foundacion of the earth was layde? that he (God) sytteth vpon the circle of the world, and al the inhabitours of the worlde are in comparison of him, but as grashoppers &c. God him selfe sayth by thafore sayd Prophet: To whom nowe wil ye lyken me? And whō shall I be lyke, sayeth the holye one? Agayne, whom will ye make me lyke in fashion or Image, that I may be lyke him? which take out syluer and gold out of your purses, and weye it, and hyre a goldsmith to make a God of it, that men may knele downe and worshyppe it. Yet must he be taken on mens shoulders and borne, and set in his place, that he maye stande & not moue. Alas, that men should crye vnto him, *Esa.xl.* *Esa.xlvi.*

whiche geueth no aunſwere, and delyuereth not the man, that calleth vpon him, from his trouble. Conſyder this well, and be aſhamed. Goe into your owne ſelues (O ye runnagates) remember the thinges, whiche are paſt, ſence the beginning of the worlde, that I am God, & that there is els no God, yea and that there is nothing lyke vnto me. The Prophete Eſaye ſayeth ones agayne: All caruers of Images are but vayne, and theyr labour loſte. They muſte beare recorde them ſelues, that ſeyng they can neyther ſe nor vnderſtande, they ſhall be confounded. Who ſhould nowe make a God, or faſhion an Idoll, that is profytable for nothing? Beholde, al the felowſhip of them muſt be brought to confuſion. Let all the workemaynſters come and ſtande together from amonge men: they muſt be abaſhed, and confounded one wyth another. The ſmyth taketh yron, and tempereth it with whote coles, and faſhioneth it with hammers, and maketh it with all the ſtrength of his armes: yea, ſometyme he is faynte for verye honger, and ſo thirſtye, that he hath no more power. The carpenter (or Image caruer) taketh the timber, and ſtretcheth forth his lyne: he maketh it with ſome coloure: he plaineth it: he ruleth it, and ſquareth it, and maketh it after the Image of a man, and accordinge to the beautye of a man, that it may ſtande in a temple. Moreouer, he goeth out to hew downe Cedre trees: he bringeth home Elmes and Okes, and other tymbre of the woode: or els the fyrre trees, whiche he planted him ſelfe, and ſuche as the rayne hath ſwelled, whiche woode ſerueth for men to burne. Of this he taketh, and warmeth him ſelfe with all: he maketh a fyre of it to bake bread: and afterward maketh a God therof to honoure it, and an Idoll to knele before it. One pece he burneth in the fyre: wyth an other he rosteth fleſhe, that he maye eate roſte his bellye full: with the thyrd he warmeth him ſelfe, and ſayeth: A, ha: I am well warmed: I haue bene at the fyre. And of the reſidue, he maketh him a God, and an Idol for him ſelfe. He kneleth before it, he worſhippeth it, he prayth vnto it, and ſayeth: Delyuer me: for thou arte my God. Yet men neyther conſider nor vnderſtand, becauſe theyr eyes are ſtopped, that they can not ſe, and their hartes, that they can not perceaue. They ponder not in theyr myndes (for they haue neither knowledge nor vnderſtanding) to thincke thus: I haue brent one pece in the fyre: I haue baked bread with the coles thereof: I haue rosted fleſhe with all, and eaten it: Shal I now of ỳ reſidue make an abhominable Idol, & fall downe before a rotten pece of wood? This he doeth but loſe his labour, & his hert, which is deceaued, doeth turne him aſide: ſo ỳ none of thẽ cã haue a free cõſcience to thinck: May not I erre? Conſyder this (O Jacob & Iſrael) for ỳ art my ſeruaunt I haue made thee, ỳthou mightest ſerue me. O Iſrael, forget me not. As for thyne offences I dryue thẽ away lyke the cloudes, and thy ſynnes as the myſt. Turne the agayne vnto me, and I will delyuer thee. The Prophete Jeremy ſayeth alſo: They hewe downe a tree in the woode with the handes of the workeman, & faſhion it with the axe: they couer it ouer with golde or ſyluer: they faſten

Eſa. xliii

Ierr. x.

faſten it with nayles and hammers, than it moue not. It ſtandeth as ſtyffe as the palme tree: it cānot neyther ſpeake nor goe, but muſt be borne. Be not ye afrayde of ſuche: for they can doe neyther good nor euill. But there is none lyke vnto thee (O Lorde) thou arte great: and great is the name of thy power. God him ſayth by the Prophet Oſee: Of theyr ſiluer they make them molten Images, like the Idols of the heathen, and yet all is nothing, but the worke of the craftes man. &c. Therfore they ſhall be as the morninge cloude, and as the dewe that early paſſeth awaye: and lyke as duſt, that the wynde taketh awaye from the floore, and as ſmoke that goeth out of the chimney. I am the Lord thy God, which brought thee out of the land of Egypt, that thou ſhouldeſt know no God, but me only, and that thou ſhouldeſt haue no ſauior, but only me. As I maye at the laſt ceaſe to gather the teſtimonies of the olde Teſtament, which both forbid and condemne the making of ſuch Images, as plucke the myndes of men from the lyuinge God vnto dumme Mawmettes, I would wyſhe all men diligentlye to reade and remember the xiii, xiiii. xv, and. xvi. chapters of the boke of wyſdom, and the fyrſt chapter of the Prophet Baruch which lyuely paynte and ſetfoorth in their true colours theſe Images, Idols and Mawmettes, which many haue in ſo greate admiracion, with all the vanities and abhominacions of them. Father. Doth not alſo the new Teſtament iudge of Images, euen as the olde? Sonne. Yes verelye. The holye Ghoſt varieth not in his doctrine. Paule and Barnabas ſayde vnto the people: we preach vnto you, that ye ſhould turne from theſe vanities (they ſpeake of Images and of ymage ſeruice) vnto the liuinge God, which made heauen & earth, and the ſea, and al thinges that are therin. S. Peter lykewyſe ſayde to the congregacion of god: My iudgement is, that we trouble not them, whiche from among the gentiles are turned to God, but that we wrytte vnto them, that they abſtayne them ſelues from the filthynes of Images. S. John ſayth: Babes, kepe your ſelues from Images. Father. But come of, my dere childe, tell me: Is it not lawefull for the Chriſtians in no condicion to haue Images? Sonne. There be ſome, that ſo thincke, of whoſe iudgement I am not. All ſuche may worthely be reſembled to the Turkes, which, as they ſaye, take this commaundement of God ſo ſtreightlye, that they can by no meanes ſuffer anye ymage to be made, no, not in prophane and ciuile thinges. Father. Is it than lawfull in politike, ciuile, & worldly matters to haue Images? Sonne. It is not forbidden, which thing we may right wel be lerned in ỹ goſpel, where we read, that certayne men came vnto Chriſt, demaunding of him, whyther it were lawfull to paye tribute vnto Ceſar, or not. Chriſt willing them to ſhewe him a peece of the money, aſked, whoſe ymage and ſuperſcription that was, which was grauen on the coyne? And whan they ſaid, the Emperours: he aunſwered, Gyue vnto the Emperour, that which is the Emperours: and gyue vnto God, that which is Gods. We read not here, that Chriſt dydde condemne the ymage, that was grauen in the coyne,

Oſee. xiij

Act. xiiij

Act. xv.

i. Ioan. v.

Of ymages lawful to be hadde.

Math. xxii.

the coyne, neyther that he sayde, Cast away this money for the ymage sake: for it is vnlawfull euen in ciuile and prophane thinges to haue ymages. But to declare that the vse of ymages in prophane & worldly matters is not vnlawful, he approued the mony, not withstanding the ymage: and it is not to be doubted, but that money also, whych he commaunded Peter to take out of the fishes mouth, and to gyue it for tribute vnto the Emperours officers, was also suche money, as was than customably payde to the Emperour for tribute, hauing the Emperours ymage vppon it. Agayne, the money, whiche the disciples of Christ carped about with them for theyr releefe and for the comfort of the poore, which followed Christ, was also without all doubt of that money, which was coyned with the ymage and superscription of the Emperour. All these thinges declare manifestlys, that in politike, ciuile, prophane and worldly thinges the vse of ymages is not vnlawfull. Father. If in politike and worldlye matters, why not also in diuine and holye thinges? Sonne. In the one, is no perill, in the other, great daunger, as we haue learned to much by experience. Father. Dyd not God commaunde Moses, after that he had geuen this lawe concerning ymages, to make the brasen serpent, and to set it vp in the wildernes for the people of Israell to beholde? Sonne I graunt. Not withstanding, that was but a figuratiue ymage, seruing for the time prefiguring Christ, as we may se in the Gospell, and therfore is nowe vtterly abolished: as all figures, cloudes and shadowes of the olde testament vanished, whan Christ, whiche is the verye trueth and light, came. yea long before the coming of Christ, that noble & godly kinge Ezechias, whan he sawe the people abuse this ymage, knele vnto it, honoure it; and burne incense vnto it, he threwe it downe and vtterly destroyed it, although set vp at the commaundement of God: whiche thing he woulde neuer haue done, if he had knowen that commaundement of settinge vp the brasen serpent, to be morall (for euery moral lawe is the certeyn, vndoubted, vnchangeable and euerlastinge will of God) but beynge well assured, that it was but a ceremoniall lawe seruing for the tyme, & a figure or shadowe of a better thing to come, whā he sawe it abused, so ỳ by that meanes the glory of God was obscured, yea and that honour geuen to an ymage whiche alone is due to the liuing God, he plucked it downe, burnt it and vtterly destroyed it. For this is diligently to be noted, that no particulare commaundement taketh away the vertue of a generall or vniuersall lawe, as this lawe of ymages is in the boke of God. Father. Thou holdest than, that although it be tollerable yea and lawful in politique and worldlye thinges to haue ymages, yet in matters appertayninge vnto godlynes and relegion it is neyther tollerable nor lawfull. Sonne. Not only I, but the holy fathers also of the primatiue churche were of that opinion as we haue to fore heard. God is a spirite, and they that worshippe him must worshyp him in spirite and truth. Nowe sayeth Lactantius, God is neuer truely worshypped in that place, where an ymage is:

Nume. xxi

Ioan. iij.

iiij. Re. xviij

Ioan. iiij.

mage is: which thing made that holy Bishop S. Epiphanius, whan he sawe an Image in the church, to take it away, & to cut it in peces, affirming, that it is contrary to the authority of Gods worde to haue Images in the church of Christ: which thinge also made manye noble Princes & holy Bishoppes to gyue commandement, that all Images of God, of Christ of Aungels, and of sayntes shoulde be taken out of churches, and burnt openlye, and from henceforth that no Images shoulde be made and brought into suche places, as Christen men vse to resorte vnto for to pray vnto their Lorde God: if anye dyd presume to doe the contrary, he shoulde suffer such punishementes, as was appointed by the lawe for such and so grevous offendours. Father. If it be not lawful to make Images for religion sake, than is it not lawefull for vs to honour and worship them, as the custome was, & yet is, in the Popes church. Sonne No verely. For as God in this commandement sayeth, Thou shalt make thee no grauen Image. &c. so lyke wise sayeth he, Neyther shalte thou bowe downe before them, nor worshyp them. Father. Here then are we forbidden in the way of religion not only to make Images, but also to worship them. Sonne. Truth it is. Father. Declare vnto me by other scriptures also, that it is not lawful to worship Images. Sonne. God sayth by his seruaunt Moses: I am the Lorde your God: Ye shal make you no Idols, nor ymage in your land to bowe your selues therto. For I am the Lord your God. Moses also sayeth: Beware, that thou make no couenant with ỳ indwellers of the land, that thou comest into, lest thei be the cause of thy ruine in the middest of it, but their altars shalt thou ouerthrow, and breake downe theyr Gods, and roote out ther groues: For thou shalt haue none other God. For the lorde is called gelous, because he is a gelous God, lest, if thou make any agreiemẽt with the indwellers of the land, whan they goe a whoring after theyr Goddes, and do sacrifyce vnto theyr Goddes, they call thee, and thou eate of theyr sacrifyce, and lest thou take theyr daughters vnto thy sonnes to wiues, and the same go a whoringe after their Gods, and make thy sonnes to go a whoringe after their gods also. Agayne: Beware, that your harte be not deceaued, that ye goe aside, and serue other Gods, and worshyp them, and then the wrath of the Lord waxe whote vpon you, and he shutte vppe the heauen, that there come no rayne, and the earth geue not her encrease: and ye perishe shortly from the good land, which the lord hath geuen you. Item. If there vyse vp a Prophet or dreamer among you, and geue thee a token or wonder, and that token or wonder, which he spake of, come to passe, & then say: Let vs go after other gods (whome thou knowest not) & let vs serue them: Thou shalt not hearken vnto the wordes of suche a Prophet or dreamer. For the Lorde your God proueth you, to wete whether ye loue him wyth all your hart & with all your soule. For ye shal walke after the lord your God, & feare him and kepe his commaundementes, and hearken vnto his voyce, & serue him, & cleaue vnto him. As for that Prophet or dreamer he shal dye, because

yt is neither lawefull to make ymages for religion sake, nor to worship them.

Against the worshippig of ymages *Leuit.xxvi*

Exo.xxxiiij

Deut.xij.

Deut.xiiii

cause he hath spoken to turne you away from the lord your God. The
Psal.xcvii. Psalmographe also sayeth: Confounded be all they, that worshyp car-
Sapie.xiiij ued Images, & they that delight in vaine gods. The wyseman sayth:
Esa.xliiii. the honoring of abhominable ymages is ỳ cause, the beginnyng & the
ende of all euyll. God him self sayth by the prophet Esay: I am ỳ lord,
this is my name. I wyll gyue my glory to none other, nor my honor
i.Cor.x. to grauen images. Hereto perteyneth the sayeng of S. Paul: Be not
i.Cor.vi. worshippers of images. For no worshippers of images shall enherite
Apoca.xxi. the kingedome of God: yea as S. John sayeth: they shall haue theyr
parte in that lake, that burneth wyth fyre and brymstone, whiche is
the second death. Besydes these sentences of the holy scripture, which
vtterly condemne the honouringe and worshyppinge of Images, we
haue manifest examples in the worde of God of certeyn holy menne,
which dyd rather chose to suffer death, then they would serue, honour
or worshyp Images. What a nomber of Prophetes and godlye men
dyd that moste wicked woman Quene Iesebell kill and murder, be-
cause they would not bowe theyr knee to that foule Idoll Baal? Read
Dan.iij. we not also in the boke of Daniel the Prophete, that thre young men
dyd rather chose to be be put into a fyrye fornace, & there to be burnte
vnto asches, than they woulde ones fall downe before the golden I-
mage at the commaundement of kinge Nabuchodonosor? was not
this theyr answere to the king? O Nabuchodonosor we ought not to
consent vnto thee in this matter. For why: oure God whom we serue,
is able to kepe vs from the hote burninge ouen (O kinge) and can
right well delyuer vs out of thy handes. And though he will not, yet
Dan.xiiij. shalt thou knowe (O king) that we will not serue thy gods nor do re-
uerence to the Image, which thou hast set vp. Read we not agayne,
that Daniel was commaunded of the king to worshyp a certayne I-
mage at Babilon called Bel? But Daniel answered and sayd: I may
not worshyp thinges that are made with handes, but the lyuing god,
which made heauen and earth, and hath power vpon all flesche. What
shall I speake of all the holy Martyrs, whiche were in the primatyue
churth and many yeres after, that suffered most bitter tormentes yea
and very death, because they would not bowe downe before ymages
and honour them? Image seruyce is suche and so great abhominacio
not only before God, but also in the sight of al good men, that we read
of certeyne noble Princes, whiche coulde by no meanes abyde suche
wickednes to be be vsed in their kingdomes, and therefore vtterly de-
stroyed al those Idols, Images, popettes & Mawemettes, that plu-
iiii.Re.xviii ked awaye the peoples hartes from the honour of the lyuing God vn-
to Imageseruice. Reade we not, that kynge Ezechias put awaye the
hye places, and brake downe the pillers, and rooted oute the gro-
ues, and brake the brasen serpent, whiche Moses had made? For vnto
iiii.Reg.xxiii that tyme had the children of Israell burnt incence vnto it. Reade we
not also that kynge Josias destroyed and vtterlye take awaye the
Images and Idols, and all the abhominacions, whiche were sene in
the lande of Juda and at Jerusalem: and that he commaunded al the

vessels

vessels to be taken out of the temple which were made for Baal, & for the groue, & for al the hoost of heauen, & that he burnt thē without Jerusalē in the valley of Cedron, & caused the dust of thē to be caried vnto Bethel: againe, that he dyd breke down the altars, which Manasses had made in ỹ two coutts of the house of the lord, & caused the dust of thē to be cast into the broke of Cedron: & the altare at Bethel, & the hye place that Jeroboam made, whiche both he destroyed & made thē vnto dust, & burnt vp the groue, &c? Reade we not moreouer, that the wicked king Manasses, because that he walked after the abhominacions of the Heathen, builded ỹ hye places, which his father Ezechias had broken down, set vp altars, made greuous, worshipped al ỹ hoost of heauen, caused carued Images & ydols to be made & sette vp in the house of the lorde, shed much innocent bloud, & dyd that, which was euil in the sight of the lord, was takē of the hoost of the king of the Assirians, bound with chenes, & so led away preſoner vnto Babilon? wherche Manasses beyng in trouble, after that he had humbled him selfe & prayde vnto ỹ lord his god, his prayer was heard, & the lord brought him agayn to Jerusalē, euen to his kingdom, so that Manasses knew that the lord is god. Afterward put he away the straūge gods & ydols out of the house of the lord, & all the altars, which he had builded vpon the moūt of the house of the lord, & in Jerusalē, & cast thē out of the citie, &c. What shal I speake of Constantine the great, of Leo the third, of Vallens & Theodosius, of Philip, of Constantine &c. most noble, & worthy Emperours, and of Sabanus kinge of the Bulgarians, with diuers other godly princes, which al banished ydols, ymages or mawmettes out of their dominions, & would by no meanes suffer thē to be remayning in those places, where Christen mē resort & come together to pray, least the people should fall from the honour of the one & alone true liuing god, & be allured vnto the vaine worshipping of most vaine images, & so heape the wrath & vengeaunce of god vpon thē, which as all sinnes, so likewyse the sinne & abhominacion of ymageseruice most highly doth detest & abhorre? What shal I here reherse the most godly & vertuous actes of the reuerent & holy Bishops Epiphanius Bishop of Cyprus, & Sirenius Bishop of Massilia, & suche lyke, whiche by no meanes cold abyde eyther ymages or ymageseruice in theyr dioceſſe? I passe ouer the most holy & Christen councels, Agathense, Tolitane Elibertine, &c. which decreed, that al pictures or ymages shuld be had out of the churches, & that nothinge that is honoured or worshipped shuld be paynted on the church walles. All these things heretofore rehearsed do euidentlye declare, what is to be thought both of ymages made for religion sake, and also of the worshippinge and honouringe of the same. Father. Nowe my good childe, forasmuche, as in this seconde commaundemente of God, we are not onlye forbidden to make Images, but also to bowe downe to them, and to worshyppe them: tell me, what is mente or vnderstande by the bowynge downe vnto an Image? Sonne. To bowe downe to, or before an Image, ii. para. xxxiii

what it is to bow downe before an Image.

which in greke is προσκυνεῖν, & in the latin Adorare, is reuerently with the body to fall downe before it, to knele vnto it, to sette it in a place where we vse to worship God, to garnish it with costly aray and precious iewels, to kisse it, to put of our cap vnto it, and to shewe any gesture of reuerence outwardly vnto it. All these things doth God forbid to be geuen to ymages in this his second cõmaundement. Father. Yet all these thinges are done to ymages in the Popes churches. Sonne. Trueth it is. For in diuers Popish bokes we read on this maner: To al them that say this prayer folowing before the image of the Crucifixe, pitefully beholdinge the same, and deuoutly knelinge vpon their knees, are graunted as many dayes of pardon by diuers Popes of Rome, as be grauel stones in the sea, or grasses on the earth. Moreouer who knoweth not, this to be a custome in the synagoges of the Pope both on good Frydaye, as they call it, and on Easter daye in the morninge, to crepe vnto the Crosse, to knele vnto it, to kisse it, to offer giftes vnto it, &c. whyle the Priestes and the Clerkes singe on this maner: Crucem tuam adoramus domine. &c. We worshippe thy crosse O lord: which is playne and manifest ydolatry, and a worke directly against the cõmaundement of God. S. Ambrose wryteth on this maner: Helene found a title or superscription, but she worshipped the king, & not the tree: for this is an Hethenish errour, and the vanite of the vngodly but she worshypped hym, that dyd hange on the tree, wrytten in the title. &c. With what conscience than can the Papistes compel, as they do, the simple Christians to worshippe the crosse, contrarye to the doctrine both of the holy scriptures & of the auncient godly wryters? This kynde of worshippinge required the deuill at Christes hande: but he answered: Auoyde Sathan. For it is wryten: Thou shalt worshipp the lord thy God, & him alone shalt thou serue. This worship refused Simon Peter to be geuen vnto him of Cornelius the Centurion. Stand vp, sayeth he, I am a man also. This worship also refused the Angell, when John fell downe at his fete, & sayde vnto John: See that thou do it not. For I am thy felowe seruaunt, & one of thy brethren, and of them that haue the testimony of Jesus. Worship thou God. If thapostel of Christ, & the Angell of God refused to be worshipped with falling downe before them, & with knelinge vnto them: is it reason, that this worship, I meane, kneling & bowing of the body, shuld be geuẽ to dũme idols & vaine ymages? Cõfoũded & put to vtter cõfusiõ & shame, mought al they be, sayth the Psalmograph, which worship, that is to say, knele downe before grauen ymages, or do any outward reuerẽce vnto them. Father. We are not only cõmaunded of God in this his second cõmandement, that we shuld not bowe down before any ymage but also that we shuld not worship nor honour thẽ What is ment by worshipping or honouring of ymages? Sonne. As by bowing downe before an ymage is vnderstãd all outward reuerence, which with our body we giue vnto it, whyther it be by settinge it in ỳ place, where we come together to honor god, as in churches, chappels, oratories, &c. or by knelig vnto it, or puttig of our cap vnto it, or garnishig it, or kissing it. &c. so likewise by worshipping an ymage, is ment, to pray vnto it, to

O abhominacion.

Deut. vi
Act. x.
Apoc. xix. xx

Psal. xcvii

What it is to honour or worshippe Images.

offer giftes & sacrifices vnto it, to goe on pilgrimage vnto it, to seake
health, helpe and saluacion at it, to fle vnto it in our necessities, to put
our fayth, hope and confidence in it, & to make it, as I maye so speake,
a very God: which is playne ydolatry & ymageseruyce. Father. These
thinges also are done at this present day in the kingdom of the Pope.
Sonne. It is the more to be lamented. All good and godly men ought
to study vnto the vttermost of their power to banishe these so great &
greuous pestilences from the bounds of Christendom, that al the wor-
ship, honour, glory & prayse may be geuen to God alone, as he him self
sayeth by the Prophet: I am the Lord: This is my name. I will geue *Esa. xliii.*
my glorye to none other, nor my honour to grauen ymages. In the ac-
tes of the Apostles we reade, that whan the men of Listra with Ju- *Act. xiiij*
piters priest, brought oxen and garlandes, & would haue done sacri-
fyce to Paul & Barnabas, because of the miracle that Paul wrought
among them, in healing a man, whiche was impotent of his fete, and
a creple euen from his mothers wombe, and cryed out with a loude
voyce, saying: The gods are become lyke vnto men, & are come down
vnto vs: callinge Barnabas Jupiter, and Paule Mercurius, because
he was the preacher: the apostles rent their clothes, and ranne in amõg
the people, crying and saying: Ye men, why doe ye this? we are mor-
tall men also lyke vnto you, and preache vnto you the Gospell, that ye
should turne from these vayne thinges vnto the lyuinge God, whiche
made heauen and earth, and the sea, and all that therein is. If the apo-
stels of Christ refused to be honoured, to haue gyftes & sacrifices offe-
red vnto them. &c: is it then semely, that such honour should be geuen
to dumme ymages, ydols and maumettes. Neyther outwarde wor-
ship nor inward honour ought to be geuen vnto such vanities.
Blessed is that man, sayeth the Psalmographe, whose hope, affiaunce *psal. xl*
and truste is in the name of the Lorde, and that hath not regarded
these vanities and folish fonde fantasies. These Image mongers may
iustly be resembled to the Priestes of Baal, which called on the name *iii. Reg. xviii*
of Baal from the morning vnto the noone day, & yet were not heard.
So lykewyse these new Baalites & ydolaters, though they cry neuer
so much vpõ these Idols & ymages, yet shal they neuer be hearde. For *An apte cõ-*
they haue eares and heare not, &c. They that make them, are lyke vn- *parison*
to them, and so are al suche as putte their trust in thẽ. But let Israell *psal. cxv*
trust in the Lord, for he is their succour and defence. Father. Hytherto
haue we heard, what the good will and pleasure of God is in this his
second cõmaundemente, concerninge Images. Go forthnowe, & de-
clare vnto me that, which foloweth in this precept. Sonne. The words
that folowe are these: For I the Lord thy God am a strong and a gelous
God, punishing the wickednes of the Parentes in the children vnty ll the
thyrd and fourth generacion of them that hate me: and shewe mercy vn-
till thousandes, vnto those that loue me and kepe my commandements.
Father. Why doth the Lorde our God call hym selfe a stronge God? *Why the*
Sonne. To declare, that his diuine Maiestye is so greate, infinite, *lord is called*
vnmesurable and incomprehensible, so excellent and farre passing the *a strong*

reache & compasse of mans wytte or reason, that it can by no meanes be expressed or set forth by any similitude, lykenes or ymage, that man can deuyse. For seyng that heauen & earth, and all that euer is conteyned in thē, can not represent God, much les are vile & vayne ymages able to doe this, which are made with mans hand, & haue neither life nor mouing, nor any thing at all, that is like our most strong & mighty God, as both Esay & Baruch do right wel testifie. He is also called a strong God, to declare that he is of sufficiēt might & power to helpe and to defend all those, that put theyr trust in him, wyth whatsoeuer kynde of aduersite they be assayled: & that as he is able, so likewyse he wil al way be present with his sauinge healthy vnto al suche as vnfaynedly cleaue vnto him, refusing vtterly all false Gods, ydols, ymages, mawmettes, popettes, &c. and seking theyr health & saluation both of body & of soule at his mercifull hande only & alone. Father. But why doth he call him selfe a gelous God? Sonne. To declare, that he by no meanes can abyde, that that glory, which is due from vs to him alone should be geuen to any creature although neuer so excellent, eyther in heauen or in earth, muche les to vayne ymages, dumme ydols, monstruous mawmettes & popish popettes: no, nor any part of that glory, as he sayeth by the Prophet: I am the Lord, this is my name. I wyll gyue my glory to none other, nor my honour to grauen ymages. As of God we receaue all good thinges appertayninge eyther vnto the body or vnto the soule: so lykewise owe we vnto God alone al our faith, loue, feare, seruice, honour, glorye, prayse, &c. as Moses sayeth. Thou shalt honour the lord thy God, & serue him alone. And as a true wedded husband, that loueth his wyfe derely, tendereth her aboue al creatures, resteth in her loue onlye, reioyseth and delighteth in her alone, cherisheth her, & maketh sufficiēt prouision for her in all things, so that at his hande she hath abundantly al good thinges, yea and that without any lacke, can not abyde, that his wyfe should gyue her loue, or any part of her loue to anye other man, but to him alone: so in lyke maner can not God suffer, which hath taken vs to his spouse, and maryed vs vnto him in fayth, that we should set our loue vpon any other, but vpō hym alone, of whom we receaue all good thinges necessarye both for body & soule: or that we should giue the glory and prayse of our saluation to any but to him alone. Therfore to declare how impacient he is of any Riuale or Paramoure, and how vehement his loue is toward vs, and howe feruentlye agayne he requireth of vs to be loued, he cōpareth hym selfe to a gelous louer or husbande, and vs to a wyfe: signifyinge by this comparison howe pure, chaste, and vnspotted, yea & vtterlye estraunged from all other creatures oure loue toward God ought to be. This perceaued the Psalmograph right well, whan he sayd: Thou destroyest all thē, that runne a whorehunting from thee. But it is good for me to cleaue harde to God, & to put my trust in the lord God. Father. What is it to run a whorehūting frō god. Sonne. To forsake ỳ lord our god & to folow creatures: to plucke our fayth & loue from

Esa.xliii
Baruch.vi

Why the Lorde is called a gelous God.

Esa.xlii

Deut.vi.
Math.iiij

Ephe.v.
Osee.ij.
1.cor.iiii.
Iacob.i.

Psal.lxxxii.

What is it to runne a whorehunting frō god

from god, & to gyue it vnto straunge Gods, to seke health & saluacion, remission of sinnes & euerlasting lyfe at the hande of any eyther in heauen or in earth, sauing only at the hande of the lord our God, which alone is the author, beginner & finisher of our saluacion. And to plucke vs away from this whorehunting & spiritual whordom, which is nothinge els, than Idolatry or ymage seruice, he doeth not only call him selfe a gelous God, but he also addeth, that he will punish the wickednes of the parentes in the children vntil the third & fourth generacion of them that hate him. Father. What wickednes is that, whiche God will so extremly punishe? Sonne. Euery sinne is wirkednes. God will by no meanes suffer the transgression & breaking of his holy cõmaundements vnpunished: as ie is wrytten Woo be vnto them that sinne, & kepe not my cõmandementes, sayth the lorde: for I wil not spare thē. Agayn, Cursed is euery one, whiche abyderh not in al things that are writen in the boke of the law, that he may do thē. And albeit al kynde of sinnes do greatly offende the maiestye of God; so that he will leaue none of thē vnpunished: yet this sinne of Idolatry or ymage seruice do most highly displease him, neyther wil he by any meanes suffer ỹ trãsgression & breaking of this second cõmaundement, which forbiddeth Idolatrye & ymage seruice, to escape without punishment, as dyuers histories of the holy scripture do manifestly declare. And therfore it is here to be noted by the waye, that God calleth the Idolaters, ymage-seruauntes or worshippers of straunge Gods his enemies & suche as hate him. Is it to be thought, that suche can escape vnpunished? It is not therfore without a cause, that God tenderinge our health & saluacion, in this his second cõmaundement forbiddeth both the making & worshipping of Images. If we will auoide the worshipping of Images, let vs cease to make them, & place them in our temples, chappels, oratories, &c. & so shall we easly escape from the daūger of Idolatry or ymage seruice, which is so greuous an offence, & so wicked & abhominable sinne before the lord our God, that he threateneth to punish it in the children of the Idolatrous fathers vntill the third & fourth generacion. Father. This semeth to me very lamentable, that God shoulde punish the wickednes of the parents in their childerns childrē. Sonne This on this wyse is to be vnderstand. If the children of the parēts, whyche were wicked Idolaters, committe that same Idolatrye, which their fathers haue cõmitted, & continew in the same wickednes wherin their forefathers haue lyued, then wil god not only punish the parentes which haue so offended, but also their children, yea and their childrēs children, whiche cõmitte the lyke offence, yea & that so much the more greuously, because they be the Idolatrous children of Idolatrous fathers, & haue more pleasure to walke in the wicked steps of their most wicked fathers, than to gyue eare to the righteous lawes of the most righteous god. Father. But what if the parētes be wicked, and the children Godlye, as it somtyme chaunceth, and as we also fynde in the holye scriptures, shall the children notwithstandinge be plaged and punished for their Fathers offences? Sonne. God forbid.

Esa. xv. Deut. xxvii Galat. iii.

Ezech. xviii

For it is wrytten: The soule that sinneth, shall dye. If a manne be Godlye, and doe the thinge that is equall and ryghte, (he eateth not vppon the hylles: he lifteth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wyfe: he medleth with no menstruous woman: he greueth no body: he geueth his debter his pledge agayne: he taketh none other mans good by vyolence: he parteth his meate with the hungry: he clotheth the naked: he lendeth nothing vpon vsurye: he taketh nothing ouer: he withed with his hande from doynge wrong: he handleth faithfully betwixt man & man: he walketh in my cõmandements and kepeth my lawes, & perfourmeth thē faithfully:) This is a righteous man: he shal surely lyue, sayeth the Lord God. If he nowe beget a sonne, that is a murtherar and a sheder of bloud: if he do one of these thinges, (though he do not all) he eateth vpon the hils: he defyleth his neyghbours wyfe: he greueth the poore and nedye: he robbeth and spoyleth: he geueth not the debter hys pledge agayne: he lifteth vp his eyes vnto Idols, & medleth with abhominable things: he lendeth vpon vsurye, and taketh moreouer: Shall this man lyue? he shal not lyue. Seyng he hath done al these abhominacions, he shal dye: his bloud shal be vpon him. Nowe if this man beget a sonne also, that seeth all his fathers synnes which he hath done: and feareth, neyther doth suche lyke: namelye he eateth not vpon the mountaynes: he lifteth not his eyes vp to the Idols of Israel: he defileth not his neighbours wyfe: he vexeth no man: he kepeth no mans pledge: he neyther spoyleth nor robbeth any man: he dealeth his meate with the hungry: he clotheth the naked: he oppresseth not the poore: he receaueth no vsurye, nor any thing ouer: he kepeth my lawes, and walketh in my commaundementes: this man shal not dye in his fathers synne, but shall lyue without fayle. As for his father: because he oppressed and spoiled his brother, and dyd wickedlye amonge his people, he is dead in his owne synne. And yet saye ye: Wherefore then shoulde not this sonne beare his fathers sinne? Therfore, because the sonne hath done equitie and right, hath kept all my commaundements and done thē: therfore shall he lyue in dede. The soule that synneth, shall dye. The sonne shall not beare the fathers offences, neither shal the father beare the sonnes offence. The ryghteousnes of the righteous shall be vppon him selfe, & the wickednes of the wicked shal be vpon him selfe also.

Of these wordes, which I haue borowed out of the Prophete Ezechiel, is it plaine & euident, that although the parentes be wicked and Idolatrous, yet if theyr children be not polluted and defyled with the same wickednes and Idolatry, but louers of God, studious of his holye worde, & diligent walkers in his lawes and commaundementes: they shal be free from those plagues and punishementes, which theyr wicked and vngodly fathers haue most iustlye deserued, & be no partakers of gods displeasure, indignacion and vengeaunce in this behalfe. Therfore where it is sayde, that god wil punish the wickednes of parentes in the children vntyll the thyrde & fourth generacion: it is

to be

to be vnderstande of those children, whiche hauinge wicked fathers, folowe the steppes of their Fathers, comitting the same wickednes, which they tofore haue committed, without repentaunce or amendement of lyfe. The other, whiche are free from the wickednes of their parentes, are also free from the rutses and plagues of God, and be in the nomber of those, whiche are mencioned in the ende of this seconde commaundement. Father. What is that? Sonne And shewe mercy vnto thousandes vnto those that loue me, & kepe my commaundements. Father. What learnest thou of these woordes? Sonne. Verelye that as God is righteous and seuere in punishing the wicked doers, whiche transgresse his commaundementes: so likewyse is he mercifull, gentle and liberal to al suche as loue him, and studye to frame their liues according to his holy woorde, as thapostle sayeth: vnto them that are contencious, and not obedient to the truth, but obey vnrighteousnes, shal come indignacion and wrath, trouble and anguish vpon all the soules of men that doe euill, of the Iewe first, and also of the Greke. But vnto all them that doe good (shall come) prayse and honour and peace, vnto the Iewe fyrste, and also the Greke. For there is no respecte of persons before God. Father. What is ment by this, that God in plaging the wickednes of the parentes in the children, will only extende his punishment vntill the third and fourth generation, yea and that none otherwyse, excepte they folowe the wickednes of their fathers, as we hearde tofore: but in shewinge mercy vnto those that loue him and kepe his commaundementes, he sayeth, that he will extende and stretch forth his mercyfull kyndnes & kynde mercy vntill thousandes, that is to say, infinite generacions? Sonne. This declareth vnto vs, that the mercy of God is greater than his anger, and that he is more bent to louinge kyndnes than to seuere iustice. And with this agreeth the saying of that blessed virgine Marye: his mercye, sayeth she, endureth thorowe out all generacions vpon them that feare him. The Psalmograph also sayeth: The Lorde is full of compassion and mercye, longe suffering and of great goodnes. He will not alwaye be chydinge, neyther will he kepe his anger for euer. He will not deale with vs after our sinnes, nor reward vs according to our wickednes. For loke how hyghe the heauen is in comparison of the earth: so great is his mercye also towarde them that feare him. Loke howe wyde the East is from the West: so farre wil he set our synnes from vs. Yea lyke as a father pitieth hys owne children: euen so is the Lorde mercyfull vnto them that feare him &c. The mercifull goodnes of the Lorde endureth for euer and euer vpon them that feare him, and his righteousnes vppon theyr childers children: euen suche as kepe his couenaunt, and thincke vpon his commandementes to doe them. Father. We haue largely talked of al things concerning this second cõmandement of God: wherof we haue learned, that we ought to make no Image of God, nor of any other thing for religion sake, nor yet giue any adoracion or worshyp to them, but serue the Lord our God in spirite and truthe, fore as

Rom. ij.

The mercye of God is greater then the anger of God.

Luc. i.

Psal. ciij

Ioan. iiij.

much as he is a spirite, and is chiefly delighted with spiritual things. Go forth nowe, and recite vnto me the third commandement. Sonne. Thou shalt not take the name of the Lorde thy God in vayne. For the Lorde wyll not holde him giltles, that taketh his name in vayne.

The third cō maundemēt *Exo, xx* *Dut. v*

Father. What is the will of God in this lawe? What requireth he of vs? Sonne. Fyrst, he forbiddeth vs to abuse his holye name thorowe false light or vayne swearing, or to cal his name vnto wytnesse in any matter, except it be godly, charitable, true, graue, weyghty and necessarye: Agayne, he chargeth vs streightlye, that we do not vsurpe his glorious name in anye kynde of superstition, sorcerye, enchaunment, witchcraft, coniuracion, inuocation of deuils & wicked spirites: Itē, that we do not dishonour the name of the Lord our God thorowe our euill behauour. Secondly, he requireth of vs that in matters of faith, or in graue and weighty causes of controuersies, where an othe is necessarily required, and ministred vnto vs by them, whiche are in authoritye, we sweare not by the name of any creature, that is in heauē or in earth, but only by his blessed and glorious name: agayne, that in all oure necessitie, sickenes, sorowe and care, we flie vnto the name of no creature, neyther in heauen nor in earth, but onlye vnto his holye name for aide, helpe and socoure, which is a stronge towre for al them that resorte vnto it, seynge that there is no name geuen vnto men vnder the cope of heauen, wherin they maye receaue saluacion eyther of body or of soule, but this one onlye name of that most mightye Lorde our God: Also, that in our prosperite, when all thinges goe well with vs, we shewe our selues thanckefull vnto him, laude, prayse, magnifye and extoll his holye, blessed and glorious name: Item, that we set forth preach and declare his holye worde, and auauns his pure & true religion without the intermission or mingling of any mans doctrine: fynallye, that we to the vttermoste of all oure power, euen wyth our whole strength both of bodye and soule seke continually the auaunce-ment, glory and honour of Gods most glorious and honorable name, neuer attempting eyther in worde, dede or thought, that maye in any poynt before men obscure or deface the maiestye of the Lord our God.

prou. xviii

Act. iiij

Pray in aduersite: praise in prosperite.

Father. Howe prouest thou by the worde of God, that we are forbiddē in this third commaundement falsye, lightly or vaynely to sweare by the name of God? Sonne. God sayeth by his seruaunt Moses: Ye shall not sweare falsye by myne name, neyther shalte thou vnhalowe the name of thy God: for I am the Lorde. By the Prophet Zacharye he also sayth: The thinges that ye shall doe, are these: Speake euerye mā the trueth vnto his neyghbour, execute iudgement truelye and peaceablye within your gates: let none of you ymagene euill in his hart agaynst his neyghbour, & loue no false othes, for all these are the things that I hate, sayeth the Lorde. Jesus the sonne of Syrach writeth on this maner: Heare me (O ye children) I wyll gyue you a doctrine, howe ye shall order your mouthe: who so kepeth it, shall not perysh thorowe his lippes, nor be hurt thorowe wicked workes. As for the

Leuit. xix

Zacha. viii

Eccle. xxiii

synner,

sinner, he shalbe taken in his owne vanitie: he that is proude and cursed, shal fal therin. Let not thy mouth be accustomed with swearing, for in it there are manye falles. Let not the naminge of God be continually in thy mouth: for lyke as a seruaunt, which is ofte punished, cā not be without some sore: euē so whatsoeuer he be that sweareth, and nameth god, shal not be clene purged frō sinne. A man that vseth much swearing, shall be fylled with wickednes, and the plague shall neuer goe from his house. If he begyle his brother, his fault shalbe vpon hym: yf he knowledgeth not his synne, he maketh a double offence. And if he sweare in vayne, he shal not be found righteous: for his house shall be full of plagues. The woordes of the swearer bryngeth death, (God graunt, that it be not founde in the house of Jacob) but they that feare God, eschewe all such thinges, and lye not wel tryenge in synne. Our Sauiour Christ also forbiddeth all maner of vayne and lyghte sweatinge in these woordes: Ye haue hearde, howe it was sayde to them of olde time: Thou shalt not forsweare thy selfe, but shalt perfourme thy othe to God. But I say vnto you: sweare not at al, neither by heauen, for is Gods seate: nor yet by the earth, for it is his fote stole: neyther by Jerusalē, for it is the citye of the great king: neyther shalt thou sweare by thy head, because thou canste not make one heere whyte or blacke. But your cōmunication shalbe, yea, yea: nay, naye. For whatsoeuer is more thā that, cometh of euil. S. James also sayth: Aboue al thinges, my brethren, sweare not, neyther by heauen, neyther by earth, neither by other othe. Let your yea be yea, and your nay naye: least ye fall into dissimulation. Father. Where are we forbidden in the holy scripture to vsurpe the name of the Lorde of God in anye kinde of superstition, sorcery, enchauntement, &c? Sonne. God sayeth, ye shal not turne your selues to the sothsayers, neyther shal ye axe any thinge at the expounders of tokens, that ye be not defyled by thē: for I am the Lord your God. Agayne, yf anye soule turne him to the Sothesayers & expounders of tokens, so that he goeth a whorynge after them: I will set my face agaynst that soule, and will roote him out from amonge his people. Sanctifye your selues therfore, and be holye: for I am holye, euen your God. And kepe ye my statutes, and doe them: for I am the Lord that sanctifyed you. Moses also sayeth: When thou comest into the lande, which the Lorde thy God shall gyue thee, thou shalt not learne to do the abhominacions of these nacions, that there be not found amonge you that maketh his sonne or daughter go thorowe the fyre, or a Prophesyer, or a chuser out of dayes, or that regardeth the byrdes cryeng, or a wytche, or a conjurer, or sothsayer, or an expounder of tokens, or that axeth any thing of the deade. For whosoeuer doth suche, is abhomination vnto the Lorde. The Prophet Esay also sayeth: If they saye vnto you: aske councell at the Sothesayers, wytches, charmers and conjurers, then make them this answere. Is there a people any where, that axeth not councell at his God, whether it be concerning the dead or the lyuing? If anye man want light, let hym loke

Math. v.
Leuit. xix
Exo. xx.
Deu. v.
Iac. v.
Leuit. xix
Leuit. xx
Deut. xviij.
Esa. viii

vpon

vpon the lawe and testimonie, &c. Father. Are we also forbidden here to dishonour the name of the Lord our God thorowe our wicked and euil behauour? Sonne. Yea verely. For God him selfe complayneth in the holy scripture, that his name is greatly dishonoured and euill spoken of amonge the Heathen because of the corrupte manners and vngodly conuersacion of suche as professe his name. Therefore the holye Apostle S. Peter exhorteth vs, that we leade an honest conuersatiō among the Heathen, that where as they backebyte vs as euyl doers, they iudging vs of our good workes, may glorifye God in the daye of visitacion. And our sauiour Christe commaundeth vs, that our lyght shoulde so shyne before men, that they may se our good workes, & glorify our father, which is in heauen. For as nothing in this world doth more dishonour the name of God than the wicked lyfe of such, as with theyr mouth professe God, and with theyr dedes denye him: so lykewyse nothing in this lyfe doeth more auaunce and set by the glorious maiestye of the name of the Lord our God, then when such as professe his holy name, lyue godly, vertuously and honestly. Father. Is it lawfull for a Christen man in anye case to sweare? Sonne. yea in al suche cases, as I tofore rehearsed. Father. Howe is that proued? Sonne. S. Paule sayeth: An ende is the ende of all controuersye or stryfe. And God him selfe sayeth: O Israel, if thou wilt turne thee, then turne vnto me sayeth the Lord. And if thou wilt put awaye thyne abhominacions out of my syght, thou shalt not be moued: and shalt sweare, The Lord lyueth in truth, in equitie and in righteousnes. Agayne, If they (that trouble my people) wyll learne the wayes of them to sweare by my name: The Lord lyueth: lyke as they haue learned my people to sweare by Baal, then shall they be reken̄ed among my people. But if they wil not obey, then will I roote out the same folke, and destroye them, sayeth the Lorde. Moses also sayeth, thou shalt feare the Lorde thy God, and him onlye shalt thou serue, & sweare by his name. The Psalmograph also sayeth: All they that sweare by him (that is to saye, God) shall be commended. Agayne, he shall dwell in the tabernacle of God, and reste vpon his holye hill, that sweareth vnto his neighbour, and disapointeth him not. It is so farre of from synne to sweare in a true and necessary cause, that we reade, that god him selfe dyd sweare. The Psalmograph hath these wordes: The Lorde sweare, and wyll not repent: thou art a Priest for euer after the order of Melchisedech. In the bokes of the Prophetes we read, that the maner of swearinge, whithe God vsed, was this: As truely as I lyue. The Euangelicall history declareth, that Christes othe was this: verely, verely I say vnto you. S. Paule also dyd sweare, as we may se in his epistles. What shall I speake of Abraham and Abimelech: of Joseph: of the Princes of Israel: of Josue: of Dauid: and such lyke? All these histories do euidentlye declare, that it is not forbidden by Gods lawe for a Christen man to sweare by the name of the Lorde his God, and to call God for a wytnesse in a true and iust cause, and specially whan it is required of the

Esa. lii.
Ezech. xxxvi
Rom. ij.
i. pet. ij
Math. v.
Tit. j.
Heb. vi
Ier. iiii
Ier. xii.
Deut. vi, x
psal. lxiii
psalm. xv
Psal. cx.
Ezech. xxxiii
Ioan. iii. iiii
vi. viii
Rom. i. ix
Gen. xxi. xlii
& xlvij
Iosu. ix.
iRe. xx. xxiiii
iii. Reg. i ij

of the magistrates and headrulers for the auoyding of controuerlies, that peace and quietnes may be hadde among their subiectes. Father. Maye Magistrates than lawfully require an othe of their subiectes? Sonne. Yea most lawfully. Father. Where is that declared in the word of God? Sonne. We reade, that Abraham required an othe of his seruaunt, and the seruaunt sware at his maisters cõmaundement. King Abimelech required an othe of Abraham, whiche was a straunger in his lande, and Abraham dyd sweare. Abimelech also king of the Philistines required an oothe of Isaac, that he shoulde doe him and his people no harme, and Isaac agreed to hys request and sware. Jacob sware vnto Laban, whan he was required. Jacob otherwyse called Israel required of his sonne Joseph an othe, that he should not burye him in Egipte, but among his Fathers, and Joseph sware. Dyuers such lyke examples are to be founde in the holye scriptures, whiche do playnly declare, that Christen men may lawfully take an othe, whã it is required of them by suche as are in authorite. Are not these the wordes of the lawe of God? If a man deliuer his neighbour money or vessels to kepe, and it be stolen from him out of his house: if the theffe be found, he shall restore double. But if the theffe be not founde, then shall the good man of the house be brought before the Gods (that is to say, before the Magistrates or headrulers) & shall sweare, that he hath not put his hande vnto his neyghbours good. Father. Doth this third commaundement of God require of vs also, that in al our aduersite and trouble we fle vnto the name of God as vnto a stronge towet for helpe and succour, and diligently with stronge fayth call vpon it? Sonne. Yea verely. For this is the commaundement of God: Call on me in the daye of thy trouble, and I will delyuer thee, and thou shalte honour me. And as we are commaunded to call on the name of God in our trouble, so lykewyse are we moste gractously prompted to be hearde, as it is writen: Euery one that calleth on the name of the lord, shall be saued. And God him selfe sayeth by the Psalmograph: Because he hath put his truste in me, I will deliuer him: I will defende him because he hath knowen my name. When he calleth vppon me, I will heare him: yea I am with him in his trouble, and I will delyuer him, and bring him to honour. Wyth long lyfe will I satisfye him, and shewe him my saluacion. Father. Is it also required of vs in this cõmaundement, that we be thankeful to the name of the lorde our God for his benefites? Sonne. Is it not reason, that we be thankeful to him and prayse his name, of whome we receaue all that we haue appertayning eyther vnto the body or vnto the soule, that good is or godly? Father. It is in dede reason & right. Sonne. This is the commaundement of God by the Psalmographe: Offer vnto God the sacrifyce of prayse or thankesgeuinge. And God him selfe sayeth: who so offereth vnto me thankes and prayse, he honoureth me: and this is the waye, whereby I shall shewe him the saluacion of God. The Psalmograph him selfe also sayeth: I will prayse the name of God with a songe, and magnifye it with thankesgeuing: and it shall please God better, then a bullocke

Gen.xxiiii
Gen.xxi
Gen.xxvi
Gen.xxxi
Gen.xlvii
Exo.xxij
psal.lxxxiii
Ioan.x.
psal.l.
Ioel.ij
Act.ii.
Rom.x.
Psal.xc
i.Cor.iiij
Iac.i.
psal. l
psal.lxvi

bullocke, that hath hornes and hoffes. Father. Are we commaunded also in this law to confesse and setforth the true religion and doctrine of God to other, whan soeuer the glorye of God doeth require, and the saluacion of the brethren, although the crosse yea death it selfe shoulde folowe? Sonne. Yea, that is our duety: and whosoeuer doth it not, he transgresseth this commaundement of God, and hath no portion in the enheritaunce of Gods kingdom, as our sauiour Christ testifyeth, sayinge: Whosoeuer confesseth me before men, him will I confesse also before my father, whiche is in heauen. But whosoeuer denyeth me before men, hym will I also denye before my father, whiche is in heauen. Agayne: Whosoeuer is ashamed of me and of my sayinges before this whorysshe and sinnefull generacion, of hym shall the sonne of man also be ashamed, when he cometh in the glorye of his father wyth the holy Angels. Not to confesse the truth of God, when the glory of God and the saluacion of our neighbour require, is none other thinge then to denye the trueth and to blaspheme the name of God, and to envye God his glorye and prayse. And what doeth it profyt a man to winne the whole worlde, and at the last to lose his owne soule? Or what can a man geue to redeme hys soule withall? In Gods cause, and in the matter of trueth, they are not to be feared that slea the bodye, and that done, they can do no more: but that lord is to be feared, which is able to destroy both body and soule in hell fyre. For the trueth stryue thou vnto the death, sayth the wyse man, & God shall fyght for thee against thyne enemies. Father. Besydes these thinges heretofore reherſed, are we bounde by this commaundement to seke the glorye of Gods most holye name aboue all thinges, and not to attempte any thinge eyther in thoughte, worde or dede, that maye in anye poynte obscure the honour of it? Sonne, Who doubteth of that? For this thinge onlye ought to be the alone studye of a true Christian, euen to the vttermost of hys power to auaunce the glorye of Gods most glorious name. Therefore thus storeth vp the Psalmograph hym selfe, and sayeth: Magnifye the Lorde (O my soule) and all that is within me, prayse his holye name. Prayse the Lorde (O my soule) & forget not all his benefytes: whiche forgeueth all thy sinnes, and healeth all thyne infirmities: whiche sauyeth thy lyfe from destruction, and crowneth thee wyth mercy and louinge kyndnes, &c. Father. But what meane these wordes that folow in the commaundement? For the Lorde wil not holde him giltles, that taketh his name in vayne. Sonne. In these wordes the Lord our God, which is a mightie and gelous God, yea and a consuming fyre, declareth howe greatlye he is angrye wyth them, that doe abuse his holye name, and honour it not on suche sorte, as is aboue specifyed. And although God gaue ten commaundementes, which he wyll diligentlye to be obserued of all menne, yet to none of them all specially doeth he adde any threatnynges, but only to the seconde and thyrd commãdementes: by this signifiyng vnto vs, that although his godly maiestie detesteth, abhorreth and hateth all synnes, yet the synne of Idolatrie

Math. x. Luc. xii.

Marc. viii. Luc. ix.

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Math. xvi.

Math. x.

Eccle. iiii.

psal. ciii.

Deut. iiij. Exo. xx.

latrye and the abusing of his holy name most chefely: and that who so euer transgresseth these two commandementes, he will most extremlye plague and punishe them: in this worlde tempozallye, and in the worlde to come eternally, except they repent & amend. Father. Are there anye sentences in the holye scripture, whiche also declare the anger, wrath and vengeaunce of God agaynste all suche as transgresse this commaundement, and abuse his holye name? Sonne. Manye and diuerse. Father. Rehearse some of them. Sonne. God him selfe sayeth by the Prophet Moses: Whosoeuer blasphemeth his God shall beare his sinne: & he that blasphemeth the name of the Lord, shal dye the death. The whole congregation shall stone him. As the straunger, so shall he of the housholde be also. If he blaspheme the name (of God) he shall dye. And in the Prophet Zacharye we rede on this maner: I turned me, lifting vp myne eyes, loked, and behold a flying boke. And he sayd vnto me: what seest thou? I aunswered: I se a flying boke of twenty cubites long, and tenne cubites broade. Then saide he vnto me: This is the curse that goeth foorth ouer the whole earth. For all theues shall be iudged after this boke, and all swearers shalbe iudged accordinge to the same. I will bringe it forth, sayeth the Lord of hoostes, so that it shal come to the house of the theefe, and to the house of him that falsly sweareth by my name: and shall remayne in his house, and consume it with the timber and stones thereof. The wyse man also sayeth: Lette not thy mouth be accustomed with swearing: for in it there are many falles. Let not the naminge of God be continuallye in thy mouth: for lyke as a seruaunt, whiche is ofte punished, can not be without some sore: euen so whatsoeuer he be that sweareth & nameth God, shall not be clene purged from synne. A man that vseth muche swearinge, shall be filled with wickednes: and the plague shall neuer go frō his house, &c. The wordes of the swearer bring death. Father. These authorities of the holye scripture declare euidently, howe greatly God abhorreth the abuse of his holye name eyther thorowe false, vaine or light swearinge, or otherwyse: so that it is not without a cause sayde in this precept, that the Lorde will not holde him giltles, that taketh his name in vayne. But let vs go forth and heare the fourth commaundement.

Leuit. xxiiii.

Zacha. v.

Eccle. xxiii.

The fourth commandement. *Exo. xx. Deut. v.*

Sonne. The fourth comaundement of God is this. Remember that thou kepe holye the Sabbath daye. Syxe dayes shalt thou labour, and doe all thy worke. But the seuenth daye is the Sabbath of the Lorde thy God. In it shalte thou doe no maner of worke, neyther thou, nor thy sonne, nor thy seruaunt, nor thy mayde, nor thy cattell, nor thy straunger that is within thy gates. For in syxe dayes the Lorde made heauen and earth, and the sea, and all that in them is, and reasted on the seuenth daye. Therfore the Lorde blessed the seuenth daye, and halowed it.

What God requireth of vs in the fourth commandement

Father. What is the will of God in this commaundemente?

Sonne. God in this hys Lawe requesteth of vs two thynges. Fyrste that we kepe holye the Sabbath daye. Secondly, that on the seuenth

daye we reast from all worldlye and bodelye busynes, labours and workes, that we maye the more freelye serue the Lorde our God and consider the thinges, whiche appertayne vnto the saluacion of our soules. Father. What signifyeth this worde Sabbath? Sonne. Reast and ceasynge from serutle labour and outwarde workes. Father. What is it to sanctifye the Sabbath daye? Sonne. Not to passe ouer that day ydlely in lewde pastymes, in bancketting, in dysing and cardynge in daunsynge and Beardayting, in bowlinge and shotinge, in laughyng and whoryng, and in suche lyke beastly and filthy pleasures of the flesshe: nor yet in bargaynynge, byinge and sellynge, as they doe, whych runne to fayers and marketes on the Sabbath daye and on other holye and feastfull dayes, (for this is not to sanctifye, but to prophanate, not to halowe, but to defyle the Sabbath daye) but all suche madnesses and wyckednesses layde aslyde, and the mynde vtterlye sequestred from all worldlye thinges and the bodye free from al seruile workes, to addresse our selues, and to applye oure whole mynde and bodye vnto godlye and spiritual exercyses: as vnto the consyderacion of the myghtye power of God in creating all thinges both in heauen and in earth, yea & that of nothing thorowe his worde for the wealth and commoditie of manne: Agayne, vnto the consyderacion of Gods vnoutspeakeable goodnes in preseruing and mayntaynynge those his creatures, for the vse and profyte of man: Item, vnto the humble and reuerent hearinge or reading of Gods holye worde: vnto the faythfull and diligent callinge on the name of God by feruent prayer: vnto the vnfayned and hartye thankes geuynge to God for his benefytes no les diuersly then plenteoullye declared vnto vs: vnto the worthye receauing of the holye misteries of the bodye and bloud of our Lord and Sauiour Christ Jesu: vnto the visiting, counselling, comfortinge and helpinge of the poore and miserablye afflicted persons: vnto the vtter geuinge ouer of all the studyes, deuises and workes of the olde man: vnto the earnest embracinge of the fruites of the Spirite: and in fine, vnto the whole geuinge ouer of our selues vnto the good will of God, to worke in vs by his holye Spirite, whatsoeuer his blessed pleasure shalbe, that he alone maye lyue, rule, raigne & triumphe in vs. Father. Are there anye sentences in the holye scripture, whiche confirme this lawe of the Sabbath daye? Sonne. Yea manye and diuerse. Father, Rehearse parte of them. Sonne. God sayd to Moses: Speake vnto the childzen of Israell, and saye: Kepe my Sabbath, for it is a token betwene me and you, and your posterities, that ye maye knowe, howe that I am the Lorde, whiche haloweth you: therefore kepe my Sabbath: for it shalbe holye vnto you. Who so vnhaloweth it, shall dye the death. For who so doeth anye worke therein, shall be rooted out from amonge his people. Syxe dayes shall menne worke, but vpon the seuenth daye is the Sabbath, that is to saye, the holye reast of the Lord. Who so doeth any worke vpon the Sabbath daye, shall dye the death.

What it is to sanctifye the Sabbath daye.

Exo. xxxi.

Nume. xv

death. Therefore shall the children of Israell kepe the Sabbath, that they maye kepe it also amonge theyr posterities for an euerlasting couenaunt. An euerlastinge token is it betwene me and the children of Israel. For in syx dayes made the Lorde heauen and earth, but vpon the seuenth daye he rested, and was refreshed. Agayne he sayeth vnto Moses: Speake vnto the children of Israel, and saye vnto the: These are the feastes of the Lorde, whiche ye shall call holye dayes. Syx dayes shalt thou worke, but the seuenth daye is the feast of the Sabbath, and shall be called holye. Ye shall doe no worke therein: for it is the Sabbath of the Lorde, where so euer ye dwell. By the Prophete Esaye God also sayeth: kepe equite and doe righte, &c. Blessed is the man that doth this, and the mans childe, which kepeth the same: euen he that taketh hede that he vnhalowe not the Sabbath (that is) he that kepeth him selfe that he doe no euill, &c. vnto them that kepe my Sabbath and holde greatly of the thinge that pleaseth me, and kepe my couenaunt, will I gyue in my housholde and within my walles a better heritage and name, then if they hadde bene called sonnes and daughters. I will give them an euerlastinge name that shal not perishe, &c. All they which kepe them selues, that they vnhalowe not the Sabbath, namelye, that they fulfil my couenaunt: them will I bring vnto my holye mountayne, & make them ioyful in my house of prayer. Agayne, God by the same Prophete sayeth: If thou on the Sabboth daye turnest thy foote awaye from doying thyne owne will and pleasure in my holy daye: then shalt thou be called vnto the pleasaunt, holye and glorious Sabbath of the Lorde, where thou shalte be in honour: so that thou do not after thyne owne Imagination, neither seke thyne own wil, nor speake thyne owne wordes. Then shalt thou haue thy pleasure in the Lorde, which shall carye thee hye aboue the earth, & fede thee with the heretage of Jacob thy father: for the Lordes owne mouth hath so promysed. By the Prophet Jeremy God speaketh also on this maner: Take hede for your lyues, that ye cary no burthen vpō you in the Sabbath daye, to bring it thorow the gates of Jerusalem: ye shal beare no burthen also out of your houses in the Sabbath. Ye shall do no labour therin, but halowe the Sabbath, as I commaunded your fathers. Howbe it, they obeyed me not, neyther herkened they vnto me: but were obstinate and stubburne, and neyther obeyed me, nor receaued my correction. Neuertheles if ye wil heare me (sayth the Lorde) and beare no burden into the citye thorowe this gate vpon the Sabbath: if ye wil halowe the Sabbath, so that ye doe no worke therin: then shall there go thorowe the gates of this citye Kinges and Princes, ẏ shal syt vpō the seate of Dauid, &c. But if ye will not be obedient vnto me, to halow the Sabath, so that ye will beare your burthēs thorow the gates of Jerusalē vpon the Sabbath: then shall I set fyre vpon the gates of Jerusalem, and it shal burne vp the houses of Jerusalē, & no mā shal be able to quēche it. Agayn, by the Prophet Ezechiel

Leu. xxiii.

Esa. lvi.

Esa. lviii

Iere. xvii

Ezech. xx

he sayth: Walke not in the statutes of your forefathers: kepe not their ordinaunces, and defyle not your selues with their Idolles: for I am the Lorde your God. But walke in my statutes: kepe my lawes and do thē: halow my Sabbathes: for they are a token betwixt me & you, ỏ ye may knowe, how that I am the Lord. Father. Are the Christians also no les bound vnto the obseruaciō & keping of the Sabath day the ỏ Jewes were in tymes past. Sonne. As cōcerning the .vii. day, which was the Jewes Sabbath, wherein they were commaunded to rest & cease from all outward labour, we be fre frō that lawe, & are no more bound to the reastfull keping therof, than of any other day. In consideracion whereof the Godlye Fathers of Christes churche turned the Jewes Sabath day into the Sonday, which is now called the Sabath of the Christias to declare, that we Christians are free frō the keping of thaforesayde Jewish Sabath, and that it is in the libertye of the Christen Magistrates to appointe what daye they will, to be the Sabbath of the Christians. and therefore we shall note, that the lawe concerning the Sabbath day is partlye ceremoniall, and partly morall. It is ceremoniall, as touchinge the externall reaste, and the selfe seuenth daye, which nowe is abrogated with all the other Mosaicall ceremonies thorow the comming of Christ: so that in this behalfe we be fre from that lawe. Notwithstandinge as touchinge the keping of the publique ministerye, I meane, the Christians to repare together vnto their temples on some certeyne daye in the weke at the appointment of the godly Christen rulers, to pray vnto God, to gyue thankes to God for his benefites, to heare Gods woorde, to receaue the holye misteries of the bodye and bloude of our Sauiour Christ. &c. and that they maye doe these thinges the more conuenientlye, to sequester both their bodies and myndes from all worldlye thinges & seruile workes &c. in this behalfe this lawe conserninge the Sabbath abydeth morall, and is to be obserued also of the Christians, not only spiritually, but also corporally, excepte some graue, weightye, vrgent and necessarye cause persuadeth to the contrarye, that by this meanes they may learne the better to exercyse them selfes in matters of God and Godlynes, and seke by that temporall reast, howe they maye attayne vnto the perpetuall reast of the worlde tocome. Father. Declare to me by the woorde of God, that the Christians are free from the Sabbath of the Jewes. Sonne. Our Sauyour Christ sayde vnto the Phareses. (whan they founde faulte with hys Disciples, because that they beynge hungrye plucked of the eares of the corne and dyd eate on the Sabbath daye, sayinge vnto hym: Beholde, thy Disciples doe that, whiche is not lawefull to doe vpon the Sabbath) Haue ye not reade, what Dauid dydde, whan he was hungrye, and they also that were wyth hym? Howe he entred into the house of God, and dydde eate the shewebreades, whyche were not lawefull for hym to eate: neyther for thē that were wyth hym, but onlye for the Prieste? Or haue ye not

Whether ỏ Christias be bound vnto the obseruacion of the Sabath day as ỏ Jewes were.

☞ The law of the Sabbath is partly ceremonial, & partlymoral

Note well

Math. xii

i. Reg. xxi

ye not rede in the lawe how that the Prieſtes in the temple brake the Sabbath, & yet are blameleſſe? But I ſaye vnto you: that there is one here greater then the tẽple. But yf ye knew, what this were (I haue pleasure in mercy and not in ſacrifyce) ye would not haue condemned innocentes. For the ſonne of man is lord euen ouer the Sabbath. In another place he alſo ſayeth: The Sabbath was made for man, & not man for the Sabbath. Therefore is the ſonne of man Lord euen ouer the Sabbath. S. Paule alſo ſayeth, Seyng ye now know God (yea rather are knowen of God) howe is it, that ye turne you backe againe vnto the weake and beggerly tradicions whereunto ye deſyre againe a freſh to be in bõdage. Ye obſerue daies & monethes, & tymes & yeres. I am in feare of you, leſt I haue beſtowed labour on you in vayne. Agayn, Let no mã trouble your cõſciences about meate or drinke, or for a pece of an holy day, as the holy daye of the new mone, or of the Sabath dayes, which are the ſhadowe of the thinges that were to come. Item, Bodely exercyſe profiteth litle, but godlyneſſe is profitable vnto all thinges, as a thing, whiche hath promiſes of the lyfe that nowe is, and of the lyfe to come. Father. It appereth by the wordes of thapoſtel in his Epiſtle to the Hebreus, that we Chriſtians haue alſo a Sabath. Sonne. What are thoſe wordes? Father. Thus ſayeth he: There remayneth yet a Sabbath or reſt vnto the people of God. For he that is entred into the reſt of God, ceaſeth from his workes, as God doeth from his. Let vs make haſt therefore to enter into that reſt, leaſt that any man fal after the ſame example of vnbeleſe. Sonne. This Sabath or reſt, wherof thapoſtel here ſpeaketh, is not corporall but ſpirituall, not worldly but ghoſtly, not outwarde but inward, conſiſting rather in the quietnes or reſt of the mynde than of the bodye, beinge a verye figure of that godly and euerlaſting quietnes & reſt, whiche thorowe Chriſt we ſhall haue after this lyfe in the kingdom of God the father. For a Chriſten man beyng at quiet with God in his cõſcience by ceaſing from doying euill workes, and by conforminge of hym ſelfe vnto the will of God, euen in this worlde hath heauen in his breaſt, as I maye ſo ſpeake: euen as the faythfull man, whiche beleueth in Chriſt, hath euerlaſting lyfe euen in this world, as it is wrytten: He that beleueth on the Sonne, hath euerlaſting lyfe. The Sabbath therfore of the Chriſtians is ſpirituall and euerlaſtinge, not to be obſerued one daye in the weke onlye after the maner of the Iewes, but euerye day ſo longe as we lyue, by ceaſinge to doe euill, and by ſtudyinge to doe good, as it is wrytten: There ſhall be a new moone for the other, and a newe Sabbath for the other: and al fleſhe ſhal come to worſhyp before me, ſayeth the Lorde. Father. Notwithſtandinge theſe thinges, whyche thou haſte ſpoken of the ſpirituall, inwarde and euerlaſtynge Sabbath of the Chriſtians, thou doeſt not take away the Sabathes & feaſtful dayes, which are appointed of the rulers of Chriſtes church to be obſerued of theyr Subiectes, that they maye the more quietlye gyue them ſelues to ſpirituall & Godlye exercyſes. Sonne. God forbid.

Oſee. vi. *Marc. ij* *Galat. iiij.* *Col. ii.* *i. Tim. iiij.* *Heb. iiij* *Ioan. iij.* *Eſa. lxvi.*

The Sabath of the Chriſtians.

Feaſtfull dales appointed by the Magiſtrates are to be obſerued.

Rom.xiii. i.Pet.ii. Heb.xiii

For so should I synne both against fayth and charite. Agaynst fayth: because I should directlye stryue against Gods worde, whiche commaundeth not to resist but humblye to obey the godlye and righteous ordinaūces of the high powers, forasmuch as there is no power but of God: & he that resisteth the power, resisteth the ordinaunce of God, and purchaseth to him selfe euerlasting damnacion. Agaynst charite: because I should transgresse and breake that good and godlye order, which is both confirmed by publyque authorite & also receaued with the comon consent of all faithfull congregacions, auaunceing greatlye both the glory of God, and making not a lyttel to thee encrease of our knowledge in the misteryes of oure saluacion thorowe the bloude of Christ. Father. And is it lawefull for vs vpon our Sabbathes & feastfull dayes in any case to labour? Sonne. It is lawfull, as our sauioure Christ saith, to do good euen on the Sabbath day. We reade ẏ on the Saboth day, Christ healed diuers persons ẏ were diseased, & restored thē to theyr health, to geue vs an example to do the lyke, when eyther faith, charite or necessite requireth. For to the true godly, euery day is ẏ Sabbath day, forasmuch as they spend euery daye in holy workes, and haue nothing to doe with suche dedes, as be vncomlye to be done of true Christians: forasmuche also as euerye daye they lifte vp theyr myndes vnto God, call on his holy name by feruent prayer, prayse his glorious maiestye, and haue their meditacion in the law of the Lord, yea and that in the myddes of theyr godlye trauayls & labours. Notwithstanding except great necessite or vrgent causes do requyre, that we should worke on the Sabbath day or on other feastfull dayes appointed by publyque authorite vnto holye exercyses, we ought not to breake that godly quietnes on such holy dayes, but diligently applye our myndes (all worldly busynes set aparte) vnto suche heauenly and godly studies and accions, as the solemnite of those feastes requireth.

Of labour on the feastfull dayes.

Luc.vi.

Of labour.

If anye man without necessarye cause attempteth the contrarye, he greatly offendeth as I haue heretofore sayde. Father. But wherefore doth God in this lawe make mencion of labour, commaunding vs to worke syxe dayes in the weke, and to rest on the seuenth? Sonne. God at the beginning, so sone as man had transgressed and broken his holye cōmaundement in Paradyse, & had eaten of the forbidden fruyte enioyned Adam, and in him all his posterite, this penaūce, that in the sweate of his browes and in the labour of his handes he shoulde eate his breade, and get his lyuinge, vntyll he returned into the earth. For earth he was, and vnto earth he should returne. Therefore where as the Lorde our God had from the beginning layde this yoke of labour vpon all mens necke, commaundinge them to worke and to trauayle for theyr lyuing so longe as they remayned in this vale of misery, no day excepted, and is nowe determined to erecte and set vp a comelye order in the publyque weale of the Israelites, wherein he will haue his wonderfull workes consydered, his worde preached, his glorious name called vppon and praysed, his people brought vnto the knowe-

Gen.iii.

ledge

ledge of his holy wil, matters of theyr soule health regarded, spiritual exercyses practised. &c: he reneweth here his former penaunce of labour layd vpō man for his disobedience, cōmaunding him not to lyue ydlely, dissolutely and slouthfully, but diligently to trauaile by al lawfull meanes to get his lyuinge with the labour of his handes and the sweate of his browes, yea and that syxe dayes in the weke: notwithstanding that such godly exercyses, wherof I haue to fore spoken, may the more conueniently be brought to passe, he exempteth man from labour and seruile occupacions on the Sabboth daye, commaundinge him on that day to rest and to giue him selfe to corporal quietnes, that he may the more frely gyue his mynde to spiritual and godly thinges, and on that daye no les to seke after thinges pertayning vnto the saluacion of his soule, than he ẏ syxe dayes past laboured for the thinges, which concerne the health & preseruacion of his body. And to prouoke mā the more earnestly both vnto labour & also vnto the halowing of ẏ Sabboth day, God setteth forth him selfe an example vnto vs of them both, that is to say, of labour on ẏ syxe dayes & of rest on the Sabboth, which is the seuenth day: affirming that in syxe dayes he made heauē & earth, & the sea, and al that in them is, & rested on the seuenth day, so that he blessed the seuenth daye, and halowed it. Father. We are then commaunded of God in this precept two thinges: fyrst, syxe dayes to labour: secondly, to rest from labour on the seuenth daye, yea and that vnto this ende, that we maye passe ouer that daye in godly and spirituall exercyses. Sonne. So is it. Father. Are there anye other places of the holy scriptnre, which commaunde vs to labour with our handes & to get our lyuinge wyth the sweate of our browes? Sonne. We haue plentye both of sentences and of examples. God sayde vnto Adam immediatlye after his fall: In the sweate of thy face shalte thou eate thy bread, vntill thou doest returne vnto the earth, out of the whiche thou art taken. For earth thou art, and to earth shalte thou returne. The Psalmographe sayeth: Thou shalt eate the labores of thy handes: so shalt thou be blessed, and it shall go well with thee. That Mirrour of patience sayeth: A man is borne to labour, and a byrde to flye. The wyse man sayeth: Goe to the emmet (thou slouggarde) consyder her wayes, and learne to be wyse. She hath no guyde nor ouerseare, nor rulare, yet in the sommer she prouideth her meate, and gathereth her fode together in the haruest. Howe long wilt thou slepe, thou sluggish man? when wilt thou aryse out of thy sleape? yea sleape on still a litle: slomber a lyttel: folde thyne handes together yet a litle, that thou maist slepe: so shall pouertye come vnto thee, as one that trauayleth by the waye, and necessite lyke a weaponed man. But yf thou be not slouthfull, thy haruest shall come as a sprynge well, and pouerte shal flee farre from teee. Agayne, who so gathereth in sommer, is wyse: but he that is sluggish in haruest, bringeth him selfe to confusion. An idle hād maketh poore, but a quicke labouring hande maketh ryche. Also in an other place: Who so is slouthful and slacke in his labour, is the brother

Gen. ii

Gen. iii

Psal. cxxviii

Iob. v.

pron. vi

pron. x

Prouer.xx

of hym that is a waster. Item, Delyghte not thou in sleape, least thou come vnto pouerteie: but open thyne eyes, that thou mayst haue breade ynough. A slouthfull body will not go to plowe foze cold of the winter: therfoze shall he go a begging in sommer, and haue nothinge. Wayucte Paule also sayeth: Lette him that stole, steale no moze, but let him rather labour with his handes the thinge which is good, that he maye gyue vnto him that nedeth. Agayn, We beseche your brethzē, that ye encrease moze and moze, and that ye studye to be quiet, and to medle with your owne busyneste, & to wozke with your owne handes, as we commaunded you, that ye may behaue your selues honestly toward them that are without, and that nothing be lackinge vnto you. Item, when we were with you, this we warned you of, that yf anye would not wozke, the same should not eate. Foz we haue heard say, that there are some, which walke among you in ozdinat lye wozkinge not at all, but beyng busye bodies. Them that are such we commaūd and exhozte by our Lozd Jesus Christ, that they wozke with quietnes and eate theyz owne bread. Fáther. Rehearse some examples of labour out of the holy scripture. Sonne. Adam euen in paradyse was cōmanded of God to kepe & to tyll the garden. Cain was a ploweman. Abell was a shepeherde. Thuball erercyted musyke. Thubalcain was a wozker in brasse and yron. Nohe was an husbande man, and planted a bynearde. Abraham, Isaac, Jacob, and manye of thauncient Patriarches were keperg of shepe. Joseph was a Magistrate and rulare in the comen weale. Moses was a shepeherde, and afterwarde a gouernour in the publike weale of Israel. The childzen of Israel laboured payuefull in the land of Egipt. Dauid kepte shepe, and afterward was kinge ouer Israel. The Prophet Elizeus was a ploweman and tylled the earthe. The Prophete Amos was a shepeharde and kepte shepe. Joseph the husbande of Marye the Virgin was a carpenter. Christe lykewyse was a carpenter, and laboured foz his lyuinge, tyll he came to the office of preachynge. Manye of Christes Disciples were fishermen. Matthewe the Euangelist was a customegatherer. Luke the Euangelistе was a Physicion. Tabitha otherwyse called Dozcas made cootes and garmentes wyth her owne handes foz the poore people. A certayne godlye and religious woman called Lidia was a seller of purple. Aquila & Priscilla his wyfe were makers of tentes: of the whiche occupation S. Paule also was, whiche lyued not ydelye, noz yet of the sweate of other mens browes, but gote hys lyuinge with the laboures of his owne handes, because he woulde be chargeable to no man, as these his woozdes doe manifestlye declare: We laboure & wozke with our owne handes. Agayne: Ye your selues knowe, howe ye ought to folowe vs. Foz we behaued not oure selues inozdinatly amōg you: neyther tobe we bread of any man foz nought: but wzought with labour and sweate night & day, because we would not be chargeable to any of you: not but that we had authozite, but to make our selues an ensample vnto you, to folowe vs. Foz when we were

Ephe.iiii
i.Thes.iii

iiThes.iij

Examples of labour
Gen.ii
Gen.iiii
Gen.ix
Gen.xiii
xxvi.xxix
xxxvii
Gen.xli
Exo.iii.
Exo.i.
i.Re.xvi.
iii.Reg.xix
Amos.i.
Math.xiii
Marc.vi.
Math.iiii
Ioan.xxi
Math.ix.
Col.iiij
Act.ix
Act.xvi.
Act.xviij.
i.cor.iiii.

ii.Thes.iii

Act.xx

were with you, this we warned you of, that if anye wold not worke, the same shoulde not eate. Also in another place he sayeth: I haue desyred no mans syluer, golde, or vesture: yea ye your selues know, that these handes haue ministred vnto my necessities, & to them that were wyth me. Father. Is it not lawefull then for Christen menne to cease from worke on those syxe dayes: seynge that God sayeth, Syxe dayes shalt thou labour, and doe all thy worke? Sonne. Euen as on the Sabbath day, wherein we are commaunded to cease from bodely labour, it is lawful, whā charitie or necessite requireth, to worke, as we haue tofore hearde: so lyke wyse is it lawefull on the other syxe dayes to abstayne also from labour, when the glorye of God, or anye other necessarye cause doth require. Father. As God setteth foorth him selfe vnto vs an example of labour for syxe dayes: so doeth he of reaste for the seuenth daye. For in syxe dayes the Lord made heauen and earth, and the sea, and all that in them is, and reasted on the seuenth day. Sonne. Truth it is. Father. Of the Sabbath daye and of the sanctyfying thereof, we haue tofore sufficiently hearde. Rehearse therfore the next commaundement. Sonne. Honour thy father and thy mother, that thy dayes maye be long in the lande, whiche the Lorde thy God geueth thee. The fifte cōmandement

Father. This commaundemente pertayneth not vnto the parson of God, as the other foure, whiche we haue tofore hearde. Sonne. No verelye. For the lawe of God was wrytten with the fynger of God in two tables of stone. *Exo. xxxi.* The first table contayneth foure commaundementes, and those partayne vnto the worshypping and honouring of God. The other table comprehendeth syxe, & those concerne our duety toward our neighbour. Of the which syxe this is ỹ first, which I haue nowe rehearsed. Father. Why is the commandement concerninge our duety toward our parentes set nexte in order to the preceptes, whiche concerne our office and duety to warde God? Sonne. To declare, that nexte vnto God, we owe the chefe honoure, worshipp and reuerence to our father and mother. Father. What is it to honoure thy father & thy mother? Sonne. Not only to giue them outward reuerence, to ryse vp vnto them, to geue them place, to put of our caps, to knele vnto them, to aske them blessinge, &c. but also honourably to esteme them, godlye to thincke of them, hartely to loue them, humblye to obeye them, dilygently to pray for them, charitably to conceale and hyde theyr faultes, in al honest thinges to gratifye them, in their nede to helpe and succour them, and in fine, at all tymes to do al good thinges for them, what so euer lyeth in our power. *What it is to honoure our father & mother.*

Father. Are there other testimonies contayned in the holy scripture, which also require this duety of vs toward our parentes? Sonne. Yea verye many. *Leuit. xix. Eccle. iii.* Father. Rehearse some of them Sonne. Moses sayeth: Let euery one reuerence his father and mother. Jesus the sonne of Syrach writeth on this maner. Heare me your father (O my dere childzen) and doe there after, that ye may be safe. For the Lorde will haue the father honoured of the childzen: & lobe what a mother commandeth her childzen to do, he wil haue it kept. Who so hono-

honoureth his father, his sinnes shal be forgeuen him: and he that honoreth his mother, is like one that gathereth treasure together. Who so honoureth his father, shall haue ioye of his owne children: and whē he maketh his prayer, he shal be heard. He that honoureth his father, shall haue longe lyfe, and he that is obedient for the Lordes sake, his mother shall haue ioye of him. He that feareth the Lorde, honoureth his father and mother, and doeth them seruice, as it were to the Lord him selfe. Honour thy father in dede, in worde, and in al pacience, that thou mayst haue Gods blessing, and his blessing shall abyde with thee for euer. The blessinge of the father buildeth vp the houses of the children, but the mothers curse rooteth out the foundations. Reioce not whē thy father is reproued: for it is not honour vnto thee, but a shame. For the worshyp of a mans father is his own worshyp, and where the father is without honour, it is the dishonestye of the sonne. Wy sonne make much of thy father in his age, and greue him not as longe as he lyueth. And if his vnderstonding fayle, haue pacience with him, and despyse him not in thy strength. For the good dede, that thou shewest to thy father, shall not be forgotten, and when thou thy selfe wantest, it shall be rewarded thee (and for thy mothers offences thou shalte be recompensed with good, yea it shal be found for thee in righteousnes) and in the day of trouble thou shalt be remēbred. Thy sinnes also shall meite away, lyke as the yse in the fayre warme weather. But he that forsaketh his father, shal come to shame, and he that despyseth his mother, is cursed of God. Agayne he sayeth: Honour thy father from thy whole harte: and forget not the sorowefull trauayle that thy mother had with thee. Remember that thou was borne thorow them, & how canst thou recompence them the thinges, that they haue done for thee?

Eccle. vii.

Tob. iiij

Olde Tobye sayde to his sonne: holde thy mother in honoure all the dayes of thy lyfe. For thou oughtest to remember, what & how great perels she suffered for thee in her wombe.

Math. xv.

Our Sauiour Christ also hath these wordes in the Gospel: God commaundeth, saying: Honour father and mother: and he that curseth father and mother, let him dye the death.

Ephe. vi

S. Paule lykewyse sayeth: Ye children, obey your fathers and mothers in the Lord, for that is right. Honor thy father and mother: (the same is the firste commaundement in the promes) that thou maist prosper, and lyue long on earth.

Col. iii.

Agayne, Ye children obey your fathers and mothers in all thinges: for that is well pleasing vnto the Lord. Father. Are there any ensamples contayned in the holye scriptures of suche as practised this obedience towarde theyr parentes?

Exāples of obedience vnto the parentes.

Sonne. Yea verely. Father. Recite parte of them. Sonne. Isaac shewed suche obedience to his father Abraham, that whan he at the commandement of God should haue bene offered for a sacrifice vnto the Lord, he dyd not ones resist his father, but willingly suffered him selfe to be bounde, and to be layde on the altare aboue vppon the woode, beinge redy also to be slayne of his father, if God had not otherwise prouided.

Gen, xxii

Lyke-

Lykewyse reade we of younge Tobias, whiche when his father sent hym vnto a farre contrey about certayne busynesses of his, refused not to take so great a iourney vpon him, but mekelye aunswered his Father, and sayde: Father, all that thou hast commaunded me, wil I do, and that diligently. As I maye let passe the other examples: haue we not Christ Jesus our Lorde and sauiour a perfect example in this behalfe? First, in as much as he is the onlye begoten sonne of God, he so obeyed the good will and pleasure of his heauenlye father, that when he was God and equall with God, he made him selfe of no reputaciō, taking on him the shape of a seruaunt, and became like vnto men, and was founde in his apparell as a man. He humbled him selfe and became obedient vnto the death, euen the death of the crosse. Agayne, in that he is man, and the sonne of Marye the virgin: reade we not, that he beynge a childe was obedient to Marye his mother and to Joseph her husbande? Are not these the wordes of blessed Luke? Jesus went downe with them, and came to Nazareth, & was obedient vnto them. *Tob. v.* *Phil. ij.* *Luc. ii.*

Father. Owe we suche honour and obedience to our fathers and mothers, that we are bounde by the commandement of God to obey thē in all thinges, and to do, whatsoeuer they commaund vs? Sonne. The honour and obedience is great, I confesse, whiche the children owe to their parentes: not withstanding if they commaunde any thinge contrarye to the worde of God, in this behalfe they are not to be obeyed. The honoure due vnto parentes is so farre to be executed, as it maye stande with the honour of God. If it doeth in any pointe obscure that, than is it vtterlye to be reiected and cast awaye. And we maye right well and with a good conscience saye: we must obey God more then men. Therefore thapostle sayth very aptly: Ye children obey your fathers and mothers in the Lord: For that is right. Fathers & mothers are none otherwyse to be obeyed, than in the Lorde: that is to saye, thē theyr obedience maye stande with the Lordes pleasure and with hys holy worde. If they cōmaūde contrary to this, they are by no meanes to be obeyed. The father of the spirite and of the newe man is more to be honoured and obeyed, than the Father of the flesshe and of the olde man. The honour and obedience toward God, which the lawe of the first table requireth of vs, is more to be regarded, then the honoure & obedience toward man, which the lawe of the second table requireth of vs. Father. Giue me an ensample of such thinges, as wherin we may not obey our parentes. Sonne. Lette it so be, that our parentes were so wicked and vngodly, that they woulde commaunde vs to forsake the true lyuing God and his pure religion, and to folowe straunge Gods and the tryflinge tradicions of men: in this behalfe they are not to be obeyed, but we must rather obey God, which sayeth by Moses his seruaunt: Thou shalt honor the Lord thy God, and him alone shalt thou serue. Agayne, That I commaund thee, do that only to the Lord: loke thou neyther putte ought thereunto, nor plucke anye thinge from it. *Howe farre parentes are to be obeyed* *Act. v.* *Ephe. vi.* *Deut. vi.* *Deut. xij.*

More-

Moreouer lette this be the case, that some euill disposed Father and Mother woulde entyse their daughter for Lucres sake to playe the whore, and to make her bodye common to other: in this behalfe she maye by no meanes obey the commaundement of her parentes, but she must rather obey God, which sayeth: Thou shalt not play the whore. Deut.xxiii There shalbe no whoremonger amonge the sonnes of Israell, nor no whore amonge the daughters of Israell. Father. Proue by the worde of God, that the wicked commaundementes of vngodly parentes are not to be obeyed. Sonne. God sayeth by the Prophete. Walke not in Ezech.xx. the commaundementes of your fathers: kepe not their ordinaunces, and defyle not your selues with their idols: for I am the Lorde your God. But walke in my statutes, kepe my lawes, and do them. Again he sayeth by another Prophet. Be ye not lyke your fathers, vnto whō zacha.i. the Prophetes cryed afore tyme, saying: Thus sayeth the Lorde God of hoostes: Turne you from your euill wayes and from your wicked ymaginactons. But they would not heare, nor regarde me, sayeth the Lorde. Hereto pertayneth the saying of that most noble and vertuous kinge Ezechias: Be not ye lyke your fathers & your brethren, whiche ii.para.xxx trespassed agaynst the Lorde God of their fathers, which gaue them vp to be destroyed, as ye se. And nowe be not ye styfenecked lyke as were your fathers, but yelde your selues vnto the Lord, and enter into his holye place, which he hath sanctifyed for euer: and serue the lord your God, and the fearsenesse of his wrath shal turne away from you. Matth.x. Our sauiour Christ sayeth also: Thincke not that I am come to sende peace into the earth. I came not to sende peace, but a sworde. For I am come to set a man at variaunce against his father, and the daughter, agaynst her mother, and the daughter in law against her mother in lawe. And a mans foes shalbe they, that are of his owne household. He that loueth Father or mother more then me, is not worthy of me. Father. Hytherto hast thou right well declared, what it is to honour father and mother, and how farre honour and obedience is to be shewed vnto them. Nowe declare vnto me, what is ment by the wordes that folowe: That thy dayes may be longe in the lande, whych the Lord thy God geueth thee. Sonne. That we, whiche of our selues and of our owne nature are to muche ingrate, vnthankefull, vngentle, vnkynde, yea churlishe and very vnmyndfull of benefites, those specially, which come from our parentes, whom we thinke to doe to little for vs, whē they be moste benefyciall towarde vs, maye be prouoked, moued and stryred the more diligently to satisfie this commaundement, I meane, to honour our Father and mother, God addeth to this his precepte a pleasaunt bountyous and liberall promes: which is this, that such as honour their parentes from the bottome of their harte, & seke to pleasure them to the vttermost of their power, shal haue in this world manye good and cherefull dayes, long, yea and that quiet and ioyfull lyfe, good successe in all their affayres, abundaunce of worldly substaūce, health,

health peace, rest, comfort, ioye glorye, honour, &c. and se their childrē childrē vnto the thirde and fourth generacion, as it is wrytten: Beholde, thus shal the man be blessed, that feareth the Lorde. The Lord from out of Syon shall so blesse thee, that thou shalt see Jerusalem in prosperitye all thy lyfe longe. Ya & that thou shalt see thy childers childrē, and peace vpon Israell. Father. And shall all these good thinges chaunce to those children also, that vnreuerentlye behave them selues towarde their parentes? Sonne. Nothinge les. For of such children speaketh the holy scripture on this maner. First God the father sayth: If anye man hath a sonne that is stubburne and disobedient, that he will not harken vnto the voyce of his father, and the voyce of his mother, and they have chastened him, and he would not harken vnto thē: then shall his father and his mother take him, and bringe him out to the Elders of that citye, and vnto the gate of the same place, and saye vnto the Elders of the citye: This our sonne is stubburne and disobedient, & will not hearken vnto our voyce, he is a riotours & dronkard. And al the menne of that citie shal stone him with stones vnto death. And thou shalt putte euill awaye from thee, and all Israel shall heare and feare. Agayne, Whosoeuer he be, that curseth his Father or hys mother, let him dye: for he that curseth his father & mother: his blond be vpon him. And agayne, He that smyteth his father or mother, lette him be slayne for it. Also in another place: Cursed be he that curseth his father and his mother, and all the people shal saye, AMEN. The wyse man also sayeth: He that hurteth his Father, and shutteth out his mother, is a shamefull and an vnworthye sonne. Who so curseth his father and mother, his light shall be put out in the middest of darkenes. Who so laugheth his father to scorne, and setteth his Mothers commaundement at naughte: the Rauens picke out his eyes in the valleye, and deuoured be he of the younge Aegles. What myserable ende abydeth those children, whiche dishonour and disobeye their parentes, the hystorye of Heli the Priestes children and of Absolom Dauids sonne doe sufficientlye declare, Father. It is good therefore my dere childe, that all children gyue eare to this admonicion of the wise man: Be obedient to thy father that begote thee, and despyse not thy mother, when she is olde. Doe so that thy father and mother may be gladde of thee: and that she that bare thee, maye reioyce.

psal.cxxx

Childrē disobedient to their parēts ought to be punished.

Deut.xxi

Leuit.xx.

Exo.xxi
Deut.xxvij.
Prou.xix
prouer.xx
Prouer.xxx

i.Reg.iiij
ii.Reg.xviii

prouer.xxiiij

But come of, tell me, doth this fyrst commaundement of God bynd vs onlye vnto the honour, reuerence, seruice and obedience of our parentes? Sonne. Our Scholemaister and also our Catechist taught vs that this commaundement of God doeth not onlye requyre of vs honour and obedience toward our fathers & mothers, but also towarde the temporall magistrates & the Ministers of Gods word, and toward our elders and all suche as be our Superiours and gouernours. For if it be mete and conuenient, that we shoulde honour and obeye them, whiche are the parentes of this oure bodye: is it not also semelye, that

Of honour & obediēce toward our superiours.

we do honour & obey the tempozall Magistrates, thozowe whose be-
nefyte this oure bodye is well gouerned and enioye peace and quie-
nes: agayn, that we reuerence the spiritual magistrates. I meane the
preachers of Gods wozdes, whiche begette vs a newe, not with moz-
tall and corruptible sede, but with immortall & incozruptible sede, I
meane, the pretious wozde of God, that wozde of lyfe & euerlastinge
saluacion. Is it not also comelye, that we honour & reuerence such as
excell vs, not onlye in age, but also in learning, wisedom, knowelege,
counsell, experience, &c? All these afozesayde to honour, reuerence and
obey this comandement of God byndeth vs: which thing to neglecte,
is great wickednes. Father. Proue by the woozde of God, þ we ought
to honour & obey the tempozall magistrates, no les than our carnall pa-
rentes. Sonne. Salomon sayeth, My sonne, feare thou the Lord & the
king, and kepe no company with thē that flyde backe from his feare.
Moses sayeth: Thou shalt not rayle vppon the Gods (he meaneth the
magistrates, whiche exercyse the office of God in the comon weale, &
represent the maiestye of God) neyther blaspheme the ruler of the peo-
ple. Our sautour Christ sayeth: Gyue the tempozall ruler the thinges
that appertayne vnto the tempozall ruler. S. Paule sayeth: Let eue-
rye soule submit him selfe vnto the authozitye of the hyer powers. foz
there is no power but of God. The powers that be, are ozdayned of
God. Wholoeuer therfoze resisteth power, resysteth the ozdinaunce of
God. But they that resist, shall receaue to them selues damnacion &c.
Wherefoze ye must nedes obey, not onlye foz feare of vengeaunce, but
also because of conscience. And euen foz this cause paye ye tribute. foz
they are Gods ministers, seruing foz the same purpose. Gyue to euery
man therfoze his duety: tribute, to whome tribute belongeth: custome
to whom custome is due: feare, to whom feare belongeth: honoure, to
whom honour partayneth. Agayne he sayeth: Warne them that they
submit the selues to rule & power, þ they obey the officers, &c. S. Pe-
ter also sayeth: Submit your selues vnto all maner ozdinaunce of mā
foz the Lordes sake: whether it be vnto the kinge, as vnto the chiefe
heade: eyther vnto rulers, as vnto them that are sent of him foz the pu-
nishment of euill doers, but foz the prayse of them that do wel. Agayn,
Feare God: honoure the kinge. Father. Haue we any exāples in the ho-
lye scripture of this honoure and obedience toward the hyer powers?
Sonne. Verye many both in the olde and newe Testament. The Is-
raelites, specially suche as were the faythfull people of God, were obe-
dient alwayes to Moses they magistrate, and to the other rulers ap-
poynted by him, not onlye menne of the tempozalte, but also of the spi-
ritualte, as they saye, I meane, the Priestes and the Leuites. When
Josua in Moses stede was appoynted rulare by God ouer the Isra-
elites, & comanded them to doe certayne thinges at the appointment
of God: they answered al with one voyce & sayd: All that thou hast cō-
manded vs, we will do, & whyther soeuer thou sendest vs, we wil go.

Euen

Of honou-
ring the ma-
gistrates.
Prou. xxiiij
Exo. xxii

Math. xxiii
Rom. xiii.

Titus. iii

i. Pet. ii

Exāples of
obedience to
the Magi-
strates
Exo. xxxij

Iosu. i.

Euen as we obeyed Moses in all thinges, so will we obeye thee: only the Lord thy God be with thee, as he was with Moses. And whosoeuer he be, that doeth disobey thy mouth & will not harken vnto thy wordes in all that thou cōmaundest him, let him dye. Onlye be strong and of a good courage. And as the Israelites obeyed Moses & Iosua, so lykewyse dyd they obey the Iudges & kinges that succeded the according to the lawe of God. And this obedience toward the hyer powers, as I sayde before, was not only practised of the tēporalte, but also of the spiritualte: to declare that all degrees of estates owe obedience to the tēporall power: For Aaron the hygh Priest was obedient to Moses, who God appoynted ruler ouer his people, and dyd what soeuer he commanded him. Achimelech the high Priest & al the other Priestes of the Lord were obedient to king Saul, & called thē selues his seruauntes, & him their Lorde, not ones resistinge the furye of the most furious king, but rather chosing to suffer death patiently vnder so great a tyrannie, than ones to resist him disobediently. What shall I speake of Dauid, Salomon, Ezechias, Iosaphat, Iosias, &c. which had the bishops, Priestes and Leuites & other spirituall ministers alwayes humble subiectes & obedient vnto them without any resistence? As I may at the last come to the newe testament: dyd not Marye the mother of Christ & Ioseph her husband obey the commaundement of Augustus the Emperour, when the whole worlde should be taxed, & went into their citie Bethlehem: Dyd not Christ teach obedience toward the high powers? Dyd he not pay tribute? was not he content to dye vnder the tēporal rulers, and confesse that their power was geuen them from aboue? Dyd not thapostles of Christ do in lyke maner both teach & do? Dyd not Paule willingly euer obey the publyque magistrates, Festus and Felix, wyth such lyke? These histories do sufficiently declare, what honour, reuerence, and obedience we owe to the tēporall rulers. Neyther lacke we in the holye scriptures histories also, which do manifestlye declare, what a great sinne disobedience is, and how greuously God hath punished it. To whom are the histories of Dathan & Abyron, of Zambri & Baala vnknowne? of the which two first for their sedicion, conspiracye & disobedience against the hyer powers ware swalowed vp alyue of the earth with all that euer they hadde, so that they went downe quicke vnto hell: the other two most miserablye pearyshed. I passe ouer the histories of Miriam Aarons syster, of Theudas and of Iudas Galileus and suche like, whom God for their disobedience toward the hyer powers suffered not to escape vnpunished. It is good to folow the example of Dauid, which shewed such honour & reuerence to kynge Saul beyng both a wicked ruler, & also hys mortall enemy, that he would not ones hurt him, nor yet suffer any other to do it, although he had sufficiēt opportunite & occasion at diuerse tymes to haue slayne him, if he had bene mynded. The lord forbid, saith he, that I shuld lay my hand on him. Agayn, bid him not,

The spiritualte is not exemptedfrō obedience to the Magistrates.
Exo.xxxii
i.Re.xxii.
Luc.ij.
Math.xvii.
Math.xxij.
Marc.xiiii
Luc.xxii
Ioan.xviii.
Act.xxv.
Disobedience punished.
Num.xvi.
iii.Reg.xvi
Nume.xii
Act.v.
i.Reg.xxvi
ii.Reg.i

For who, sayeth he, shall laye handes on the Lordes annoynted, and be not giltye? The Lorde lyueth, he dyeth not, except the Lorde smyte him, or that his daye become to dye, or els go to battel, and there perishe. Father. What if the Princes be wycked, and commaunde vs to do wicked thinges? Shall we then also obey them? Sonne. In this behalfe we owe them no honour, no reuerence, no obedience. So longe as they are the ministers of God, that is to saye, seke the glory of God, thauauncement of his holy religion, the encrease of vertue, & the suppression of vice, we are bounde by the commandement of God to obey them, not only for feare of punishment, but also for conscience sake: but if they cease to be the ministers of God, the promotours of his true religion, the auaunters of vertue, and the suppressours of vyce, we owe them no honoure, no reuerence, no obedience in this behalfe, but with a good conscience we maye say vnto them with thapostles: we muste obeye God more then men. Father. Howe prouest thou by the woorde of God, that Magistrates commaunding wicked thinges are not to be obeyed. Sonne. God is the hyest Magistrate, and his will is to be tendered before the fansye of anye inferiour Magistrate. Therefore if the inferiour magistrate commaundeth anye thing that is contrarye to the commaundement of the hyest Magistrate, I meane, God, it is not to be obeyed, but vtterlye to be reiected & cast awaye, as these examples of the holye scripture do manifestly proue. That wicked king Pharao gaue out this most wicked commandement to midwyues of Egipt, that they should kill all the men childzen of the Israelites, & by no meanes suffer them to liue. But the midwyues fearing God wold not in any condicion obey this commaundement of the king, but suffered the men childzen to lyue. When king Saule commanded his fotemen that stode about him to kill the Priestes of the Lord: the kinges seruaunts wold not ones moue theyr handes to fall vpon the priestes of the Lord, neyther would they ones touche them. Kinge Nabuchodonozor caused a golden ymage to be made, & commanded that al his subiectes should fall downe before it & worship it. Notwithstandinge the seruauntes of God Sidrach, Misach and Abednago would by no meanes worship that Idol, but rather chosed to be cast into an whote brenning ouen & so to be consumed vnto ashes, than they would ones obey the most wicked cõmandement of so wicked a kinge. King Darius made a lawe, that whosoeuer dyd aske any petition either of any God or man within .xxx. dayes, excepte it were onlye of him, the same personne should be cast into the Lyons denne, But Daniel the seruãt of God would by no meanes obey this commaundement of the king, but chosed rather to be cast into the Lions denne & so be deuoured, the he wold cease so lõg tyme to pray vnto the lord his God. Mathathias, when he was cõmaunded of king Antiochus cõmissioners to do sacrifice, & to burne incense vnto ydols, & to forsake the law of God, as many of Juda & Jerusalem had done according to the kings commaundement, vtterly refused it, & stoutly brast out into the woordes, saying:

Though

Howe farre Princes are to be obeyed

Rom. xiii

Act. v

Exo. i.

i. Reg. xxiii

Dan. iii

Dan vi.

i. Mach. ij.

Thoughe all nacions obey the Kinge Antiochus, and fall awaye euerye man from kepinge of the lawe of theyr fathers, thoughe they consent to his commaundementes, yet wyll I and my sonnes and my brethren not fall from the lawe of our Fathers. God forbid we shoulde: that were not good for vs, that we should forsake the lawe and ordinaunces of God, & to agree vnto the commaundementes of king Antiochus. Therefore we will do no suche sacrifyce, neyther breake the statutes of our lawe, to go another waye. And when he had spoken these wordes, there came one of the Jewes, which openly in the syghte of all dyd sacrifyce vnto the Idols vpon the altare in the citye of Modin according to the kinges commaundement. When Mathathias sawe this, it greued him at the harte, so that his raynes shoke with al, and his wrath kyndled for verye zele of the lawe. Wyth that he starte vp, and killed the Jewe beside the altare, and slewe the kings commissioner, that compelled him to do sacrifyce, and destroyed the altare at the same tyme: such a zele hadde he vnto the lawe of God, lyke as Phinehes dyd vnto Zambri the sonne of Salom. D

What shall I speake of that most noble woman and of her seuen sonnes, whiche all dyd rather chose not onlye to suffer moste greuous tormentes, but also most cruel and bitter death, then they wolde ones obey the kynges commaundement in eatinge swynes flesshe agaynste the lawe of God? I passe ouer the most notable history of that moste worthy and auncient father Eleazarus, which rufusinge also to obey the kinges commaundement in eatinge swynes flesshe, desyred rather to dye gloriouslye, then to lyue wyth shame, & so offered him selfe willyngly to the martirdome, yea to the verye death. The noble enterpryse of thapostles is more knowen, then it needeth her to be recyted: which, when they were commanded, that they should no more preache in the name of Christ, would not obey the headrulers in this behalfe but continued still in preaching the Gospell of Christ diligently. And when they were conuented before the magistrates, and demaunded, why they shewed them selues so disobedient to their commaundemēt, they stoutely and boldlye answered: Whyther it be right in the sighte of God to heare you rather then God, iudge ye. We can none otherwyse then speake those thinges, which we haue sene & heard. Agayn, we must obey God more then men. O couragious hartes. And as I may enterlase one history although not mencioned in the sacred bible, yet worthy to be remembred: our Catechist entreating on a certayne time of obedience due vnto Princes, told vs this history. The Roman Emperour Diocletian, sayd he, cōmaunded one of his capitaynes called Maurice beinge a Christen man to prepare an armye against the Christians, & vtterly to destroy them, except they wold giue ouer the faith of Christ, & worship the Gods of the Romanes, and do sacrifyce vnto them. But Maurice valeaunte not onlye in bodye but also in mynde, stronge in armes, but stronger in faythe, couragious in martyall affayres, but more courageous in matters of God, stoutelye and boldelye aunswered on thys maner: O Emperoure, I am redye

Num.xxv

ii.Mach.vii

ii.Mach.vi

Act.iiii

Act.v

The history of S. Maurice

to serue thee in all thy righteous and honeste affaires, neyther haue I at any tyme refused to doe thee seruice. Notwithstandinge in this behalfe knowe thou, O Emperour, I neyther maye nor will obey thy commandement, beyng both wicked and vngodly. For I my selfe also am a Christen man and must obey God on whom I beleue, and of whom I loke for the croune of euerlasting glory, more then thee O Emperour, of whom I haue onlye mortall and transitorye rewardes. Therefore be it knowen vnto thee, O Emperoure, that I will rather suffer my bloude to be shed, than ones according to thy commaundement attempt to hurt anye that professe Christ, beyng lyncked & ioyned with me in one fayth, baptisme and doctryne. Father. **Of the temporall magistrates and of the honour & obedience due to them, we haue sufficiently heard. But come of, tell me: doth this fift commaundement of God require of vs also, that we honour, reuerence and obey the ministers of Gods woorde?** Sonne. **Yea no les then the temporal ministers. For as the one conserueth the body, so doth the other the soule: yea both of thē watch for the safegarde of the bodye and of the soule.** Father. **Declare by the worde of God, that we owe no les honoure, reuerence and obedience to the ministers of gods woorde, then we do to the temporall rulers or to our corporall parentes.** Sonne. **The names, whiche be appropriated to the ministers of Gods woorde, do abundantlye declare in what great honour and reuerence we ought to haue them.** Father. **Which are they?** Sonne. **They be called in the holy scriptures, shepeherdes, watchmen, ouerseats, seders of the Lordes flocke, Angels of the Lord, Embassadours of God, salte of the earth, light of the world, fishers of men, seruauntes of God, Apostles of Christ, Gods labourers, Christes ministers, stewardes of the secretes of God, Elders, Prophetes, teachers ensamples to the flocke, &c. Who hearing the ministers of gods word to be called with suche honorable names is not streight wayes moued to gyue honour & reuerence vnto them, and to esteme thē as precious iewels and noble treasures?** Father. **But let me heare, what the holye scripture speaketh in this behalfe.** Sonne. **The wyse man sayeth: Feare the Lorde with all thy soule, and honour his ministers. Loue thy maker with all thy strength, and forsake not his seruauntes. Feare the Lord with al thy soule, and honour his priestes. God the father sayth: Beware that thou forsake not the Leuite (he meaneth the minister of his worde, as long as thou lyuest vpon the earth. Our sauiour Christ sayth: He that receaueth you, receaueth me: and he that receaueth me, receaueth him that sente me. He that heareth you, heareth me: and he that despyseth you, despyseth me: but he that despyseth me, despyseth hym that sent me. S. Paule sayth: He that despyseth despyseth not mā (he meaneth the preacher of Gods woorde) but God, whyche hath geuen hys holye Spirite into you. We beseche you brethren, that ye knowe them, whiche laboure amonge you, and haue the ouersyght of you in the Lorde and geue you exhortacion: that ye haue them in hye reputacion thorowe loue for theyr workes sake, and be at peace with them**

Of honoure obedience to the minister of gods word

The names of the spirituall ministers.

Ezech xxxiiii
Ezech. xxxiii
Mal.ii.
Math.v.
Math.iiij.
Rom.i.
i.Cor.iij.
i.cor.iiii.
i.Pet.v.
i.Cor.xii
i.Tim.iiii.
i.Pet.v.
Eccle.vii.
Deut.xii.
Math.x
Luc.x.
i.Thes.iiii
i.Thes.v.

them Agayne, the elders that rule well, are worthy of double honor: but most specially they, which labour in the worde and teaching. For the scripture sayeth: Thou shalt not mosell the mouth of the oxe, that treadeth out the corne. And the labourer, is worthy of his rewarde. Against an elder receaue none accusacion, but vnder two or three witnesses. Also in another place he sayeth: Obey them that haue the ouersight of you, and submit your selues vnto thē: for they watch for your soules, euen as they that must giue accomptes: that they maye doe it with ioy, and not with griefe. For that is a profytable thinge for you. *i. Tim. v.* *Deut. xxv.* *i. Cor. ix.* *Math. x.* *Heb. xiii*

Father. If anye man sheweth disobedience to the ministers of Gods worde, and will not honour nor reuerence them according to the commaundement of God, shall they escape vnpunished? Sonne. Heardest not before, what Christ sayeth? He that despyseth you, despyseth me: & he y despyseth me, despiseth him that sent me. Can there be any greater dishonour be done to a prince, thē whē his Embassadour is euil entreated? Can that king take in good part the disobediēce of those subiectes which disobey and resist his commission published for their wealth by his officers? No more can God abyde, that his Embassadours & commissioners, I meane the preachers of his holy word, shuld be contemned, despysed & not regarded, or theyr sermons, whiche are the infallible oracles of God, neglected and nothing set by: Yea suche despysers of Gods preachers & of their doctrine dyd neuer, nor neuer shal, escape vnpunished. What drone Adam and Heua out of Paradyse into this vale of misery, making them of immortal, mortall: of vncorruptible, corruptible: of Gods frendes, Gods enemies: of the enheritours of euerlasting glorye, fyre brondes of hell, &c, but disobedience to God and to his holy word? What caused the whole world ones to be drowned eyght persons only excepted, but disobedience to the preachers and to theyr doctrine? Agayne, what prouoked God to consume Sodome & Gomorre and certayne other Cities with fyre & brimstone from heauen, but that they contemned the preacher of Gods worde, & his heauenly doctrine? What was the occasyon, that God dyd so oftentymes plague with hunger, swearde, fyre and pestilence the Israelites, but that they despysed the Prophetes of God and theyr preachings? how came it to passe, that whole Jewry came to hauocke & finally both destruction and desolacion certayne yeares after Christes ascension, but that they dyd nothing regarde the doctrine of Christ and of his Apostels, but vtterlye sought the decay and vtter confusion of them both? Howe doth our sauiour Christ crye out agaynst certayne cities, which despised the preachers and the doctrine that they taught? Are not these his wordes? Wo vnto the chorazin, wo vnto the Bethsaida: for yf the myracles, whiche were shewed in you, had bene done in the Citie of Tyre or Sidon, they had repented of theyr sinnes long agone in sackclothe & ashes. Neuertheles I saye vnto you, it shalbe easyer for Tire and Sidon at the daye of iudgement, then for you. And thou Capernaum, which arte lifte vp vnto heauen, shalbe brought downe to hell. *Luc. x.* *Gen. viii* *Gen. xix.* *Matth. xi* *Luc x.* Disobedience punished. *Gen. iii.*

For if the miracles, which haue bene done in thee, had bene shewed in Sodom, they had remayned vntill this daye. Neuertheles I say vnto you, it shalbe easyer for the lande of Sodom at the daye of iudgement, then for thee. Father. What if they whiche take vpon them to be the Ministers of Christe and the preachers of his worde, teache false doctrine, & the traditions of men, corrupting rather than correctinge our myndes with theyr wicked doctrine, and labouring to bryng vs rather vnto the perdicion then saluacion of our soules, shall we also in this behalfe honoure, reuerence and obey them? Sonne. Nothinge les. For they are nowe no more the ministers of Christ, but the seruaunts of Antichriste, no more the Aungels of lyghte, but the messengers of darkenes, no more the sonnes of God, but the bonde slaues of the deuill. Therefore haue we nothinge to do with them. For they sit not in the chaier of Moses, but in the chayer of pestylence, so that yf they require anye obedience of vs because they occupye the place, and yet not the office, of Christes ministers, we maye with a good conscience refuse so to do, & say with thapostles, we must obey God more thē men. Christ sent foorth his disciples to preache, not theyr owne fansys, nor the traditions of theyr forefathers, but the Gospell. Goe and preache the Gospell, sayeth he, to euery creature. Wo be vnto me, sayeth S. Paule, if I preache not the Gospell. The aforesayde Apostle in a certayne Epistle writeth on this maner: Thoughe we oure selues or an Aungell from heauen preache anye other Gospell vnto you, then that which we haue preached vnto you, holde it accursed. As we sayde before, so saye I nowe agayne: If any man preache vnto you any other Gospel then that ye haue receaued, hold it accursed. Saint John also sayeth: If there come anye vnto you, and bryngе not this learninge, him receaue not to house, neyther bid him god spede. For he that biddeth him God spede, is partaker of his euill dedes. Such therefore as will be counted true Ministers of Christ and zelous preachers of hys holye worde, must obserue this rule of S. Peter. If any man speake, let him so speake, that it be agreable to Gods woorde: and so are they worthy to be honoured, reuerenced & obeyed, as spirituall fathers accordinge to the commaundement of God: otherwyse there is neyther honoure, reuerence nor obedience due vnto them, as our Sauyoure Christ sayeth: Ye are the salte of the earth. But if the salte haue loste his saltenes, what shalbe seasoned therewith? It is thencefoorth good for nothing, but to cast out, and to be troden downe of menne. Father. As I remember thou saydest, that your Scholemayster and also your Catechist taught you, that not only corporall fathers & mothers, Magistrates and preachers are commaunded to be honoured, reuerenced and obeyed, but also our Elders, and all suche as be our Superiours and gouernours. Sonne. Trueth it is. Father. What meanest thou by elders? Sonne. Suche as doe excell vs in age, wysedome, discretion, knoweledge, learninge, experience, &c. Father. Howe prouest thou by the holy scripture, that we ought to reuerence our elders? Sonne. God sayeth

Howe farre the spirituall Ministers are to be obeyed.

Math. xxiii psal. i.

Act. v. Math. xxviii Marc. xvi. Luc. xxiiij. Ioan. xx. i. Cor. ix. Galat. i.

ii. epist. Iohn.

i. Pet. iiii

Math. v.

Of honoure and obedience to our elders gouernours & superiours

sayeth by his seruaunte Moses: Thou shalte ryse vp before the hore- *Leuit.xix*
headed, and reuerence the face of the olde man, and dreade thy God:
for I am the Lord. The wyse man also sayth: Kepe company with the *Eccle.vi.*
multitude of suche Elders as haue vnderstandinge, and consent vnto
their wisdom with thyne harte, that thou mayest heare all godlye ser-
mones, and that the worthye sentences escape thee not. And if thou
seest a man of discrete vnderstandinge, get the sone vnto him, and let
thy fote treade vpon the steppes of his dores. Agayne, thincke scorne *Eccle.viii*
of no man in his olde age: for we waxe olde also, &c. Despyse not the
sermons of suche Elders as haue vnderstandinge, but acquaynte thy
selfe with the wyse sentences of thē: for of them thou shalt learne wis-
dome, and the doctrine of vnderstandinge, & howe to serue great men
without complaynte. Go not from the doctrine of the Elders, for they
haue learned it of their fathers. For of them shalte thou learne vnder-
standing, so that thou mayest make answere in the tyme of nede. Also
in another place he sayeth: If thou be among men of hyer authoritye, *Eccle,xxxii*
despyse not to compare thy selfe vnto thē: and when an Elder speaketh
make not thou many wordes. Hereto agreeth the sayng of S. Paule: *i.Timo.v.*
Rebuke not an Elder rigorously, but exhorte him as a father: the yon-
ger men as brethren: the elder women as mothers: the younger as si-
sters with all purenes. Father. But what if our Elders require those *Howe farre our superi-*
thinges to be done of vs, whiche manifestlye fyght with the worde of *ours are to*
the lorde, & be contrary to the glorye and honoure of God? Shall we *be obeyed.*
then hearken vnto them and obey them? Sonne. Yea we shall rather
saye with thapostles, as we hearde afore: We must obey god more thē
men. Father. What meanest thou by superiours & gouernours, whō *Act.v.*
this commaundement also, as thou sayest, byndeth vs to honour, re-
uerence and obey? Sonne. Scholemaysters, teachers, tutors, patrones
maysters of occupacions, &c. For S. Paule sayeth: Obeye them that *Heb.xiii*
haue the ouerlight of you, and submit your selues vnto thē. And that
seruaunts ought to honour, and obey their bodelye maysters, appere
playnly by these exhortacions of S. Paule. Ye seruauntes, sayeth he, *Ephe.vi.*
obey them that are your bodelye maysters with feare and trembling, *Col.iij.*
euen with the singlenes of your harte, as vnto Christ: not doying ser-
uice vnto the eye, as they that goe about to please men: but as the ser-
uauntes of Christ, doying the will of god from the harte with a good
will, seruing the Lorde and not men: knowing this, that whatsoeuer
good thinge any man doeth, the same shall he receaue agayne of God,
whether he be bonde or free. Agayne, let as manye seruauntes as be *i.Tim.vi*
vnder the yoke, counte their maysters worthye of all honour, that the
name of God, & his doctrine be not euil spoken of. He that they, which
haue beleuinge maysters, despyse them not, because they are brethren:
but rather do seruice, forasmuche as they are beleuing and beloued, & *Titus.ii*
partakers of the benefyte. Also in another place: Exhorte seruauntes
to be obedient vnto their owne maysters, & to please thē in all things
not answering agayne, neyther to be pickers, but that they shewe all
good

1. Pet. ij. good faythfulnes, that they maye doe worship to the doctrine of God our Sauiour in all thinges. S. Peter also sayeth: Be seruantes, obey your maysters with feare, not onlye if they be good and curteous, but also though they be froward. For it is thanke worthy, if a man for conscience toward God endure griefe, and suffer wrong vndeserued. Father, If the scholemaysters, teachers, tutors, patrones, maisters of occupacions, or any other of our superiours and gouernours shoulde commaunde vs that, which stryueth with the glorye, honour & worde of God, is it to be obeyed? Sonne. You heard before what I sayd concerning honour, reuerence, seruice and obedience due vnto menne, of whatsoeuer degree or estate they be. If it may not stande with the honour, reuerence, seruice and obedience, whiche we owe vnto God, it is vtterlye to be reiected and cast away. For the honoure of God is to be considered before the honour of mā. Therfore in this behalfe, if they require of vs anye honoure, reuerence, seruice and obedience, that can not stande with our duety toward God, we maye with a good conscience answere with the Apostles and saye: whither it be right in the sight of God to heare you rather then God, iudge ye. We muste obey God more then men. Father. Thou hast satisfyed me right well in this fifte commandement. Come of, rehearse vnto me the nexte precept, as it foloweth in order. Sonne. Thou shalt not kyll. Father. What doth God require of vs in this his commaundement? Sonne. Fyrste of all, that no priuate person shall kill another, although iniuried & wronged. Father. Proue that by the worde of God. Sonne. God sayeth: Thou shalt not auenge thy selfe, nor be myndfull of wronge agaynste the children of my people but shalt loue thy neighbour euē as thy selfe. The wyse man also sayth: Say not thou, I will recompense euill: but put thy trust in the Lord, and he shall defend thee. Hereto agreeth the saying of thapostle: Recompense to no mā euill for euill. Prouide afore hande thinges honest, not onlye before God, but also in the sight of all men. If it be possible (so much as is in you) lyue peaceablye with all men. Derelye beloued, auenge not your selues, but rather gyue place vnto wrath. For it is wrytten: vengeaunce is myne, I will rewarde, sayeth the Lord. Therfore if thyne enemy honger, fede him: if he thirst giue him drinke. For in so doynge thou shalt heape coles of fyre on hys heade. Be not ouercome of euill, but ouercome euil with goodnes. Father. What if anye man ouercome with yre & madnes for the auengement of his own priuate cause killeth his neighbour? Shall he be pardonned, and not rather suffer death? Sonne. Whosoeuer committeth wilfull and pretensed murder, ought not to be pardonned, but rather to be killed, as he hath killed. Father. Howe proueste thou that by the worde of God? Sonne. God sayeth. Who so sheddeth mans bloude, his bloud shalbe shedde agayne. For in the Image of God, did God make man. Agayne, he that killeth any man, let him dye the death. And if a man mayne his neyghboure, as he hath done, so shall it be done to him agayne, broke for broke, eye for eye, and toth for tothe: euen as he hath may-

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Act. iiii. v

The first cōmaundemēt What God requireth in the first commaundemēt Leuit. xix

Pron. xx Rom. xii.

Deut. xxxii

Proner. xxv

Wilfull and pretensed murder vnpardonable.

Gen. ix Leu. xxiiii

mayned a man, so shall he be mayned agayne. Also in another place: He that smyteth a man, that he dye, shall be slayne for it. Our saviour Christe sayde vnto Peter: Put vp thy swoorde into his sheath: For all they that take the swoorde, shall perishe with the swoorde. Father. Is it not lawefull by any meanes to kill? Sonne. For a priuate man it is not lawfull: for a temporall magistrate it is lawful. Father. Where provest thou that in the woorde of God? Sonne. God speakinge to the temporall ruler sayeth: Thou shalte haue no pitye on him (the murtherar) but thou shalt require soule for soule, eye for eye, tothe for tothe, foote for foote, hande for hande. Dauid that moste noble king sayth in a certayne psalme: I shall sone destroy all the vngodlye that are in the lande, that I maye roote out all wicked doers from the Citye of the Lorde. The Apostle also sayeth: Rulers are not to be feared of the that doe well, but of them that doe euill. Wilt thou be without feare of the power? Do well than and so shalt thou be praysed of the same. For he is the minister of God for thy wealth. But if thou doe that which is euill, then feare: for he beareth not the swoorde for nought. For he is the minister of God to take vengeaunce on him that doeth euill. S. Peter also sayeth, that the rulers are ordayned of God for the punishmēt of the euill doers, but for the prayse of them that do wel. Father. What doth God require more of vs in this his precept? Sonne. Secondly he requireth of vs not onlye that we shoulde not kyll, but also that we should beare no hatrede, anger nor malyce in our hartes agaynst our neyghbour. Father. For this cause then is the lawe called of S. Paule spiritual, because it requireth not of vs only outwarde & ciuile righteousnes, but also inwarde and spirituall iustice, euen pure and vncorrupte mocions of the mynde, so that the law must be fulfilled both with the inwarde and outwarde man, both with bodye and soule. Sonne. Yea verelye: and so doth our Sauiour Christ interprete and expound the whole lawe of God contrarye to the doctrine of the Scribes and Phariles. Father. Lette me beare it proued by the woorde of God, that we are forbidden to beare anye hatrede, anger, malice, enuye, displeasure, &c. in our hartes agaynste our neyghbours. Sonne. God sayeth: Thou shalt not stande agaynst the blonde of thy neyghbour: I am the Lorde. Thou shalt not hate thy brother in thy harte: but shalte in anye wise rebuke thy neighbour, that thou beare not sinne for his sake. The wyse man sayeth. There are syx thinges, which the Lord doth hate, & the seuenth he vtterly abhorreth. A proude looke: a lying tonge: hands that shedde innocent blood: an harte that goeth about wyth wicked Imaginacions: fete that be swift in running to do mischiefe: a false witnesse that bringeth vp lyes: and suche one as soweth discorde amonge brethren. Our saviour Christe sayeth: Ye haue heard, that it was sayde to them of the olde tyme: Thou shalt not kyll; for whosoeuer killeth, shalbe in daunger of iudgement. But I say vnto you, that whosoeuer is angrye wyth his brother, shall be in daunger of iudgemente. And whosoeuer

Exo.xxi. *Math.xxvii*

The Magistrates may lawfully kill offendours.

psal.ci.

Rom.xiii

i.Pet.ij.

Rom.vii Why ỹ lawe of god is called spiritual

Math.v

Leuit.xix

prou.vi

Math.v.

whosoeuer sayth vnto his brother Racha, shalbe in daunger of a counsell. But whosoeuer sayeth, thou foole, shalbe in daunger of hell fyre. Therfore if thou offerest thy gifte at the altare, and there remembrest, that thy brother hath ought agaynst thee: leaue there thyne offeringe before the altare, and go thy waye fyrst, and be reconciled to thy brother, & then come & offer thy gyft. Agre with thyne aduersary quickly whiles thou art in the way with him, lest at any tyme thy aduersarye delyuer thee to the Judge, and the iudge delyuer thee to the minister, and then thou be cast into prisonne. Uerelye I saye vnto thee: Thou shalt not come out thence, till thou hast payde the vttermost farthing.

Ephe.iiii. S. Paule sayth: Let all bitternes, and fearcenes, and wrath, and roringe, and cursed speakinge be put away from you with all maliciousnes. Be ye courteous one to another, mercifull, forgeuinge one another, euen as God for Christes sake hath forgeuen you. Hereto appertayneth the sayinge of S. John: *1. Ioan. iij.* He that loueth not his brother, abydeth in death. Whosoeuer hateth his brother, is a manslayer. And ye knowe that no manslayer hath eternall lyfe abydinge in him. Father. I perceaue nowe ryght well, that we maye not only not kill, hurte or nope our neyghboure in anye condicion eyther with hande, weapon, tonge, &c, but also that we may not so much as ones hate him, or beare malice or anger in our hartes towarde him, although it should neuer braste out eyther into worde or dede: if we doe, we are transgressours of the law of God and before the maiestye of God playne murtherars and manslayers. Sonne, So is it. Father. Who can so warelye and circumspectly walke in the pathwayes of Christen charitye, or so contynewe in brotherlye loue, but ỳ sometyme he falleth into anger & displeasure with his neyghbour. Sonne. We are all frayle in dede, & redy at euerye houre to fall. Therfore if at anye time we passe the boundes of charite, and flyppe into the rage of anger, it is good to folowe this most wholesome councell of thapostle: Be angry and synne not. Lette not the Sunne go downe vpon your wrath, neyther gyue place vnto the backebyter. Father. We maye not than continewe in anger, nor seke to be reuenged. Sonne. No verely, but seke rather to be reconciled as our Sauiour commaundeth vs in the Gospell. For the wyse man *psal, iiii* *Ephe. iiii* *Math. v,* *Eccle, xxviii.* sayeth: He that seketh vengeaunce, shall fynde vengeaūce at the lordes hande, which shal surely kepe him his synnes. Forgyue thy neighbour the hurte that he hath done the, and so shall thy sinnes be forgeuē the also when thou prayest. A man that beareth hatred agaynst another, howe dare he desyre forgeuenes of God? He that sheweth no mercy to a man, whiche is lyke himselfe, howe dare he aske forgeuenesse of his sinnes? If he that is but doshe, beareth hatred and kepeth it, who will entreate for his sinnes? Remember the ende, & let enmite passe, whych seketh death and destruction: & abyde thou in the commandementes. Remember the commaundementes, so shalt thou not be rigorous ouer thy neyghbour. Thinke vpon the couenaunt of the hyest, and forgyue thy neyghbours ignorauunce. Beware of stryfe, and thou shalt make thy sinnes fewer. For an angry man kyndleth variaunce, and the vngodlye

godly disquieth frendes, and putteth discorde among them that be at peace. Father. What is required of vs more in this precept? Sonne. Thirdly god requireth of vs not only ỹ we shuld not hit, hurt, mope, or beare secretlye in our hartes anye anger or displeasure agaynst our neighbour, but also ỹ we shuld paciētly suffer, whatsoeuer is vntruly done against vs, & for euil, recōpence goodnes: whē we are euill spoken of, speake well: when we are cursed, blesse: when we are rayled vpon, gyue good wordes: whē we are iniuried, forgyue: when we haue displeasure done vnto vs, doe good. &c. Father. Where are these thinges taught in the holy scripture? Sonne. That we ought paciētly to suffer, whatsoeuer is vntruly done agaynst vs, we haue our maister Christ, whose disciples we professe our selues to be, for a most manifest exāple of whom S. Peter writeth on this maner: Christ suffered for vs, leauing vs an ensample, that ye shuld folowe his steppes: whiche did no sinne, neyther was there gyle fonde in his mouth, which whē he was reuiled, reuiled not agayne: when he suffered, he threatened not, but cōmit the vengeaunce to him that iudgeth righteously. S. Paule also exhorteth vs, that with all lowlynesse & mekenes & with all humblenes of mynde we shuld forbeare one another thorow love, and be diligent to kepe the vnitie of the spirite thorow the bonde of peace: agayn, that we should forgyue one another, if anye man haue a quarell against an other, euen as Christ hath forgeuen vs. Father. Where are we taught to recompence euill with good? Sonne. S. Paule sayth: See that none recōpence euill for euill vnto any man: but euer folowe that which is good both among your selues & to al men. Agayne, Recompence to no man euil for euil, &c. Auenge not your selues, but rather gyue place vnto wrath. For it is written: vengeaūce is myne, I will reward, saith the lord. Therfore if thine enemy hōger, fede him: if he thirst, gyue him drinke. For in so doyng thou shalt heape coales of fyre on his head. Be not ouercome of euil, but ouercome euil with goodnes. Father. Where redest thou, that when we are euill spoken of, we should speke wel, &c. Sonne. Our sauiour Christ that most perfecte scholemayster of all perfect righteousnes, sayth: Ye haue heard, that is sayd: An eye for an eye & a toth for a toth. But I say vnto you, that ye resist not euil. But who so euer geueth thee a blowe on the right cheke, turne to him the other also. And if any mā will sue thee at the lawe, & take away thy coate, let him haue thy cloke also. And whosoeuer will cōpell thee to go a myle, go with him twayne. Geue to him that asketh thee, & frō him ỹ wolde borow turne not thou away. Ye haue heard, that is said: Thou shalt loue thy neighbour, & hate thine enemy. But I say vnto you: loue your enemies. Blesse them that curse you. Do good to them that hate you. Pray for them, which hurt you & persecute you, that ye may be childrē of your father whiche is in heauen. For he maketh his sonne to arise on the euill and on the good, and sendeth rayne on the ryghteous and on the vnrighteous. For if ye loue them, whyche loue you, what reward haue ye? Do not the Publicanes also euen the same? And if ye

i. Pet. ii

Ephe. iiii.

Col. iii.

i. Thes. v.

Rom. xii.

Deut. xxxii
prouer. xxv

Math. vi.
Exo. xxi.
Deut. xix.

make much of your brethren only, what singulare thing do ye? do not also the publycans lykewyse? ye shall therfore be perfect, euen as your
Rom. xii. father, which is in heauen, is perfect. S. Paule also sayth: Bielle the, which persecute you: bielle, I say, & curse not. Hereto agreeth the sayinge of
i. pet. iii S. Peter: Be ye all of one mynde, of one hart, loue as brethē, be pitifull, be courteous, meke, not rendringe euill for euill, or rebuke for rebuke: but contrary wyse, bielle, knowinge that ye are thereunto
Psal. xxxiiii. called, euen that ye should be heyers of the bielsinge. For he that dothe long after lyfe, and loueth to se good dayes, let him refrayne his tong from euill, & his lippes, that they speake not gyle. Let him eschewe euill, and do good: let him seke peace, & ensue it. Father. Declare nowe in few wordes, what God forbiddeth, & what he requireth in this his fyrste commaundement, that we may procede with the residue. Sonne. God forbiddeth vs, that we outwardly we should kill, hurt, noye, binder, stryke, or smyte our neighbour, or yet speake & report euill of him, or hinder his good name, or vngently entreate eyther him, or any that do belong vnto him. That same God forbiddeth vs, that inwardlye we should maligne, enuy, or hate our neighbour. And the same Lorde oure God requireth of vs, that patientlye suffer whatsoeuer is vniustly done agaynst vs: that we speake well of our neighbour: that we mayntayne his good name: that we furder his commoditie & profyte: and seke al meanes possible, as to loue him with our harte vnfaynedly, so moste redelye to do for him & his to the vttermoste of his power, that we may satisfye the will of God, whiche sayeth: Thou shalt loue thy
Leuit. xix Math. xxii. Rom. xiii. Math. vij Luc. vi neyghbour as thy selfe. Agayne, what ye would other men would do to you, do you the same to them. Father. Let vs heare the next cōmandement. Sonne. The nexte is the seuenth in order, and soundeth thus.
The seuenth commandement. Thou shalt not commit adultery. Father. What doeth God forbid, or what requireth he in this commandement? Sonne. First forasmuch as
Gen. ii Math. xix, God is the institutor and ordainer of the holy state of honorable wedlocke, he vtterly forbiddeth, that such as profesle that godly order, and
What God forbiddeth in ỳ seuenth cō maudement i. cor. vii Heb. xiij haue chosen that kynde of lyfe, should in any point defyle them selues with whoredom, adultry or with any kinde of filthy vncleanes or vncleane filthynes, but that they shoulde lyue together in all godlynes,
Of maryed persons. purityē, clennes & honestie al the dayes of their lyfe according to their promyse made of one to the other, without ỳ knowlege of any straūge flesh, that god may bielle them & their mariage, & make thē ioyfull parēts of many childrē, which in this worlde may be good mēbers of the Christen comon weale, & in the worlde to come bielled Citizenses of ỳ glorious & heauenly Jerusalē. Father. Declare vnto me by the worde of god, that such as be maried, ought not to breake their mariage bond nor defyle thē selues with adultry or any other vnclenes. Sonne. God
Leu, xx sayth, the man that breaketh wedlocke with another mans wyfe: euē he that breaketh wedlocke with his neighbours wife, let him be slaine
Deut. xxvij. prouer. vi both the aduouterer & ỳ aduouteresse. Agayn, Cursed be he ỳ lyeth with his neighbours wife, & al ỳ people shal say. Amen. The wyse mā sayth. Kepe the frō the euil womā, & frō the flattering tong of the harlot, that

lot, that thou lust not after her beautye in thy hart, & leaſt thou be taken with her faire lokes. An harlot wil make a mãto begge his bread but an honeſt maried wyfe will hunte for the precious lyfe. Maye a man carie fyre in his boſome, and his clothes not be brent? Or can one go vpon hote coales, & his feete not be hurt? Euen ſo whoſoeuer goeth into his neighbours wyfe, and toucheth her, can not be vnguiltie. Men do not vtterlye deſpyſe a theefe that ſtealeth to ſatiſfye his ſoule, when he is hungry: but if he may be goten, he reſtoreth agayne ſeuen tymes aſmuch, or els he maketh recompence with al the goodes of his houſe. But who ſo committeth adulterye with a woman, he is a foole, and hurteth his lyfe to deſtruction. He getteth him ſelfe alſo ſhame & diſhonour, ſuch as ſhall neuer be put out. For the gelouſye and wrath of the man will not be entreated, no, thoughe thou wouldeſt offer hym great giftes to make amendes, he will not receaue them. The auncient father Tobie ſayd to his ſonne: My ſonne kepe thee well from whoredom: and beſyde thy wyfe ſe that no faute be knowen of thee. Job alſo ſayth: I made a couenaunt with myne eyes, that I would not looke vpon a damſell. For how great a portion ſhall I haue of God, & what enheritaunce from the almightie on hye? As for the vngodlye, and he that ioyneth him ſelfe to the companye of wicked doers, ſhall not deſtruction and miſery come vpon him? &c. If my harte hath luſted after my neighbours wyfe, or if I haue layde wayte at his doze. O then let my wife grinde vnto another man, and let other men lye with her. For this is a wickednes and ſinne, that is worthy to be puniſhed; yea a fyre that ſhuld vtterly conſume and roote out all my ſubſtaunce. Ieſus the ſonne of Syrach ſayeth: Be aſhamed of whoredom, before father and mother. Be aſhamed of lyeng, before the Prince and men of authorite: Of ſinne before the iudge & ruler: Of offence, before the congregation & people: Of vnrighteouſnes, before a companion & frend: Of theft, before thy neighbours. As for the trueth of God & his couenaunt, be not aſhamed therof. Be aſhamed to lye with thyne elbowes vpon the bread: be aſhamed to loke vpõ harlottes: be aſhamed to turne away thy face from thy frende. Be aſhamed to take and not to gyue: be aſhamed alſo to loke vpon another mans wyfe, & to make many tryfling wordes with her mayden, or to ſtand by her bed ſyde. Be aſhamed to vpbrayde thy frende: when thou geneſt anye thing, caſt him not in the teethe with all. Father, Are ſuche only as are maryed, forbidden to lede an incontinent lyfe? Sonne, Both the maried & vnmaried are forbidden in this precept to exerciſe any corporal vncleanes in their lyfe & cõuerſaciõ: Whither they be linked with the chene of matrimony, or free frõ it, this cõmandement forbiddeth thẽ to practiſe any kynde of incõtinency in their maners. Not only adultry, which as thei ſay, iscõmitted betwene two maried perſons vnlawful, or betwene a maried & a ſingle perſõ, is here forbidde, but alſo fornicaciõ, which is the ſinne of vnclenes committed betwene two ſingle or vnmaried perſons, as ſome wryteth. To be ſhort, God ſpeaking on this maner, Thou ſhalte

The fruytes of whoredom

Tob.iiii
Iob.xxxi

Eccle.xli.
Of vnmaried perſons

Deut.xxiij.

not commit adultery e, forbiddeth all vnlawfull knowledge of mans woman, be they maried or vnmaryed. Father. Proue by the worde of God, that not only adultery, but fornication also and al other vnclenes is forbidden. Sonne. God sayeth: There shall be no whore of the daughters of Israel, nor whorekeper of the sonnes of Israel. Agayn, thou shalt not make thy daughter comō that ꝓ wouldest cause her to be an whore, lest the lande also fall to whoredom, & be full of wickednes. The wyse man sayeth, when wisdom entereth into thyne harte, & thy soule delyghteth in knowledge, then shall counsel preserue thee, & vnderstanding shal kepe thee, ꝓ thou mayst be delyuered frō the straunge woman, and from her that is not thyne owne, whiche geueth swete wordes, forsaketh the husbande of her youth, and forgetteth the couenaunt of her God. For her house is enclined vnto death, & her pathes vnto hell. All they that got in vnto her, come not againe, neyther take they hold of the wordes of lyfe. Therfore walke thou in the way of iuste as be vertuous & kepe the pathes of the righteous. For the iust shall dwel in the land, & they that be perfect, shal remayne in it: but the vngodlye shall be rooted out of the lande: and the wicked doers shall be rooted out of it. Agayne, Applye not thy selfe to the disceitfulnesse of a woman. For the lippes of an harlot are a droppinge honye combe, and her throte is more glisteringe then oyle. But at the laste she is as bitter as wormwoode, and her tounge as sharpe as a twoedged swerde. Her fete go downe vnto death, and her steppes pearse thorow vnto hel, &c. Kepe thy way farre from her, and come not nye the doores of her house: that thou geue not thy strength vnto other, & thy yeres to the cruell: that other men be not filled with thy goodes, & that thy labours come not in a straunge house: yea that thou mourne not at the last, when thou hast spent thy body and lusty grene youth, & then sayest: Alas, why hated I norture? why dyd my harte despyse correction? wherfore was I not obedient vnto the voyce of my teachers, & enclined not vnto them that enfourmed me? I am come almost into al mischefe in the middest of the multitude and congregatiō. &c. Be glad with the wyfe of thy youth. Louing is the hynde, and frendlye is the roe: Let her breastes alwayes satisfye thee, & holde thee euer content with her loue. Why sonne, why wilt thou haue pleasure in an harlot, & embrace the bosome of another woman? For euerye mans wayes are open in the sight of the Lord, and he pondereth al theyr goinges. The wickednes of the vngodlye shall catche him selfe, & with the snares of his owne sinnes shal he be trapped. &c. Heare me nowe therfore O my childeren, & marke the wordes of my mouth. Let not thyne hart wander in the wayes of an whore, and be not thou deceaued in her pathes. For many one hath she wounded and cast downe: yea many a stronge man hath bene slayne by the meanes of her. Her houses are the waye vnto hell, and bring men downe into the chambers of death. The holye Apostle Sainct Paule sayeth: If any that is called a brother (that is to saye, a Christian) be an whoremonger, or a couetous person, or a worshipper of Images, eyther a rayler, eyther a dronkarde, or an extorcioner

Deut. xviii
Leuit. xix

prouer. ij

prou. v.

Prou. vii

1. Cor. v.

toꝛcioner: with him that is suche, se that ye eate not. Agayne, knowe ye not, that your bodyes are the members of Chꝛist? Shall I nowe take the members of Chꝛist, and make them the mẽbers of an harlot? God fꝛbid. Doe ye not knowe, that he which coupleth him selfe with an harlot, is become one body? Fꝛ two, saith he, shalbe one flesh. But he that is ioyned to the Lꝛde, is one spirite. Fle fꝛnication. Euery sinne that a man doeth, is without the body. But he that is a fꝛnicatoꝛ, synneth agaynst his owne body. Eyther know ye not, howe that your bodies are the temple of the holy ghost, whiche dwelleth in you, whom ye haue of God, & howe that ye are not your owne. Fꝛ ye are derely bought. Therfꝛe glꝛify God in your bodies & in your spirits, which are Gods. Be not deceaued. Fꝛ neyther fꝛnicatoꝛs, neyther worshippers of Images, neither aduouterers, neither weakelinges, neyther abusers of thẽ selues with mankinde, neither theues, neither couetous persons, neither dꝛonkardes, neyther cursed speakers, neyther pillers shall enherit the kingedom of God. Agayne, Let vs not be defiled with fꝛnication, as some of thẽ (the Israelites) were defyled with fꝛnication, & fell in one day. xxiii. thousand. Fꝛ this is the will of God, euen your holynesse, that ye should abstayne from fꝛnicatiõ, & that euery one of you shuld know howe to kepe his vessell in holynes & honour, & not in the lust of concupiscence as doe the Heathen, which know not God. &c. Fꝛ God hath not called vs vnto vncleanes, but vnto holynes. Also in another place: Mꝛtifye your earthy membꝛes, fꝛnication, vncleanes, vnnaturall lust, euill concupiscence. &c. Item, Wedlocke is honourable among al persons, & the bed vndefyled. But whꝛemongers & adulterers God shal iudge. Father. Doth God fꝛbid vs none other thing in this cõmaundement, but only to abstayne from the grosse sinne of adulterye, fꝛnication, incest, & such other fꝛgoing of baudy balattes, reding of amꝛous bokes, ydle iesting, vayne pastymes, & whatsoeuer maketh vnto the pꝛuocation of fleshly appetite, as idlenes, banketting, wanton company keping, &c. is here also fꝛbidden. Father. Is it not then lawfull to vse merye talke: singing of pleasaunt balades, reding of amꝛous bokes. &c? Sonne, By no means Fꝛ S. Paule sayth: Let no filthye cõmunication pꝛocede out of your mouth, but that whiche is good to edifie withall, as ofte as nede is, ỳ it may minister grace vnto the heaꝛers. And greue not ye ỳ holy spirite of God, by whom ye are sealed vnto the day of redemption. Agayne, Let your speche be alwayes wel sauoured, & poudered with salte, that ye may know howe ye ought to answere euery man. Also in another place: As fꝛ fꝛnication & all vncleanes, oꝛ couetousnes, let it not be ones named among you, as it becommeth saynctes: oꝛ filthines, oꝛ foolishe talking, oꝛ iesting, which are not comely, but rather geuinge of thankes. Fꝛ this ye know, that no whꝛemonger, eyther vncleane person, oꝛ couetous person (whiche is a worshipper of Images) hath any enheritaunce in the kingedom of Chꝛist and of God. Let no man

ii. cor. vi.

Gen. ii
Math. xix,
Marc. x

i. Cor. x.
Num. xxv
i. Thes. iiii

Col. iij.

Heb. xiij

All entysements to vnclenes are fꝛbidden.

Ephe. iiii.

Col. iiii.

Ephe. v.

deceaue you with vayne wordes. For because of such thinges cometh the wrath of god vpon the childrē of beliefe. Be not ye therefore cōpanions of thē. Father. Are we only forbidden in this precept the vnclennes of the body? Sonne. Not only. For God forbiddeth vs here also the impurite & vnclenes of the mynde. The lawe of God, as you know, is spirituall, & must be fulfilled not only outwardly but also inwardlye, euē with pure affectes & clene mocions of the harte. For euen as he is verye murtherar & mānsleyer before god, which beareth hatred & malice in his harte agaynst his neighbour, although he neuer laye hande on him, nor hurte him outwardlye: so like wyse is he a verye adulterer and whoremonger before God, which nourisheth fleshly lustes in his hart although he neuer commit the outwarde vnclennes. For as God is a spirit, so iudgeth he all thinges of the spirite. If our hartes be ones polluted and defyled with the euill lust and filthye concupiscence of anye woman, we are streightwayes no les adulterers & fornicatours before God, then we are before men, when we haue outwardlye cōmitted the very acte. And as I am guilty and worthy before men, when I haue ī wickedly behaued my selfe of punishement, yea of very death: so lyke wyse am I before God guilye and worthy of euerlasting damnacion, so long as the euill concupiscence entreth into my harte, and I with delighte consent to the same. Father. Howe prouest thou this? Sonne. By the wordes of Christ, which sayeth: Ye haue heard, that it was saide to them of olde tyme: Thou shalt not commit adultery. But I saye vnto you, that whosoeuer loketh on another mans wyfe to lust after her, hath cōmitted adultery with her all redy in his hart. Therfore if thy right eye hinder thee, plucke him out, and cast him frō thee. For better is it vnto thee, that one mēber perish, then that thy whole body shuld be cast into hell. And if thy right hande hinder thee, cut him of, & cast him from thee. For better it is vnto thee, that one of thy members perish, then that all thy body shuld be cast into hell. Again, those thinges, which procede out of the mouth, come from the harte, & they defyle the man. For out of the harte procede euil thoughtes, murders, breakinge of wedlocke, whoredoms, theftes, false witnesse, blasphemies. These are the thinges, whiche defyle a man. S. Paule also sayeth: Mortifye your earthy members, fornications, vnclennes, vnnaturall lust, euill concupiscence, &c. Hereto agreeth the saying of S. Peter: Derelye beloued, I beseche you as straungers and pilgrymes, abstayne from fleshly lustes, which fight against the soule, and se that ye haue honest conuersation amonge the Gentils, that where as they backbyte you as yll doers, they maye se your good workes, and prayse God in the daye of visitacion. Father. Hath God at any tyme plaged this sinne of adultery, whoredom, &c. Sonne. Yea verye ofte, and that most grevously. Father. Shewe me that out of the holye scripture. Sonne. To whom is this vnknowne, that the whole world was ones drowned, eyght persons onlye except? Was not whoredom one of the chiefe causes, why the world was thus plaged with waters? Sodom with cer-

Ioan.iiii.

Math.xv.

Col.iij.

j. Pet.ii

Whoredom plaged.

Gen.vi

Gen.xix

with certayne other cities were consumed with fyre & brimstone from heauen: was not vncleanes of lyfe a great occasion hereof? Were not the Citezenes of Sichem slayne, because they had defloured Dina Iacobs daughter? Were there not slayne in the wildernesse.xxiii. thousand men for whoredom? was not the whole tribe of Benamin afterward almost vtterly destroyed for abusing a Leuites wife: Dauid rished not the tonges of men the Priestes as battell because of their so much vnhamefaced wickednesse committed with Bersabe: who knoweth not, into what great miseryes Dauid fell and his kingdom also for the aduultery, whiche he committed with Vrias wyfe? How was Salomon plaged for his vnmach vncertenes lyuing with women? Was not his most excellent wisedom turned into most extreme folishe nes, when at the entysement of women he fel from honouring the true God vnto ỹ worshipping of Idols? So true is it, which the Prophet hath: Whoredom, wyne and dronkennes take away the harte. Many other and diuers histories are founde in the holy Byble, which dayly sufficiently declare, howe greuously God hath plaged aduultery, whoredom and all vncleanes in euery age: as I maye speake nothing of the most greuous plage, whiche is euerlastinge damnation. Seyng that God doth so greatly detest & abhorre this abhominacion of vncleanes: come of, tel me, howe it maye be expedient for vs to prouoke not God vnto anger, and procure vnto vs [illegible] seruage, as thapostle sayth, it is a dredeful thing to fall into the handes of the lyuing God. Sonne. To leue an honest life is the gifte of God, and can not be obteyned [illegible] as the wyse man sayeth: I know, that I can not be chaste, except God geueth the grace: and as our Sauiour Christ sayeth, all men can not receyue this sayinge (he meaneth, to liue chaste) but they to whom it is geuen. Father. Many wholesome remedies maye be deuysed agaynste these [illegible] of aduultery and whoredom, which ye practyse [illegible] lye not vnprofytable. Father. Howe? Sonne. First, when Sathan thrist of the abhominacion, which as S. Peter sayeth, goeth about lyke a roryng Lyon seekinge whom he maye deuoure, goeth about to attempte vs with his assautes, aduultery, whoredom, incest, or vnto any other vncleanes, which fighteth with the worde of God: it shalbe necessaryy to set before our eyes, not ỹ beyte of the flesh, not the filthy & short pleasure of ỹ body, wherof followeth euerlasting damnacion, but the cõmandemẽt of God, which sayeth: Thou shalt not commit aduultery: & agayne, Fle whoredome: ones agayn, There shalbe no whore among the daughters of Israel, nor no whorekeper among the sonnes of Israel: and cleaue with tothe and nayle, as they vse to saye, to these commaundementes of God, whiche be both most streightlye commaunded to be obserued and kepte. For there is no weapon more apte to repulse the fyrye dartes of Sathan, than the worde of God, as S. Paule teacheth, and as we haue our sa-

Gen.xxxiiij
Nume.xxv
i. Cor.x.
Iud.xx
i. Re.ii.
ii. Reg.ij
iiii. Reg.ii
Ose.iiii.
Iere.vi.
Ephe.v
i. Thes.iiij
Heb.xiii
Heb.
Eccl.vi.
Ecclesiast.
Eccl.v
Remedies against whoredom.
psal.cxix
Ephe.vi.
Math.iiii.
psal.cxix

nioure Christ for an ensample. Thy wordes haue I hydden within my harte, sayth the Psalmographe, that I should not sinne agaynst thee. Agayne, wherwithall shall a young man clense his waye: euen by rulyng him selfe after thy worde. It shall not be vnprofytable also to set before our eyes the greuous plages, which God in euery age poureth out vpon the adulterers, fornicatours & all vncleane persons: againe, euerlasting damnacion both of body and soule after this lyfe, if repentaunce ioyned with fayth cometh not. Secondly, forasmuch as we of our selues are able to doe no good thinge, no, not so muche as ones to thincke a good thought (it is God that worketh in vs both the wyll and the dede) it shalbe necessarye, that so sone as we begin to fele that the Deuill and the flesshe beginne to assayle, & to prouoke vs vnto the breache of gods cõmandement, & by this meanes to fal into whordõ adulterye, incest, &c. we streight wayes giue our selues vnto prayer, according to this commaundement of Christ: Watche and pray, that ye fal not into temptacion. The spirite is redy, but the flesshe is weake. For there is not a better armour agaynst Sathan and his lutle suggestions, than faythfull and continuall prayer. The feruent prayer of a righteous man, sayth S. James, auayleth muche. Call on me, sayeth God, in the tyme of thy trouble, & I will delyuer thee, & thou shalt honour me. It shalbe good to praye with the wyse man and to saye: O Lord, thou father and God of my lyfe, let me not haue a proude looke, but turne away all voluptuousnes fro me. Take fro me the lustes of the bodye: let not the desires of vnclenes take holde vpon me, & gyue me not ouer into an vnshamefast & obstinate mynde. Praye also with the Psalmographe on this maner: O turne away myne eyes, lest they beholde vanite: and quicken thou me in thy way. O stablish thy word in thy seruaunt, that I may feare thee. Agayn, make me a cleane hart (O God) and renue a right spirite within me. Cast me not away frõ thy presence, and take not thy holy spirite from me. O geue me the cõforte of thy helpe agayne: and stablyshe me with thy fre spirite.

ii. cor. iii
phil. ii

Math. xxvi.
Luc. v.
Psal. l.
Eccle. xxiii.

Psal. li.

Idlenesis to be eschewed

Thyrdly, idlenes aboue all thinges is to be eschewed, and some vertuous and honest labour is continually to be practysed, that our enemye fynde vs not idle. For idlenes, is the chefe mastresse, of vices all, as a certayne ballade hath. Nothing doth so open both wyndowes & doores to the tẽpter, as sluggish idlenes. It is truely sayd of the Poet:

Ocia si tollas, periere Cupidinis arcus.

If thou takest away idlenes, sayth he, Cupide the God of loue shotteth his arowes in dayne. Agayne that same Poet sayth:

Queritur Egistus, quare sit factus adulter,
In promptu causa est, desidiosus erat.

If any man will knowe, sayeth he, howe it came to passe that Egistus fell into adultery: It maye sone be knowen, he was idle. Rede we not that Dina Jacobs daughter thorowe idlenes, when she went out to se the daughters of the lande, was rauished and defloured of Sichem

Gen. xxxiiii.

the

the sonne of Hemar the Heuit Lord of that contrey? Rede we not that Dauid, whan he was ones free from the persecution of Saule & pos- ii. Reg. iv.
sessed his kingdome quietly, and by this meanes fell into idlenes, to- iii. Reg. xi
mured adultery? What dyd so greatlye cause Salomon to dote in the
loue of so many women, as wealth and idlenes? It is truely sayde of Eccle. xxxiii.
the wyse man: Idlenes bringeth much euil. Who knoweth not, what
so muche abhominable vncleanes was practysed of the most filthye Ezech. xvi
Sodomites? And was not idlenes one of the principal causes therof?
These are the wordes of the Prophet: Behold, the sinnes of thy sister
Sodoma were these: Pryde, fulnesse of meate, abundaunce & idlenes:
these thinges dyd she and her daughters. Beside that, they reached
not their hand to the poore & nedy, but were proude, & dyd abhomina-
ble thinges before me. Therfore I toke them away, as pleased me.

The cõpany of ỹ wicked is to be eschewed.

Fourthlye, as idlenes aboue all thinges is to be eschewed, so lyke-
wise the company and communication of wanton and vnhoneste per-
sons is vtterly to be abhorred, if we purpose to lede a godly, pure and
honest lyfe. For euill wordes corrupte good maners. Wyth the holye i. Cor. xv.
thou shalt be holy, and with a perfect man thou shalt be perfect. With Psal. xviii
the clene thou shalt be clene and with the frowarde thou shalte learne
frowardnes, sayth the Psalmograph. Who so toucheth pitche, sayeth ecclc. xiii
Jesus the Sonne of Sirach, shalbe filled with all. And he that is fa-
miliare with the proude, shall clothe him selfe with pryde. Agayn, loke ecclc. ix
not vpon a woman, that is desyrous of manye men, lest thou fall into
her snares. Vse not the cõpany of a woman that is a player & a daun-
ser, and heare her not, least thou perishe thorow her entysing. Behold
not a mayden, that thou be not hurte in her beautye. Caste not thy
mynde vpon any harlottes in any maner of thing, least thou destroye
both thy selfe and thyne heritage. Go not about gasing in euerye lane
of the citie, neyther wander thou abrode in the stretes therof. Turne
away thy face from a beautifull woman, and loke not vpon the fayre-
nes of other. Many a man hath perished thorow the beautye of wo-
men: for thorow we it the desyre is kindled as it were fyre. An aduou-
terous woman shalbe troden vnder foote as myre of euerye one that
goeth by the way. Many a mã wondering at the beautie of a straunge
woman hath bene cast out: for her wordes kindled as fyre. Syt not D
with an other mans wyfe by any meanes: Lye not with her vpon the
bed: make no wordes with her at the wyne, lest thy hart consent vnto iii. Reg. ii
her, & so thou with thy blonde fall into destruction. Became not Sa- Nume. xxv
lomon an Idolat oue by keping companye with idolatrous women?
Became not the children of Israel wicked & vngodly by companying
with wicked and vngodly people? Became not Peter, which so longe Math. xxvi.
as he continewed with Christ and his Disciples, was faythefull, con-
stant and stedefast in the loue and seruice of Christ, a very denyer and
forswearer of his mayster, when he ones accompanied him selfe with
the seruauntes of the hye Priest? Sara Abrahams wyfe coulde by no Gen. xxi
meanes abyde that her sonne Isaac should playe and kepe companye
with

Gen, xxviii. with Ismael her handmaides sonne, but droue both him and his mother out of the doores. Jacob wold by no meanes kepe company with his vngodly brother Esau. Notable is this sayinge of Sara younge Tobias wyfe: Thou knowest, O Lord, that I neuer had delyte vnto man, and that I haue kept my soule cleane from all vncleanlye lust. I haue not kept company with those that passe their tyme in sporte, neither haue I made my selfe partaker with them that walke in lyghte behauour. Olde Tobias wolde kepe companye with none, but with such as feared God: and he cõmaunded his sonne yonge Tobias, that he shuld kepe no company, neyther eate nor drinke with the sinners. S. Paule also chargeth vs, that we shuld not eate, nor kepe company with such as are whoremongers and of a leude disposicion. Therefore we entende to haue pure myndes and chast bodies, wherin as in a most sacred temple the holye ghost doth delight to dwell, let vs diligently auoyde the wicked company of wicked doers.

Tob, iii.

Tobi. ii. Tob, iij

i. Cor. v. i. cor. iii. vi. ii. cor. vi

Fyrst ly, to auoyde vncleanes both of body and mynde, it shall not a litle helpe, if we be temperate and sober in our diet, consydering with our selues, that we lyue not to eate, but we eate to lyue: and nature is content with a littel. It was wyttely sayde of the Poet: Sine Cerere & Baccho friget Venus. That is to say, temperancye in eatinge & drinkinge coleth and abateth the couragious luste of the flesshe. The wyse man sayth: Loke not thou vpon the wyne, howe red it is, and what a colour it geueth in the glasse. It goeth downe softly, but at the laste it it byteth lyke a serpent, and stingeth as an adder. So shall thyne eyes loke vnto straunge women, and thyne hart shall muse vpon froward thinges. What a great prouocation vnto vncleanes intemperancie of diet is, the history of Loth the Patriarche doth playnly declare, which not ones geuing place to the filthy Sodomites in any poynte of their abhominacions al the tyme of his beyng among them, at the last throwe dronkenes fell into such horrible wickednes, that he defloured & defiled his owne daughters. Was not the excesse of eatinge and drinkinge one of the causes, that the worlde was ones drowned, and that Sodom and Gomorre with certayne other cities were cõsumed with fyre and brymstone from heauen? It shalbe good therfore, if we entẽd to leade an honest and godly lyfe vtterlye estranged from the filthye sinne of most filthy whoredom & adultery, to folowe the most godly counsell of our sauiour Christ and of his Apostles. Christ sayth: Take hede to your selues, least at anye tyme your hartes be ouercome wyth surfeting and dronkenes. S. Paule sayeth: Let vs walke honestly, as it were in the day light: not in eating and drinkinge, neyther in chambering and wantonnesse, but put ye on the Lord Jesus Christ: & make not prouision for the flesshe to fulfill the lustes of it. Agayne, Be not dronke with wyne, wherein is excesse, but be ye filled with the spirite. S. Peter also sayeth: Forasmuch as Christ hath suffered for vs in the flesh, arme ye your selues lykewise with the same mynde. For he, whiche suffereth in the flesshe, ceaseth from sinne, that he hence forwarde

prouer. xxiii

Gen. xix Gen. vii Luc. xvii Ezech. vi

Gen. xix.

Luc. xxi

Rom. xiii

Ephe. v. i. Pet. iiii

shoulde

shoulde lyue (as muche tyme as remayneth in the fleshe) not after the lustes of men, but after the will of God. For it is sufficient for vs, that we haue spent the tyme that is past of the lyfe after the will of the gentiles, walking in wantonnes, lustes, in excesse of drinking, in dronkenes, and in abhominable ydolatrye.

Syrthly, forasmuch as matrimony is an honorable state of lyuing, ordayned of God, sanctifyed by the holye ghost, & beautifyed wyth the first frutes of Christes miracles: to the ende that we maye auoyde all vnclennes in our lyfe and conuersacion and leade an honest and vertuous lyfe before God and man, it shalbe verye mete and conuenient for al such as haue not receaued of God the gifte of continencye to take vpon them the holy state of honorable wedlocke, & to ioyne vnto them a wyfe in the feare of God, and so to lyue Christenly and quietly together, as S. Paule sayth: To auoyde whoredom let euerye man haue his owne wyfe, and euery woman her owne husbande. Let the husbande gyue vnto the wyfe due beneuolence. Lykewyse also the wyfe vnto the husbande. The wyfe hath not power of her owne bodye, but the husbande. And lykewyse the husbande hath no power of his owne body, but the wife. Withdraw not your selues one from another, except it be with consent for a tyme, for to gyue your selues to fastinge & prayer. And afterward come together agayne, lest Satan tempt you for your incontinencye. Agayn, If any can not abstayne, let them marye. For it is better to marye thē to burne. Also in another place: This is the wil of God, euen your holynes, that ye should abstayne from fornication, & that euery one of you shuld knowe how to kepe his vessell in holynes and honour, and not in the lust of concupiscence, as do the Heathen, which know not god. Item, wedlocke is honourable amōg all men, and the bed vndefyled. But adulterers and whoremongers God shal iudge, that is to saye, punishe, plage and condemne. To embrace therfore holy matrimony in the feare of God, if the gifte of continencye be not geuen, is the most sure waye to auoyde all vnclennes both of the mynde and bodye. And hereunto ought all kynde of persons the more diligently to applye them selues, because it is the holye ordinaunce of God appoynted vnto that ende. Father. Hytherto haue we hearde, what God forbiddeth in this his seuenth commandemēt: Declare vnto me nowe, what he also requireth in the same. Sonne. That will I doe, yea and that in fewe wordes. Fyrst, where as God sayth: Thou shalt not commit adultrye. He declareth euidentlye, that he approueth and alloweth the holy state of honorable wedlocke, and the godly lyfe of the same, so that the very acte of matrimony betwene the man and the wife done in the feare of God, and vnto that ende for the which God dyd ordayne it, is also pure and cleane in the sighte of God, as S. Paule witnesseth: Wedlocke is honourable amonge all persons, and the bed vndefyled. And forasmuch as matrimonye is an holy state of lyfe, God in thaforesayd precept requireth of all maryed persons, that they lede a pure, clene & blamles lyfe, that they be fayth-

Gen.ii.ix
Math.xix.
Heb.xiii
Ioan.ij.
i.Cor.vij

Of matrymonye.

i.Cor.vij

i.Thes.iiii

Heb.xiii

What God requireth of vs in this precept.

Heb.xiii

The duetye of maryed persons.

full

full & louing one to the other, that they breake not the mariage bowe, that they knowe not the company of any straunge flesh, that they defyle not themselues in mynde with euill lustes, and in the body with vnclenes, but that they be pure both in body & spirite vtterly estraunged from all adultery, incest, whordom, and whatsoeuer is vncleane in the sight of God, ioyning together in al godlynes and honestie. And that the maried folke maye the better this doe, God requireth also of them in this precept, that they suffer no fleshlye thoughtes to ryse and rule in theyr hartes, but that they suppresse thē streightwayes thorowe earnest and hartye prayer, and thorowe the diligent consyderacion of Gods holy will, & thorowe the feruent meditacion of the sacred scripture: agayne, that they frequent the company of no leude and euill disposed persons, whereby they maye be the rather prouoked vnto the brech of this commaundement and vnto dissolucion of lyfe: Item, that they auoyde all wanton pastymes, all filthye communication, all vncomely gestures, all ryot and lasciuious apparell, all redinge of wanton bokes, all beholding of vnpure images or pictures, al banketting and excesse of eating and drinking, and beside what so euer may entyse or moue vnto the filthy pleasure of the flesh: and finally that in al theyr woordes and dedes there appere nothing in them but gravitye, modestye and honest behauoure vnto the good ensample of such as be theyr youngers and inferiours.

The duetye of vnmaried persons.

Moreouer God also requireth in this his precept of all single & vnmaryed persons, that they flye the lasciuious lustes of frayle youthe, eschewe al vayne and folyshe pastymes, abhorre al wanton talke, despyse all wicked councels, refrayne all vngodlye company, contemne the reding or singing of baudye balades, refuse ryot & all excesse both in diet and apparell, and in fine, so vtterly reiecte and cast away what so euer is contrarye to the purite of the mynde or to cleanes of the bodye, that they in theyr single lyfe beyng free from all corrupcion of maners, maye bring with them vnto the holy state of honourable matrimony (if God afterwarde call them vnto it) both pure myndes & chast bodies and so continually be made the tēples of the holy ghost, which delighteth to dwell in suche bodies and hartes, as be pure, holye, vertuous, and geuen to the studye of godlynes and honestie. Father. God make vs suche. Sonne. Amen. Father. Let me nowe heare the eight cōmaundement. Sonne. It is this: Thou shalt not steale. Father. Tell me nowe (my dere child) what God forbiddeth, and what he requireth in this his precept. Sonne. Fyrste, God forbiddeth here, that we by no meanes take awaye vniustlye our neighbours goodes, whyther it be openly by force & violence, or secretly by craft or suttiltie. For all this is termed theste in this cōmaundement of God. Father. Let me heare some authorities of the holy scripture, which forbid theste, and the vniust takinge awaye of our neighbours goods. Sonne. God sayeth: Ye shal not steale, neyther lye, neyther deale falsly one with another. The wyse man sayeth. Who so kepeth companye with a thefe, hateth his owne

The eight cō mandement

What God forbiddeth in ỹ eight cō mandement

Leuit. xix

Prou. xxix.

awne soule: he beareth blasphemies, and telleth it not forth. The holye Apostle sayeth also: Let him that stole, steale no more, but let him rather labour with his handes the thing which is good, that he may geue vnto hym that needeth. But we shall note that there be diuerse kyndes of theues, and therfore diuerse kyndes also of theaft. Father. Why, are not they theues onlye, which eyther violentlye take, or craftelye steale awaye other mennes goodes? Sonne. No verelye. There be manye theaues beyides these, whyche steale, robbe, poll, pill, and spoyle no les than the other, although before the worlde they be more glorious theues and not of so greate infamye. Father. Whyche are they? Sonne. Suche as in biynge and sellinge begyle and circumuent theyr neighboure with craste and sutteltye, and vse false weightes and false measures: these also are theues and transgresse this commaundement of God, Thou shalt not steale. Father, where is that forbidde? Sonne. God sayeth: Thou shalt not doe thy neighboure wronge, neyther robbe hym violentlye. If thou sellest ought to thy neyghboure, or byest of thy neighboures hande, ye shall not deceaue one another. Thapostle sayeth: This is the will of God, euen your holynesse, that no man oppresse and defraude his brother in bargayninge, because that the Lorde is the auenger of all suche things. And as concerning false weyghtes and false measures God sayeth: Ye shall doe no vnrighteousnes in Judgement, in metyarde, in weyghte or in measure. True balaunces, true weighbes, a true Epha, and a true Hin shall ye haue. I am the Lorde your God. Agayne, Thou shalt not haue in thy bagge two maner of weighbes, a great and a small: neither shalt thou haue in thy house diuerse measures, a greate and a small. But thou shalte haue a ryghte and iust weighte, and a perfecte and a iust measure shalt thou haue, that thy dayes maye be lengthened in the lande, which the Lorde thy God geueth thee. For all that doe suche thinges, and all that doe vnryghte, are abhominacion vnto the Lord thy God. God sayeth also by the Prophete: Shoulde I not be displeased for the vnryghteous good, that is in the houses of the wicked, & because the measure is minished? Or shoulde I iustifye the false balaunces, and the bagge of deceatefull weyghtes, amonge those that bee full of vyolence vnryghteousnye gotten: where the Cytesens deale with falsehode, speake lyes, and haue deceytefull tounges in theyr mouthes? Therefore I will take in hande to punyshe thee, and to make thee desolate because of thy synnes. The wyse man also sayeth: A false balaunce is an abhominacion vnto the Lorde, but a true weyghte pleaseth hym. Agayne, A true measure and a true balaunce are the Lordes Judgement: he maketh all weighbes. Item, To vse two maner of weigh-

Ephe.iiii.

Diuerse theues, & diuerse kynds of thefte.

Leuit.xix; Leuit.xxvi, Thes.v.

Leuit.xix.

Deu.xxv.

Mich.vi.

prou.xi

rier of weightes, or two maner of measures, bothe these are abhominable vnto the Lorde. Agayne, The Lorde abhorreth two maner of weightes, and a false balaunce is an euill thing. Father. Ought satisfaction to be made vnto all such, as are thus deceaued and wronged? Sonne. Yea verelye. For whatsoeuer is gotten with craft and suttilye, with vnrighteous bargayning, with false weightes and vniuste measures, is before God playne theafte, and therefore it ought to be restored. Father. Howe prouest thou that by the woorde of God. Sonne. Is not this ỳ cõmandement of God, that yf any man steale an ore or a shepe, & kil it, or sell it, he shal restore for one ore fyue oxen, & for one shepe foure shepe? Are not these also the wordes of god? A theefe shal make restitution. If he haue not wherewith, he shall be solde for his theafte. So lykewyse sayeth Salomon: A theafe, if he may be gotten, restoreth agayne seuen tymes aboue, or elles he maketh recompence with al the good of his house. Were not these the wordes of Zacheus vnto Christe? Beholde Lorde, the halfe of my goodes I gyue to the poore, and if I haue done my man wronge, I restore him fourefolde. Father. What other are they, whiche transgressynge this commaundement, are also theaues before God? Sonne. Suche as vniustlye retayne in theyr handes the reward or wages, that is due to workemen or seruauntes for their labour, payne and trauayle. Father. Are these theues also? Sonne. Yea verelye. For they breake the commaundement of God. Father. Why, what sayth God in this behalfe. Sonne. Thus sayeth he: Thou shalte not doe thy neighbour wronge, neyther robbe him violently: neyther shal the workemans labour abyde with thee vntill the morning. Agayn, thou shalt not defraude an hyred seruaunt that is nedy and poore, whether he be of thy brethren or of the straunger that are in the lande within thy gates: but thou shalte giue him his hyre the same daye, and lette not the Sunne go downe there on. For he is nedye and therewith sustayneth his lyfe: least he crye agaynst thee vnto the Lorde, and it be synne vnto thee. Saint James also sayeth: Goe to nowe ye riche menne: wepe and houle on youre wretchednes that shall come vppon you. Your ryches is corrupte, your garmentes are mothe eaten: your golde and syluer is cankered, and the rust of them shall be a wytnesse vnto you, and shall eate your flesh as it were fyre. Ye haue heaped treasure together euen wrathe to your selues in youre laste dayes. Beholde, the hyer of the labourers, whiche haue reaped downe youre fieldes (whiche hyer is of you kepte backe by fraude) cryeth, and the cryes of them, whyche haue reaped, are entred into the eares of the Lorde of hoostes.

Ye haue lyued in pleasure on the earthe, and bene wanton: ye haue nourished your hartes as in a daye of slaughter, yea ye haue condemned and killed the righteous, and he hath not resysted you. Father, Re-

Satisfactiõ.

Exo. xx.

prouer. vi

Luc. xix

Retayninge of mens wages vniustly is theste

Leu. xix

Deut. xxiiii

Iac. v.

Remayne there any other, that be giltye of these thyngs we the transgression of this commaundement? Sonne. Yea verye manye.

The ryche menne also, to whom God hath committed the goodes of this worlde not only of them to lyue them selues, but also to distribute some reasonable porcion of the same to the poore and nedye, and yet are so vnfaythfull to God and vnmercifull to their poore neighbours, that they will consyder nothinge at all the myserable state of other, when necessitye requireth, are very theaues, and robbers, yea and veryé murtherars, as the wyse man sayeth: The breade of the nedye is the lyfe of the poore: but he that defraudeth hym of it, is a man sleare. And these couetous and vnmercifull ryche menne maye be sure to obtayne no mercye at the hande of God, but with that vnpitifull ryche glutton to be cast into hell fyre, euen into that lake that burneth with fyre and brymstone. For as they are blessed, whiche are mercifull, and shall obtayne mercye at the hande of God at that great daye of iudgement: so lykewyse shall the iudgement be without mercye to him that hath shewed no mercye. It is a poynte of wysedom therefore for all ryche men to folowe this councell of our Sauiour Christ: Make you frendes of wicked Mammon, that when you fayle, they maye receaue you into euerlasting tabernacles.

Unmerciful rych mē are theues before God.

Eccle.xxxiiii.

Luc.xvi. Apo.xxi. Math.v.

Iaco.ii Math.xxv. Luc.xvi

Agayne. Suche as they comenlye call vsurars, whiche are they, that oppresse theyr debtours with receauinge to muche gayne for the lone of their money, corne, cattell. &c. are also theaues, and transgresse this commaundement. Father. Where is it forbidden in the worde of God, that we may not commit vsurye, that is to saye, receaue suche vnreasonable gayne for the lone of our money, corne, cattell, &c. as we can gette, although it be to the great domage, losse, yea and almoste vtter vndoyinge of oure debtours? Sonne. God sayeth by his seruaunt Moses: If thy brother be waxen poore, and fallen in decay with thee, thou shalte releue hym, both the straunger and sojourner, that he may lyue with thee. And thou shalt take none vsurye of hym, or vauntage. But thou shalt feare thy God, that thy brother may liue with thee. Thou shalte not gyue him thy money vppon vsurye, nor lende hym thy corne for encrease. I am the Lorde your God. &c.

Vsurars.

Leuit.xxv

Agayne he sayth: If thou lende money to anye of my people that is poore by thee, thou shalt not be as tyraunte vnto hym: neyther shalte thou oppresse him with vsurye. Also in another place: Thou shalt not hurte thy neighbour by vsurye of money, or by vsurye of corne, nor by vsurye of anye thing that he maye be hurte with all. Father. Of these authorities aforesayde, which thou haste alledged me thincke, I may right well gather two thinges: one is, that if I lende vnto my neighbour such thinges, as God hath blessed me with, to doe him pleasure & profyt thereby for any gayne or auauntage, as it shall be couenaunted and agreed vppon betwene him and me, I maye not so lette him out

Exo.xxii

Deu.xxiii.

my thinges, that I shall greue or oppresse him by takinge anye commoditye for the lone thereof, but suffer hym soo to haue the vse thereof for a resonable gayne, that I maye not dispropyte but propyte him, not hynder but promote hym, not dryue hym vnto pouertye, but rather helpe that he maye be able to lyue. Sonne. You saye trueth. Father. The other is, that if my neighboure be fallen into pouertye, I ought to lende him parte of such goods, as God hath lent vnto me, freely and without any auauntage, lookinge for no gayne at his hande, that by this meanes he maye be delyuered from the heauye yoke of pouertye, and be able to lyue. Sonne. To suche as be poore we are not only bound by the commaundement of God freely and without anye auauntage to lende, but also to gyue. For thus are we taught of our Sauioure Christ in the Gospell. Geue to euery man that areth of thee. (He speaketh of the poore and nedye, whiche haue not of theyr owne, wherof to lyue) And as ye wouldbe, that menne shoulde do to you, do ye also to them lyke wyse. Lende, lokinge for nothing agayne: and your reward shalbe greate, and ye shall be the children of the hyest: For he is kynde to the vnkynde, and to the euill.

Luc. vi

Labourers Artificers. Seruauntes

What shal I speake of the labourers, of Artificers & men of occupacion, of seruaunts & such other lyke, whiche beyng hyered diligentlye to doe their worke, negligentlye behaue them selues in their busyneße, idelly and vnfrutefully spendinge their tyme, which they ought faythfully & truely, yea paynefully & earneſtly to bestowe vppon suche workes as are appointed vnto thē by such as haue hyered them? These also are theues and transgresse the commaundement of God.

Magistrates

Moreouer what shall I speake of those Magistrates, Prynces, rulers, comen officers and gouernours of the publique weale, whyche without iust cause doe ouercharge their Subiectes with rentes, seruices, Tributes, Coustomes, Toll, subsidies, Pensions, &c. and exact of them more then is nedefull to the mayntenance of the comon charges, and so empouerysshe and oppresse them, whome they ought from all iniurye and wronge to saue and defende? Agayne, whiche doe not bestowe the goodes, which they receaue for the mayntenaunce of the comon weale, as they ought to do, but spende them away in ryot and vnlawefull pleasures, or in thinges of vanitye? These also are theues before God, and shall greuously be punyshed of God for theyr misbehauour: and they be of that companye, of the which the Prophet speaketh on this maner: Thy Prynces are wicked & companions of theues. They lone gyftes altogether, and gape for rewardes. As for the fatherles they helpe him not to his right, neyther will they let the wydowes causes come before thē. Therfore sayth ỳ lord God of hooſtes, the mighty gouernour of Israel: Out vpon ye. I wil ease me of myne enemies, & I wil auēge me of mine aduersaries. The prophet Ezechel sayth also: Thy rulers in ỳ are like rauenig wolues to shed blond, & to destroy soules for their own couetous lucre. Hereto belōgeth ỳ saying

Esa. i.

Ezech. xxii

of the

of the Prophet Micheas. Heare O ye Princes, sayth he: Should not ye knowe what were Lawefull and ryghte? But ye hate the good, and loue the euyll. Ye plucke of mennes skynnes, and the flesshe from their bones. Ye eate the flesshe of my people and flaye of their skynne, Ye breake their bones. Ye choppe them in peces as it were into a caudron, and as flesh into a pot. The Prophet Sophonie sayeth also: Wo to that abhominable, filthy and cruell citie, which wil not heare, nor be reformed. Her trust is not in the Lorde, neyther will she hold her to her God. Her rulers within her are as roarynge Lyons: her Iudges are as wolues in the euening, which leaue nothing behinde them till the morowe. *Sophon.iij*

Agayne, what shal I speake of those subiectes, which contrarye to the lawe of God and good conscience eyther grudge to paye, or elles vniustlye withholde suche taxes, tributes, customes, subsidies, rentes, pensions, &c. as are due to the Magistrates or comon officers for the conseruation of the publique weale, that they maye be the more able to sustaine and beare the charges of the comon administration? These also are theues, and greuouslye offende God, whiche by his Apostle geueth this commaundement: Geue to euerye man his duety: tribute to whom tribute belõgeth: custome to whom custome is due: feare to whom feare belongeth: honour to whom honour partayneth. *Subiectes.* *Rom.xiii*

Furthermore, what shall I speake of Byshoppes, Pastors, Curates, Preachers, and such other spirituall Ministers, which contrary to theyr profession and calling steale away from the people of God the nourishment both of their soules and bodies, whyle they neyther fede them with the true and sincere word of God, which is the fode of the soule, nor yet with corporall sustenaunce for the comfort of theyr bodyes, but lyke belyed Hypocrites and voluptuous Epicures giue thẽselues to the pleasures of the flesshe, to eating and drinking, to dyssinge and carding, to hunting and haukinge. &c. beyng ledde with no care toward the flocke of Christ, whom he hath so derelye purchased, euen with his owne dere and precious bloude, but so framing their lyfe, as though there were no lyfe after this, or as though they shoulde neuer render accomptes of theyr pastorall office to the hygh pastore & shepeherde Christ. These are also theues, and deserue at the hande of God most greuous punishement. Agaynst these sluggysh, vnmercifull and theuishe pastores God cryeth out by his Prophet, saying: Wo be vnto the shepeharides of Israel, that fede them selues. Should not the shepeharides fede the flocke? ye haue eaten vp the fatte: ye haue clothed you with the wolle: the best fedde haue ye slayne, but the flocke haue ye not nourished. The weake haue ye not holden vppe: the sicke haue ye not healed: the broken haue ye not bound together: the outcastes haue ye not brought agayne: the lost haue ye not sought, but churlysshly and cruellye haue ye ruled them. &c. Yea these are those hyrelynges, theaues, Robbers and Murtherars, whiche enter not into the shepefolde by the doore, but clymme vppe some other waye: whiche, whan *Byshops. Pastors. Curates.* *Act.xx.* *i.Pet.i.* *Ioan.x.* *Ezech.xxxiiij* *Ioan.x.*

they se the wolfe comming, leaue the shepes flye away. For they came only into the shepefolde to steale, to kyl, and to destroy, and not to teache, to comfort and to edifye: which is the very proper and true office of a faythfull and godlye pastore. Wo be vnto me, sayeth S. Paule, i.Cor.ix. if I preache not the Gospell.

Parisheners

Those Parisheners also, whiche do detayne and withholde suche dueties and paymentes, as by order of lawe are due to the ministers of Gods woorde for their laboure, trauayle, and payne in the ministerye, are theues before God and transgressoures of his holye lawe. i.cor.ix. For the Lorde hath ordayned, that they whiche preache the Gospell, Math.x. i.Tim.v. shoulde lyue of the Gospell. The workeman is worthy his rewarde. Deu.xxv. The Priestes that rule well, are worthy of double honoure, but most specially they, whyche laboure in the woorde and doctryne. For the scripture sayeth: Thou shalt not mosel the mouth of the ore, that treadeth out the corne. And S. Paule sayth: Let him that is taught in the Galat.vi woorde of God, minister vnto him that teacheth him all good thinges. Be not deceaued. God is not mocked.

Lawers. Aduocates Attornies. Proctors.

Agayne, what shall I speake of those Lawers, Aduocates, Attorneies, Proctors, &c, whiche for their owne gaynes do councell a man to wage the Lawe, makinge him to beleue, that his matter is good, whã in dede they thincke it nought: which also for money do so craftily handle or pleade a matter, that they with their shyftes & colours will purposely hide the trueth, and make a good cause to seme badde, and a bad cause to appere good? Of those Judges, which for bribes or anye

Judges. Marchantes Chapmen.

corrupcion do wittingly and willinglye giue wronge iudgement? Of those Marchaunt men, Brokers, Chapmen, Marchauntes factors, whiche require vnreasonable gaynes in sellinge of their marchaundyse: vtter corrupt and naughty wares for good: deceaue their neighbour with false weight and measure, &c? Of husbandmen in the contry, which for worldly lucre sell their corne, cattell, or any other vitaile at vnreasonable prices, and seke to make a dearth of thinges, where no nede is? Of those Gentlemen, which eyther take of their tenauntes

Husbãdmen

Gentlemen.

suche Fines and Incomes, or els so stretch out the prices and annuall rentes of their fermes, that their fermers must eyther go on begging, or els sell their corne, haye, cattell, butter, cheese, &c. at such vnreasonable prices, as shal turne vnto the vtter empouerishment of the byers? Of those Debters, which although they be able, yet for their owne lucre will not paye their debtes, nor at the daye appointed restore that

Debters.

money, which they haue borowed? Of such, as do not rendre the thinges which they haue found, so farre as they can come to knowledge of ye trewe owners? Of them that doe not gyue agayne such thinges as be committed to their custodye for a tyme? Of Gamesters, as Pilers and Carders, &c, which direct their playe only to this ende, by vnlawfull pastymes, yea by craft and suttiltie to deceaue their neighboure, and to winne away their substaunce? Of prodigal parsons, which lashing out their goodes without discretion or measure, afterwarde fall into

Fynders of thinges.

Gamesters Pylers. Carders.

beggarye,

beggarye, and from beggarye many tymes vnto theauerye, and from theauery come to the pillarie, yea to the halter? Of valeaunt and stu- dye beggars, which beyng able to labour and to get their lyuing with the sweate of their browes and with the labour of their handes, walke vp and down idelly from doze to doze, and without al shame throwe their importune begging get that vnto them, which is due vnto suche as be in dedepoze and are not able to worke for the infirmitie and weke- nes of their bodye? To conclude, what shall I speake of all them, that do hauke & hunte for other mens goods against the will of the owners or do hurte them in any parte of the same, &c? All these aforesayde are theues before God, although the world doth not so iudge them, nor pu- nishe them for the same. Father. There is a great number of theues by thy reckening. Sonne. The world is full of prettye theues. For there is almost no state or kynde of lyfe, frō the hyest to the lowest, of the which there be not many that haue broken this commaundement. Who so euer dealeth with his neighbour vniustly or vntruelye, & otherwyse then he would that his neighbour should deale with him, he is before God a verye theefe and a robber. For this is the commaundement of Christ: Whatsoeuer ye woulde, that men should do vnto you, doe ye the very same vnto the. For loke with what measure ye mete vnto other, with the same shall it be metten agayne to you. Father. Why, will God punishe them also, that transgresse this commandement? Sonne. Why should they escape vnpunished? Father. Lette me heare it proued by the woordes of God, that the transgressours of this commaundement shall not escape free from punishment. Sonne. God commaunded in the law of Moses, that if any person among the Israelites dyd steale a man, and sell him, the same should suffer death. Agayne, if any dyd steale an Oxe or a shepe, that he should restore fyue oxen for an oxe, & four shepe for a shepe. Item, that it should be lawfull for a man takinge a theefe in his house before day light, to kill him. The wyse man sayth, he that is partaker with a theefe, hateth his owne soule. S. Paule wryteth, that theues, extorcioners, robbers, pollers, &c. shall not inherite the kingedō of God. He addeth moreouer, that if any man oppresse or defraude his brother in bargaynynge, the Lorde will be auenged of him. Jesus the sonne of Syrach sayth: Shame and sorow goeth ouer the theefe. The Prophete Esaye cryeth out agaynst the theefe on this maner: Wo be to thee, that spoylest: for thou shalt be spoyled agayne. So lyke wyse doth the Prophet Micheas, sayinge: O wo be vnto them that ymagine to do harme, and deuyse vngraciousnes vpon their beddes to perfourme it in the clere daye: for their power is against God. Whē they come to haue lande, they take it by violence: they robbe men of their houses. Thus they oppresse a man for his house, and euerye man for his heri- tage. Therfore thus sayeth the Lord: Beholde agaynst this household I haue deuysed a plague, where out ye shall not plucke your neckes. Ye shal no more go so proudly: for it will be a perillous tyme. Agayne: Should I not be displeased for the vnrighteous good in the houses of

Prodigall parentes. Beggars

Math. vij. Luc. vi.

Theafte punished. Exo, xxi Deut, xxiiii

Exo. xxii.

Prouer. xxix i. Cor. vi.

i. Thess. iiii

eccle. v.

Esa. xxxiii.

Miche. ii.

Mich. vi.

the wicked, and because the measure is minished? Or should I iustifye the false balaunces and the bagge of the disceatfull weyghtes among those that be full of rychesse vnrighteoullye goten: where the citizens deale with falshode, speake lyes, and haue deceitfull tounges in theyr mouthes? Therefore I will take in hande to punish thee, and to make the desolate, because of thy sinnes. The Prophete Habacuc cryeth out in lyke maner, saying: Woo be vnto him that heapeth vp other mennes goods. Howe longe will he lode him selfe with thicke claye? O howe sodenly shall they stande vp that shal byte, and awake that shall trace thee in peces? yea thou shalt be theyr pray. Seing that thou hast spoyled many nations, therfore shal the remnaunt of the people spoile thee: because of mens bloud, and for the wrong done in the lande, in the citye, and vnto al them that dwell therin. Woo be vnto him, that coueteously gathereth together euil goten goods into his house, that he may set his nest on hye, to escape from the power of misfortune. Thou hast deuised the shame of thyne owne house: for thou hast slayne to muche people, and hast wilfully offended, so that the very stones of thy walle shall cry out of it, and the tymber that lyeth betwixt the ioyntes of the buildinge shall aunswere. Woo be vnto hym that buildeth the towne with bloud, & maintayneth the citie with vnrighteousnes. Rede we not, that ỳ Prophet Zachary saw a flying boke of xx. cubites long, & x. cubites brode, in the which was wryten the curse, that shal fall vpō al theues? I will bringe it forth, sayeth the Lorde of hoostes, so that it shall come to the house of the thefe, and shal remayne in his house, and consume it with the tymber & stones therof. The wyse man also saith: Who so hordeth vp rychesse with the deceitfulnes of hys tounge, he is vayne and a foole, and lyke vnto thē that seke their owne death. The robberyes of the vngodly shalbe their owne destruction: for they will not doe the thing that is right.

Habacuc. ii

Zacha. v.

Prou. xxi

Moreouer in the boke of Iosua we rede, that Achan the Sonne of Zereth stolle and conueyed away a goodly Babilonishe garment, & two hondred sycles of siluer, and a tonge of gold of fifty sicles weight, and that therfore at the commandement of God he was stoned vnto death: & his stollen good with all that euer he had beside, his sonnes and his daughters, his Oxen and his asses, his shepe and his tent, &c. were brent with fyre. Was not Gehezi the seruant of Elisa the prophet stryken with leprosy euen vnto his dyenge daye both he & his sede for euer, because with craft and subtilnye in his maisters name he toke of Naaman the Syrian two talentes of siluer, and two chaunge of garmentes? I passe ouer with silence kinge Antiochus, which, whan he with his armye entred into the temple purposing to haue spoyled it, & to take out of it greate summes of money, was slayne both he and hys company, and hewen in peces. What shall I here rehearse, howe that king Seleucus vnderstāding that there were great summes of gold and syluer in the temple of Ierusalem sent Heliodorus his stewarde thyther to take away the money and to bring it vnto him? But whan

Iosua. vii.

iiii. Reg. v.

ỹ. Mach. i.

ii. Mach. iii

thafozesaid Heliodozus with his men of warre brafte into the temple and were about the treasure: the spirite of God shewed him selfe openly, so that all they whiche presumed to obeye Heliodozus, fell thozowe the power of God into great fearefulnes and dzede. Foz there appered vnto them an hozse with a terrible man syttinge vppon him decke in goodlye araye, and the hozse smote at Heliodozus with his fozefete. Howe he that sate vpon the hozse: hadde harneste of golde vpon him. Mozeouer there appered two fayze and beautiful yong men in goodly araye, which stode by him, scourged him of both the sydes, and gaue him many strypes without ceasing. With that fell Heliodozus sodenlye vnto the grounde. So they toke him vp (beinge compassed about with great darkenes) & bare him out vpon a bere. Thus he that came with so many runners and men of warre into the sayd treasure, was borne out, where as no man might helpe him, and so the power of god was manifest and knowen. He laye still domme also by the power of God, destitute of all hope and lyfe.

These and such lyke ensamples contayned in the holy scripture declare euidently, how greatly God detesteth and abhozreth robbinge, stealing, spoyling, polling, picking and all vnrighteous dealinge, and that he wil by no meanes suffer it to escape vnpunished. Father. Thou sayest trueth my child. Here learne we also mozeouer, that all thinges that we doe possesse are not comon, and at libertie to take them foz all other, also, & to doe with them what they lust without checke, but that there is a propziete & ownership of thinges among the people of God. Sonne. If it were otherwyse, this commandement of God, Thou shalt not steale, were geuen in vayne: and it were no theste noz robberye to take frō my neighbour, what I lusted, & to do withall what I wold, seing all thinges be comon amonge the Chzistians, and nothinge proper. But the wozde of God teacheth vs, that a Chzisten mā may with a good conscience haue richesse, enioye and possesse them, and vse them as his owne. Foz richesse is the good gift of God, as Salomon sayth: The blessing of the Lozde maketh men riche. And Sirach sayth, that both rychesse and pouertye cometh from God, S. Paule wzote not vnto Bishoppe Timothe, that he should commaund the ryche men of this wozld, that they should not be ryche, noz haue any rychesse & possessions, but rather cast awaye theyz goods from them as thinges vnlawefull to be possessed, but he chargeth him to commaunde the ryche men, that they be not hye mynded, noz trust in vncertaine richesse, but in the lyuing God (which geueth vs abundantly al thinges to enioye them) that they do good: that they be ryche in good wozkes, that they be redy to geue, and gladly to distribute, layenge vp in stoze foz them selues a good foundacion agaynste the tyme to come, that they maye obtayne euerlastinge lyfe. It is not forbidden the Chzistians to haue rychesse, but to set theyz whole hart vpon the rychesse, as the Psalmographer sayth: If ye haue abundaunce of rychesse, set not your hart vpō them. Blessed is the ryche, sayeth Syrach, whiche is founde without blemish,

Of propzietie of goods

Prouer. x.
Eccle. xi.
1. Tim. vi.

Psal. lxii
Eccle. xxxi.

blemish, and hath not gone after golde, nor put his truste in money & treasures. Where is there a sueh one? and we shall commend him, and call him blessed: for great thinges doeth he among his people. Father,

Math.xix, Doeth not our Saviour Christ saye, that it is more easye for a gable rope to go thorowe the eye of a nedle, than for a riche man to enter into the kingdom of heauen? Sonne, I graunt. But Christ speaketh there of such riche men as are Mammonistes and the slaues of Mammon, as put not their trust in the liuing God, but in vncertaine richesse, as glorye not in God, but haue all their reioysinge in the goodes of this

Marc.x. worlde, as S. Marcke doth right well declare, whiche reporteth the woordes of Christ on this maner: Litel childzen, it is a verye harde thinge for them that putte their confidence in money to enter into the

Gen,xx. kingdom of God. Abraham was ryche, and brought great possessions
Gen,xxiiii with him out of Egipte. Isaac his sonne was wonderfull ryche & had
Gen,xxvi great abundaunce of cattell. Jacob broughte wyth him from Laban
Gen.xxxi great multitudes of shepe and very much substance: for the Lord had
Gen.xli blessed him. Joseph was a noble magistrate and a mighty ruler in Egipt, and was endewed with great possessions. Job was exceadingly

Iob.xlii riche: for he had of his owen fourtene thousand shepe, syx thousand Camels, and a thousand yoke of oxen, and a thousand she asses, & a verye

Tob.i.ii great familye. Tobias also was so ryche, that he was able daylye to giue and distribute almose to the poore. What shall I speake of the noble kinges, Dauid, Salomon, Ezechias, Josias, &c. and of the vertuous women Judith, Hester, &c. and such lyke, whiche all had greate possessions and very many goods and rychesse: and yet were they the derely beloued seruaunts of God, and are now enheritours of euerlastinge glorye. Christ sayeth not simply, that the poore are blessed, and

Math.v. *Luc.vi.* that vnto them belongeth the kingdom of heauen, but the poore in spirite. Blessed are the poore in spirit, sayeth he, for vnto them doeth the kingdom of heauen belong. Christe cryeth not wo vpon all ryche men without exception, but vpon such only as repose al their consolacion & comfort, all their ioy and hope in their rychesse. Rychesse therfore, for-

prou.x *eccle.xi* asmuch as they are the gifte and blessynge of God, may right well be possessed of the true Christians, neyther do the possessiõs of this world hynder or iet any thing vnto the obtayning of euerlastinge lyfe, if we set not our hart vpon them, if lyke good stewardes we gyue and distribute them gladly, when necessitie requireth, to the poore and nedy members of Christ, and folowe this councell of thapostle: The tyme is

6.Cor.vii. shorte, sayeth he. It remayneth, that they whiche haue wyues, be as though they had none: and they that wepe, be as though they wepte not: and they that reioyce, be as though they reioyced not: & they that bye, be as though they possessed not: and they that vse this worlde, be as though they vsed it not. For the fashion of this world passeth away. Father, Hytherto haue we hearde, my dere sonne, what God forbiddeth in this his law, Thou shalt not steale. and howe greuously he wil punishe all suche as transgresse this commaundement. Nowe it re-

mayneth

remayneth, that thou declarest vnto me, what God requireth of vs to be done in this lawe. Sonne. In this lawe God requireth of vs, that we shuld not only not steale or vniustly conuey away our neighbours goods by anye meanes from him and turne them vnto our owne vse and commoditye, but also that we should seeke all meanes possible to saue, kepe & defende his goods: to helpe him, to studye howe we may eyther in woorde or in deede pleasure him, that his goodes thorowe vs may not be diminished, but encreased. Wherbye so great care ought we to haue for our neighbour & for all thigs ꝑ appertayne vnto him, as we haue for our selues & for owers. Father. Howe ꝓuest thou this? Sonne. It is sone ꝓued. God saith, Thou shalt loue thy neighbour euē as thy selfe. Agayne he sayeth: Whatsoeuer ye wolde, that men shoulde do to you, do yeso euen to them also. For this is the lawe and the ꝓphets. And in the lawe of Moses God gaue this commaundement sayinge: Thou shalt not se thy brothers oxe or shepe go astray, and withdrawe thy selfe from them: but shalt bring them agayn vnto thy brother. And if thy brother be not nye vnto thee or if thou know him not, thē bring it to thyne owne house, and it shall remayne with thee, vntyll thy brother aske for them, and then delyuer him them agayne. In lyke maner shalt thou do with his asse, and so shalt thou do with his rayment and with all the lost thinges of thy brother, whiche he had lost & thou hast founde, shalt thou do lykewyse, for thou mayst not hyde it. Thou shalt not se thy brothers asse or oxe fall down by the way, & withdrawe thy selfe frō thē, but shalt helpe him to heane thē vp agayn. Agayn he sayth, If thou mete thyne enemies oxe or asse goying astray, thou shalt bring them to him agayne. If thou se thyne enemies asse lycke vnder his burthen, thou shalt not passe by and let him alone, but shalt healpe him to lift him vp agayne.

What God requireth in the eight cōmandement

Leuit.xix
Math.xxii
Rom.xiii
Galat.v
Iac.ii
Math.vii
Luc.vi
Deut.xxii

Here are we cōmaunded of God to do good to our neighbour, to helpe saue and defende our neighbours goods, that nothing of them perish: yea and that not only if he be our frende, but also if he be our enemye, that we maye be the children of our father, which is in heauen (for he maketh his Sunne to aryse on the euill and on the good, and sendeth rayne on the righteous and on the vnrighteous,) so farre is it of, that we ought vniustlye to take awaye his goods, or in anye poynt to hinder him. What we ought to be to our neighboure, the parable of the wounded man and of the Samaritane doe manifestlye set forth vnto vs in the Gospell of S. Luke: whiche I wold wishe all menne at all tymes to haue before their eyes. Father. What is that parable? Rehearse it vnto me, Sonne. S. Luke describeth it on this maner: A certayne man (sayeth he) descended from Jerusalem to Jericho, and fell among theues, which robbed him of his rayment, and wounded him & departed, leauing him halfe dead. And it chaunced, that there came downe a certayne ꝓyest that same waye, and when he sawe him he passeth

Math.v

Luc.x.

passed by. And lykewise a Leuite, when he went nye to the place, came and loked on him, and passed by. But a certayne Samaritane, as he iourneyed, came vnto him, and when he sawe him, he had compassion on him, and went to him, and bounde vp his woundes, and poured in oyle and wyne, and set him on his own beast, and brought him to a comon inne, and made prouision for him. And on the morowe when he departed, he toke out two pence and gaue them to the hoost, and sayd vnto him: Take cure of him, and whatsoeuer thou spendest more, when I come agayne, I will recompense thee. Father. This parable setteth forth our duety right well to our neighboure. Sonne. It teacheth vs, that we shoulde be redye at all tymes both with oure harte, body and goods to helpe and succour our neighbour: so farre is it of, that we oughte to enuye him, the good successe of thinges, or the felicitie of worldly goods, or vniustly by any maner of meanes to conuey his goods vnto vs and vnto our vse, but rather reioyce, when all thinges go prosperously with our neighbour, and to the vttermost of our power labour that he and whatsoeuer pertayneth vnto him maye be safely preserued without all peril and daunger. For charitie is true neighbourly loue seketh not her owne, but the commoditie and profyt of other. Father. What requireth God of vs more in this lawe?

The duety of of the ryche.

Sonne. That suche as be ryche shoulde deale mercifully and lyberalye with the poore, helping their necessitie and releuing their pouertye. For vnto this ende hath God blessed them with worldly substaunce, that they should be mercifull and bounteous to the poore, and gladlye and willingly minister vnto them all good thinges, as faythfull and true stye Stewardes of the Lordes treasures. Father. Lette me heare it proued by the worde of God, that the Lorde our God requireth of the ryche men this mercye and liberalitie to the poore. Sonne. The holye scripture is large in this behalfe. God sayeth: There shall be no nedye person nor beggare among you, that the Lorde thy God maye bielle thee. Agayne. If any of thy brethren among you, be poore within any of thy gates in the lande, whiche the lord God geueth thee, thou shalt not hearden thyne harte, nor shutte thyne hande from thy poore brother: but open thyne hande vnto him, and lende him sufficient for his nede, whiche he hath. Beware, that there be not a wicked poynt in thyne harte, that thou woldest sayer: The seuenth yeare the yere of fredome is at hande: and therfore it greueth thee to loke on thy poore brother, and geuest him naught, and he then crye vnto the Lorde against thee, & it be sinne vnto thee: but geue him, & let it not greue thine harte to giue vnto him, because that for this thing the Lorde thy God shall bielle thee in all thy workes, and in all that thou puttest thyne hande to. The lande shall neuer be without poore. And therfore I cõmaunde thee sayinge: Thou shalt open thyne hande vnto thy brother that is nedye and poore in the lande. The wyse man sayeth: Withdrawe no

Deu. xv

prone. iii.

good

good thing from them that haue nede, so long as thyne hande is able to do it. Saye not vnto thy neighbour: Go thy way and come agayn: to morowe will I gene thee: where as thou hast nowe to gene hym. *prouer. iij*

Jesus the sonne of Sirach sayth. My sonne defraude not the poore of his almes, and turne not a waye thyne eyes from him that hath need. *Eccle. iiij*
Despyse not an hungry soule, and defye not the pore in his necessitye. Greue not the harte of him that is helpeles, and withdrawe not thy gifte from the needfull. Refuse not the prayer of one that is in trouble: turne not away thy face from the nedy: cast not thyne eyes aside frō the poore for any euill will, that thou giue him none occasiō to speake euill of thee. For if he complayne of thee in the bitternes of his soule, his prayer shall be harde, euen he that made him shall heare him. Be courteous vnto the company of the pore. Let it not greue thee to bowe downe thyne eare vnto the poore, but paye the debte, and gene him a frendlye aunswere, and that with mekenes. Let not thyne hande be stretched out to receaue, and shutte when thou shouldest giue. Againe he sayth: The bread of the needy is the life of the poore: he that defraudeth him therof, is a man sleare. Whoso robbeth his neighbour of his lyuing, doth as great a synne, as though he slewe him to death. The *Eccle. xxxiiij*
Prophet Esay sayth: Loose him out of bondage, that is in thy daūger. *Esa. lviij.*
Breake the othe of wicked bargaynes. Let the oppressed go free, and take from him all maner of burthens. Deale thy bread to the hungry, and bynge the poore wayfaringe man home into thyne house: when thou seest the naked, couer him, and hyde not thy face from thy neighbour, and despyse not thyne owne flesshe. Then shall thy light breake forth as the morning, and thy health florisshe right shortly: thy righteousnes shall go before thee, and the glorye of the Lorde shall embrace thee. And the Prophete Zacharye sayeth: Execute true iudgement: *Zacha. viij.*
shewe mercy and louinge kyndenes euery man to his brother. Do the widowe, the fatherles, the straunger and poore no wronge: and lette no man imagine euill agaynst his brother in his harte. Tobias sayth: *Tob. iiij*
Geue almes of thy goodes, and turne neuer thy face from the poore: and so shall it come to passe, that the face of the Lorde shall not be turned awaye from thee. Be mercyfull after thy power. If thou haste much, geue plenteously: if thou hast lytle doe thy diligence gladlye to gene of that lyttel. For so gathereste thou thy selfe a good rewarde in the daye of necessitye. For mercye deliuereth from all sinne and from death, and suffereth not the soule to come in darkenes. A greate comforte is mercye before the hyghe God, vnto all them that shewe it.

Loke that thou neuer doe vnto an other man the thinge, that thou wouldest not another man should do vnto thee. Eate thy bread with the *Math. v*
hungry & poore, & couer the naked with thy clothes. Moreouer Christ our sauiour sayth. Geue to him that asketh thee, & from him that would borow, turne not thou away. Lay not vp for your selues treasure vpō *Math. vi*
earth, where the rust and the moth do corrupt, & where theues breake thoughe & stele. But lay vp for you treasure in heuē, where neither rust

Luc.vi. nor moth doth corrupt, and where theues do not breake thorowe, nor steale. For where your treasure is, there will your harte be also. Be ye mercifull, euen as your heauenly father is mercifull. Geue, and it shalbe geuen vnto you: good measure and pressed downe, and shaken together, and runninge ouer shall men geue into your bosomes. For

Luc.xii with the same measure that ye mete with all, shall other men mete to you gayne. Sell that ye haue, & geue almes. And prepare you bagges

Luc.xiiii. that waxe not olde, euen a treasure that fayleth not in heauen, where no theefe cometh, neyther moth corrupteth. When thou makest a feast, call the poore, the feble, the lame, and the blinde, and thou shalt be happye: for they can not recompence thee. But thou shalt be recompenced

Luc.xvi. at the resurrectiō of the righteous. Make you frendes of vnrighteous Mammon, that when ye shall haue nede, they maye receaue you into

Roma.xij euerlasting habitacions. The blessed Apostle S. Paule sayth: Distribute vnto the necessitie of the Saynctes. Be redy to harbour. If thine enemye honger, fede hym: if he thirste, geue him drinke. For in so doynge, thou shalt heape coles of fyre on his heade. Be not ouercome of

Galat.vi. euill, but ouercome euill with goodnes.

Let vs not be wearye of well doynge. For when the tyme is come, we shall reape without wearynesse. Whyle we haue therefore tyme, let vs do good vnto al men, but specially vnto them whiche are of the

i.Tim.vi. housholde of faith. And to Bishop Timothe, he writeth thus: Charge them which are ryche in this worlde, that they be not hye mynded, nor trust in vncertayne ryches, but in the lyuinge God, (whiche geueth vs abundantlye all thinges to enioye them) that they doe good: that they be ryche in good workes: that they be redye to geue, and gladlye to distribute, layinge vp in store for them selues a good foundacion a-

Iac.ij. gaynst the tyme to come, that they may obtayne euerlastinge lyfe. S. Iames also sayeth: The iudgemente shalbe without mercy vnto him, that sheweth no mercy: and mercye reioyceth against iudgement. What auayleth it (my brethren) though a man sayeth, he hath fayth, if he haue no dedes? Can fayth saue him? If a brother or a syster be naked and destitute of dayly foode, and one of you say vnto them: Departe in peace: God sende you warmnes and foode: not withstanding ye geue them not those thinges, which are nedefull to the body, what

1.Ioan.ij shall it helpe? S. John sayth lykewyse: Who so hath the goodes of this worlde, and seeth his brother haue nede, and shutteth vp his com-

i.Ioan.iiij. passion from him, howe dwelleth the loue of God in him? And this commaundement haue we of him: that he whiche loueth God, should

Math.xxv loue his brother also. In the Gospel we rede, that the mercyfull at the daye of Iudgemente shall receaue thys mercye at the hande of God, that they shall be made enheritours of the heauenlye kingdome.

Apoc.xxij. Contrarywyse, the vnmercyfull shall for their porcyon haue euerla-

Luc.xvi stynge damnacion in that lake that burneth with fyre and brymstone, as we haue the vnmercifull ryche glotton for an example. Father, what is more requyred of vs in this commaundemente of God?

Sonne.

Sonne. God requireth also of vs in this his lawe, that we shoulde be content with that we haue, and not falsely and vniustlye goe about to be ryche with the incommoditie and hinderaunce of our neighboure but be well pleased with our owne, whether it be muche or lytell, auoydinge couetousnesse, whiche is the roote of all euils, in all our lyfe & conuersacion. Father. Where are we taughte to be content with our owne? Sonne. The blessed Apostle sayth: Godlynesse is great richesse, yf a man be content with that he hath. For we brought nothinge into the worlde, neyther maye we carye any thing out. But when we haue foode and rayment, we must therewith be content. They that will be ryche, fall into temptacion and snares of the deuill, and into many foolishe and noysome lustes, whiche drowne men into perdicion and destruction. For couetousnesse of money is the roote of all euill: whyche whyle some lusted after, they erred from the faythe, and tangled themselues with many sorowes. But thou man of God, flye suche thinges. Folowe ryghteousnes, godlynes, fayth, loue, pacience, mekenes, &c. Also in another place he sayeth: Let your conuersacion be without couetousnes, and be content with suche thynges as ye haue all redye. For he hath sayde: I will not fayle thee, neyther forsake thee: so that we maye boldely say: The Lorde is my helper, and I will not feare, what man may doe vnto me. Hereto agreeth the sayinge of Syrach: Be it litle or much that thou hast, holde the content with all: and thou shalt not be blamed as a bagabounde: for a miserable lyfe is it to goe from house to house. Father. What requireth God more of vs in this precept? Sonne. He requireth that euery man in his vocation & calling shall so lyue, that he shall not onlye not hurte his neyghbour eyther in thought, worde or dede, but also do good to all men, so much as lyeth in him. The Magistrate ought not to take to much of his Subiectes, nor to ouercharge them with intollerable paymentes, but only to lay suche burthens vpon them, as they may wel and conuenientlye beare, yea and that for the mayntenaunce of the comon weale: euer settinge before theyr eyes, that they are the Mynisters of God appoynted to beare rule not for their owne profyt & commoditye, but for the wealth and profyt of Gods people: as S. Paule sayeth: The Magistrate is the minister of God for thy wealth. Hereto agreeth the sayeng of Jesus the Sonne of Syrach: If thou be made a ruler, pryde not thy selfe therein, but be thou as one of the people. Take diligent care for them, and loke well thereto: and when thou hast done all thy duety, syt thee downe, that thou mayst be merye with them, and receaue the crowne of honoure.

i. Timo. vi

Heb. xiii

Iosu. i. Psal. cxviii.

Eccle. xxix.

Magistrates

Rom. xiii

Eccle. xxxii

The Subiectes ought not to withholde any thinge vniustlye that is due to the temporall rulers, but gladly and willingly to geue, what so euer is required of them for the mayntenaunce of the common weale. The Bishops, Pastors and Curates ought diligently to fede the flocke of Christ with the true & pure worde of God: to mayntayne hospitalitie for the releefe of the poore and miserablye afflicted Chri-

Subiectes.

Bysshops Pastors.

stians: and to be an example to the flocke in all godlines and honesty.

Ioan.xxi. i.Pet.v. i.Tim.iij i.Tim.iiij.

The Parisheners ought to reuerence the spirituall Ministers, as fathers that begate them in Christ through we the Gospell, as the angels of God, as the stewardes of the misteries of God: and to geue them double honour, and to prouyde and aforesee, that they lacke no good thing necessary for their estate, that their Ministery be not hindred.

Parisheners. i.cor.iiij. Galat.iiij.

Suche as be Officers in the lowe ought aboue all thinges to loke equitie and iustice, to giue counceil according to right, to douit out the truth, to iudge indifferently without respecte of persons, not to prolonge for filthy lucres sake the causes of their Clientes, but withall erpedition and conuenient hast to dispatche them, yea and that according to right and conscience, euer setting before their eyes this notable admonicion, whiche the most noble king Iehosaphat gaue to the Iudges. Take hede, sayeth he, what ye do: for ye exercise not the iudgement of man, but of God, whyche is with you in iudgement. Lette the feare of the Lord be therfore vpon you, & take hede, & se that ye do the thing that pleaseth him. For there is no vnrighteousnes with the lord your God, that he shuld haue respect of persons or take rewards.

i.Cor.iiij. i.Tim.v. Galat.vi. i.Thes.v, Men of law, Esa.i. Iere.vii.xxij. zach.vij.viij. ij.para.xix

Marchants, Husbandmē Artisycers

They that exercyse them selues in marchandyse, in byenge and selling, in husbandry, in manuall artes & handye occupacions, ar ought so to trauayle in their misteries, that all craft & suttilte, all falsehode and dissimulacion set aparte, they maye deale treuelye and faythfullye with all men, hauing euer an eye not so muche vnto their owne priuate profyt, as to the commoditye of the contrey wherin they dwell: remembring also, that we be not borne for our selues, but to do good to other and to serue other.

Gentlemen, Landlordes

The Gentlemen and Landlordes ought so to let out their fermes, landes, tenementes, Lordships, &c. for a reasonable pryce, that their Tenauntes may be able to lyue vnder them, to nourish their familye, to bring vp their children in good artes, to mayntayne hospitalitye, to helpe to beare the charges of the cōmon weale, to sell their corne, cattell and all other victuals for a meane & indifferent pryce, and to doe good vnto suche as haue nede of their helpe.

Debters

Suche, as are endebted, ought truely and faythfully at the day appoynted to pay their debtes, and to lyue of their owne.

Dysers, Carders, Jesters, &c

Suche as lyue after an vnlawful and wicked meanes, as Dysers, Carders, Jesters, Counterfaytes fooles, &c. ought to cast awaye this licencious kynde of lyuinge, and to practyse some honest and semelye arte, wherewith they may be able not only to eate their owne bread with a good conscience, but also to profyte other, as thapostle sayeth: Lette him that stolle, steale no more, but let him rather labour with his handes the thynge whyche is good, that he maye geue vnto hym that nedeth. Agayn, We requyre you brethren by the name of our lord Iesu Christ, that ye withdrawe your selues from euerye brother that behaueth him selfe inordinatly, and not after the institucion, which he receaued of vs. For ye your selues knowe, howe, ye ought to folowe

Ephe.iiij

ij.Thess.iij

vs. For we behaued not our selues inordinatly amonge you: neyther toke we bread of anye man for naught: but wrought with labour and sweate night and daye, because we would not be chargeable to anye of you: not but that we had authoritie: but to make our selues an ensample vnto you to folowe vs. For when we were with you, this we warned you of, that if any wold not worke, the same should not eate. For we haue hearde saye, that there are some, whiche walke amonge you inordinatly, working nothing at all but being busye bodies. The that are suche we commaunde & exhorte by our Lorde Jesus Christ, that they worke with quietnes, and eate their owne bread.

They also that are called beggars, and get their lyuing by aringe almes from dore to dore, if they haue theyr limmes & be able to worke ought not to ronne vp and downe ydelye, but to labour with their handes for their lyuinge, and with the sweate of their faces to eate their owne bread, and to be able also to geue somewhat vnto the nedye. For let them knowe this to be a most certayne trueth, that if they be able to labour and will not, they are theues before God, and euery morsell of breade or meate that they eate by this their begginge, turneth to their owne damnation, forasmuche as they eate away the lyuinge of the poore nedye man, whiche is feble, syeke, lame. &c. Seruauntes, workemen, daye labourers, and such other lyke, ought diligentlye to labour and to serue their bodelye Maisters, whiche haue hyered them, and of whom they take wages, not with eyeseruice onlye as men pleasers, but as the seruauntes of Christ, doyng the will of God from the harte with a good will, seruinge the Lorde and not men, knowinge this that whatsoeuer goodthinge a man doeth, the same shall he receaue agayne of God, whether he be bonde or free.

Beggars

Psal.cxxviiii. Gen.iii. Ephe.iiii. ii. Thes.iii.

Seruaunts Workemen Day labourers, &c.

Ephe.vi. Col.iij. Titus.ii. i.Pet.ij.

In fine, all persons of euery degree ought so to frame their lyues accordinge to the will of God, that they shuld not at anye tyme attẽpte any thinge toward their neighboure, that they wold gladly refuse to be done to them selues, but liue with suche an vpright mynde toward all men, that they should be no les careful for their neighbours commoditie, than they are for theyr owne, so farre is it of, that anye enterpryse to the contrarye oughte to be attempted of them, that profesle godlynes.

D

If all men on this maner wold endeuour them selues to frame their lyues according to the rule of Gods worde, sinne shuld sone decrease, & vertue encrease: selfe loue should shortly be banished, & neighbourly loue take place: priuate profyte shuld quickely cease, & comon commodite ryse, growe, prosper, florish, reygne, tryumph Father. God make vs true professours and faythfull practysers of his holye will. Sonne. Amen good Lord. Father. Nowe haue we passed ouer eight of Gods commaundements. Lette me nowe heare the nynte. Sonne. This is it. Thou shalt not beare false witnesse agaynste thy neyghboure. Father. What is the will of God in this lawe? Sonne. In the foure last commaundementes, whiche concerne oure duetye towarde oure neyghbour;

The nynte commaundement.

bour: Fyrst we haue learned, howe we ought to behaue our selues toward our parentes, Superiours and Elders: Secondlye, what our duety is toward our neighbour concerning his bodye: Thirdly, howe we ought to behaue our selues toward our neighbour concerning his wyfe: Fourtly, what our duety is toward our neighbour concerning his goods. Nowe foloweth the fyfte commaundement of the seconde table, which is the ninte precept in order, wherin we are taught, how we should behaue our selues toward our neighbour concerninge his good name and fame. For he doth no les offend, which oppresseth his innocent neighboure with false witnesse, than he whiche killeth him with weapon. Neyther is that theefe more worthy of punishement, which with open violence or with sutle and crafty meanes spoyleth a man of his goods, than that person, which with lyeng and false witnesse bearing robbeth a man of his good name and fame: which good name doth so farre excell all the rychesse of this worlde, as the Sunne in quantitie and brightenes surmounteth and passeth the leaste starre in the firmament. The wyse man sayeth: Lyke as the clerenes of the eyes reioyceth the harte: so doth a good name fede the bones. Agayne he sayeth: A good name is more worth than greate rychesse, and louinge fauour is better then syluer and golde. Item, A good name is more worth then precious oyntement. Jesus the Sonne of Syrach sayth: Labour to get thee a good name: for that shall continewe surer by thee, then a thousande greate treasurs of golde. A good lyfe hath a nomber of dayes, but a good name endureth euer. Therefore forasmuche as the tonge, as S. James sayth, although a litle member boasteth great thynges, is a fyre and a worlde of wickednes: defyleth the whole bodye, and setteth a fyre all that we haue of nature, & is it selfe set a fyre euen of hell, beynge an vnruelye euill and full of deadly poyson: God in this his law declareth vnto vs, how we shuld behaue our selues toward our neighbour in tonge and speache, as he hath taught vs in his lawes aforesayd, how we should behaue our selues toward him in body and in bodily actes. And as we are forbidden in the foure commaundementes aboue rehearsed to hurt our neighbour with our bodye or with the dedes therof: so likewyse in this precept are we forbidden to hurt our neighbour with our tounge, or with anye woorde that proceedeth from the same. And in this behalfe God comandeth vs here expressely, that we beare not false witnes against our neighbour.

A good name passeth all worldly rychesse.

prouer. xv

prou. xxii.

Eccle. vii

ecclo. xli

Iac. iii

Father. What doth God forbid, or what requireth he in this commaundement? Sonne. Fyrst he forbiddeth, that, whan any matter beynge in controuersy is brought before the Judge, and we be called of him to be witnesses in this behalfe, we contrary to our conscience & knowledge either for fauour toward the one part, or for displeasure toward the other parte, shoulde beare false witnesse or geue wronge euidence against our neyghbour to the empouerishment and losse of his goods or to the appayering of his good name, estimacion & fame. Father. Is this bearing of false witnes forbidden in other places also of the holy

What God forbiddeth in this commaundemēt

scrip-

scripture? Sonne. Yea verely. God sayeth by his seruant Moses: Thou shalt not accepte a vayne tale, neyther shalt thou put thy hande with the wicked, to be an vnrighteous witnes (agaynste thy neyghbour.) Exo. xxiii. Thou shalt not folowe a multitude to do euill, neither aunswere in a matter of plea, that thou wouldest (to folowe manye) turne away frō the trueth. &c. Agayne, Thou shalt not goe vp and downe as a priuye accuser amonge thy people, neyther shalte thou stande agaynste the bloude of thy neighbour: I am the Lorde. Also in another place: Cursed be he that hindreth the right of the straunger, fatherles & widowe, and all the people shall saye, Amen. Cursed be he that taketh a reward to slaye the soule of innocent bloude: and the people shall saye, Amen. The wise mā sayth, Be not a false wytnesse agaynst thy neighbour, and speake no falshode with thy lyppes. Agayne, whoso beareth false witnesse agaynste his neighbour, he is a very clubbe, a sworde and a sharpe arowe. Our sauiour Christ sayth: Thou shalt not speake false witnesse. Agayne, Out of the harte come false witnesses and euill speakinges: these defyle a man. Father. Is God angry with such as beare false witnesse against their neighbour? Sonne, who doubteth of that? Gaue he not this commaundement by his seruaunt Moses to the people of Israel? If any vnrighteous witnesse rise vppe agaynst a man to accuse him of trespasse, then both the men, whiche stryue together, shall stande before the Lorde, before the Priestes & the Iudges, which shall be in those dayes: and the Iudges shall make diligent inquisicion. And if the witnesse be found false, and that he hath geuen false wytnesse agaynst his brother, then shal ye do vnto him, as he had thought to do vnto his brother: and thou shalt put euil away from thee. And other shall heare and feare, and shall henceforth commit no more any such wickednes among you. And thyne eye shall haue no compassion, but soule for soule, eye for eye, toth for tothe, hande for hand, fote for fote. This thing rede we practysed in the two Elders, which gaue false witnesse agayn̄st the vertuous & chaste Lady Susanna: also in those Princes and Lordes, which sought the distruction of Daniel the Prophet. Further more the wyse man sayeth: The Lorde hateth a false witnes that bringeth vppe lyes. Agayne, A false witnes shall not remayne vnpunished: and he that speaketh lyes, shall not escape. Also in another place he sayeth: A false wytnesse shall perishe, but he that is a true man, boldly speaketh that he hath heard. Father. Is false witnesse bearing only forbidde̅ in this precept? Sonne. Not only that but also all other vices and abuses of the tonge. Father. Where is lyeng forbidden in the worde of God? Sonne. God sayth by his seruaunt Moses: Ye shall not lye. The wyse man sayeth: God hateth a lyeng tonge. Jesus the sonne of Syrach hath these wordes: In no wyse speake against the word of trueth, but be ashamed of the lyes of thyne owne ignorāunce. Shame not to confesse thyne erroure, and submitte not thy selfe vnto euery mā because of synne. Agayn, Make no lyes agaynst thy brother, neyther doe the same agaynst thy frende.

Exo. xxiii.
Leuit. xix
Deut. xxvii
Prouer. xxiiij
pron. xxv
Math. xix.
Math. xv
Deut. xix
Dan. xiii
Dan. vi.
proue. vi
pro. xix
pro. xxi
Of lyeng
Leu. xix
prouer. vi
Eccle. iiii

Eccle.vii. Use not to make any maner of lye: for the custome thereof is not good.
Eccle.xx. Ones agayne he sayeth: A lye is a wycked shame in a man, yet shall it be euer in the mouth of the vnwyse. A these is better thē a man that is accustomed to lye: but they both shal haue distruction to heretage.
psal.v. The Psalmograph sayth: Thou (O Lord) shalt destroy all them that speake leasinge: the Lorde will abhorre both the bloudethurstye and deceitfull man. The holye Apostle sayth: Put away lyinge, & speake euery man trueth vnto his neighbour, forasmuch as we are membres
Ephe.iiii. one of another. Agayne, Put away wrath, fearsenes, maliciousnes,
Col.iij. cursed speaking, filthye communication out of your mouth. Lye not one to another, seyng that ye haue put of the old man with his workes, and haue put on the new man, which is renewed into the knowledge and ymage of him that made him. Father. Will God punish them also
prou.vi. that are lyars? Sonne. Heard you not euen now out of the wordes of
Eccle.xx. of Salomon, that God hateth a lyeng tonge? Agayne, of Jesus the
psal.v. Sonne of Sirach, that the lyare shall haue destruction for his here-
prou.xii tage? Item of the Psalmographe, that God will destroye them that
Sap.i. speake lyes? Moreouer Salomon sayeth, Lyeng lips are abhomination vnto the Lord, but they that labour for trueth, please him. Agayn he sayeth, The mouth that lyeth, sleath the soule. Reade we not also in
Apoc.xxij. the last chapter of S. Johns reuelations, that suche as make lesynges shall haue their portion with inchaunters, and whoremongers and murtherers and Idolatours in that lake that brenneth with fyre & brymstone? The Deuill is a lyare and the father of all lyenge. There-
Gen.iii *Ioan.viii.* *Math.xxv.* fore whosoeuer foloweth him in this behalfe, shall with hym fele the lyke and verye same tormentes in hell fyre. Father. A reward worthy such an acte. But come of, tell me, is false witnesse bearinge & lyenge
Of slaunderinge, only forbidden in this precept? Sonne. Not only. For slaundering, euill reporting, backbyting, diffaming of our neighbour, with all other vices of the tonge are here also forbidden. Father. What sayeth the holy
Leuit.xix. scripture of these thinges? Sonne. God sayeth: Thou shalt not go vp & downe as a priuy accuser among thy people: neyther shalt thou stand agaynst the bloud of thy neighbour: I am the Lorde. Thou shalt not hate thy brother in thyne harte. &c. Jesus the sonne of Syrach sayth:
Eccles.v. Be not a preuye accuser as longe as thou lyuest, and vse no slaunder with thy tonge. For shame and sorowe goeth ouer the these, & an euill name ouer him, that is double tonged: but he that is a priuye accuser of other men, shalbe hated enuyed and confounded. Agayne, a preuye
Eccle.xxi accuser of other men, shall defyle his owne soule, and be hated of euerye man: but he that kepeth his tounge and is discrete, shall come to
Eccle.xxviii. honour. Also in another place: Beware of stryfe, and thou shalt make thy synnes fewer. For an angry man kindleth variaunce, and the vngodly disquieteth frends, and putteth discorde among them that be at peace. A roung that beareth false witnes, bryngeth death. The slaun-
Rom.xii. derer and double tonged is cursed: for manye one that be frendes, setteth he at variaunce. S. Paule sayeth: Blesse them, whiche persecute
you:

you: bleſſe (I ſaye) and curſe not. Agayne, Let all bitternes & fearſe- *Ephe.iiii*
nes, and wrath, and coryng and curſed ſpeakinge be put awaye from
you with all malicionſnes. Be ye courteous one to another, mercifull,
forgeuing one another, euen as God for Chriſtes ſake hath forgeuen
you. Father, Fall theſe alſo into the diſpleaſure of God? Sonne. Yea be- *eccle.xxi*
leue. Heard ye not afore, that he whiche is a prynye accuſer of other
men, defyleth his owne ſoule? Out of the harte, ſayeth our Sauyour *Math.xv*
Chriſt, procede euil thoughtes, murders, breaking of wedlocke, whor-
doms, theaſtes, falſe witneſſe, blaſphemies, or euill ſpeakings. Theſe
are the thinges, which defyle a man. Agayne he ſayeth: Of euery idle *Math.xii.*
worde that men ſhall ſpeake, they ſhall gyue accomptes in the daye of
iudgement. For out of thy wordes ſhalte thou be iuſtifyed, & out of thy
wordes thou ſhalt be condemned. S. Paule ſayeth, that curſed ſpea- *i.cor.vi.*
kers ſhall not inherite the kingedome of God. Father. Nowe that we
haue heard, what god forbiddeth in this his law, declare alſo vnto me
what he requireth of vs, that we may learne to knowe and to doe his
bleſſed will & pleaſure. Sonne. Firſt he requireth of vs, that we bolde- What God
lye and without feare (whenſoeuer we be called of any temporall ru- requireth in
ler to beare witneſſe in any matter) teſtify the trueth, & by no meanes this cõmaun
neyther for loue nor for hatred diſſemble & cloke that, which we know dement
to be true, but frely vttet it, although diſpleaſure at the handes of the
vngodlye ſhoulde folowe: as the wyſe man ſayeth. For ryghteouſ- *Eccle.iiii*
nes take paynes with all thy ſoule, and for the trueth ſtrye thou vn-
to the death and God ſhal fyght for thee agaynſt thyne enemies. This *Exo.xxiii.*
is Gods commaundement. Thou ſhalt not hinder (ſayth he) the right
of the poore in their ſute. Kepe thee farre from a falſe matter: and the
innocent & righteous ſee thou ley not, for I will not iuſtifye the wic-
ked. Thou ſhalt take no gyftes: for gyftes blynde the ſyghte, & peruert
the woordes of the ryghteous. Agayne, ye ſhall not doe vnryghteouſ- *Leuit.xix*
nes in iudgement. Thou ſhalt not fauoure the poore, nor honoure the
mighty, but in righteouſneſſe ſhalt thou iudge thy neighboure. The
wyſe man alſo ſayeth: A iuſt man will tell the trueth, and ſhewe the *pro.xii.*
thinge that is ryghte: but a falſe witneſſe deceaueth. A ſlaunderous
perſon pricketh lyke a ſwoorde, but a wyſe mans tonge is wholeſome.
A true mouth is euer cõſtãt, but a diſſembling tonge is ſone chaũged.

Secondly, God requireth of vs, that we ſhould not only not back-
byte, ſlaũder, and diffame our neighbour, but alſo that we ſpeake wel
of him, defende his good name, ſet forth his good repoorte, mayntayne
his honeſt eſtymacion, and rather couer, cloke & dyſſemble our neigh-
bours faultes, then accuſe & publiſh thẽ vnto his hinderaũce & deſtruc-
tion, as Salomon ſayth: Euill will ſtirreth vp ſtrife: but loue couereth *prouer.x.*
the multitude of ſynnes. Hereto partayneth the ſayenge of S. Peter: *i. Pet.iiij*
Aboue al thinges haue feruent loue among your ſelues. For loue ſhal
couer the multitude of ſinnes. Thirdly, it is required of vs, not only ꝓ
we ſhall not thoroowe our mis repoortes and ſlaunderous woordes ſet
neighbours together at variaunce, but alſo if anye be at diſſenſion a-

mong

monge them selues to helpe to reconcile them, to make them frendes, to set them at one, and to lyncke them together agayne in true amitye and vnfayned loue, that we maye be of that nomber, of whom our sa-
Math.v. uiour Christ speaketh on this maner: Blessed are they, whiche make peace: for they shalbe called the sonnes of God.

Fourthly, God requireth of vs, that we shoulde at all tymes so vse our tonge, that it maye profyt, not dispropfyt our neighbour, quiet, not disquiet him, further, not hinder his good name and estimacion: and in fine, so to vse our tonge, that it may be the organ of the holy Ghoste, redy at all tymes to set forth the glory of God, and the commoditye of our neighbour. And that we maye the more conuenientlye this doe, it shall not be vnprofytable att all tymes to set before our eyes these say-
pſal.xxxiiij. inges of the holye scripture. Dauid sayeth: What man is he, that lusteth to lyue, and woulde fayne see good dayes? Kepe thy tonge from euill, and thy lips that they speake no gyle. Eschewe euill and do good,
pſal.cxl. seke peace and ensue it. For a man ful of wordes shall not prosper vpō the earth: euil shall hunte the wicked person to ouerthrowe him. Ther-
pſal.cxli. fore prayeth that Princelyke Prophete on this maner: Set a watche (O Lorde) before my mouth, and kepe the dore of my lips. Salomon
prouer.x. hath these goldē sentences: where much babling is, there must nedes be offence: but he that refrayneth his lips, is wyse. A wyse man vseth but fewe woordes: and he is a man of vnderstandinge, that maketh
pro.xvii muche of his spirite. Yea a very foole, when he holdeth his tonge, is counted wyse, and to haue vnderstanding, when he shutteth his lips. A word spoken in due season is lyke apples of gold in a graue̅ worke
Prouer.xxv of syluer. Jesus the sonne of Syrach saith: Learne before thou speake.
Eccle.xviij Who shall set a watche before my mouthe, and a sure seale vppon my
Eccle.xxii lips, that I fal not with them, and that my tong destroy me not? The
Ephe.iiii. holye Apostle sayeth: Let no filthy cōmunicacion procede out of your mouth: but that, whiche is good to edifye with all, as ofte as nede is, that it maye minister grace to the hearers.

Col.iiij. Agayn, Let your speach be alwayes well sauoured & poudred with salt, that ye may knowe, howe ye ought to answere euerye man. S.
Iac.i. James sayth: Let euery man be swifte to heare, but slowe to speake, and slowe to wrath. If any man among you semeth to be deuout, and
Iac.iij refrayneth not his tonge, but deceaueth his owne hart, this mans deuocion is in vayne. The tounge is a lytle member and boasteth greate thinges: it is a fyre and a world of wickednes: it defyleth the whole bo-
i.pet.iii dye, and setteth a fyre all that we haue of nature, & is it selfe set a fyre euen of hell: it is an vnrulye euill, full of deadlye poyson. &c. S. Peter also sayeth: Rendre not euill for euill, or rebuke for rebuke: but contra-
rywyse, blesse, knowing that ye are therunto called, euen that ye shuld
pſal.xxxiiij. be heyers of the blessing. For he that doth long after life, and loueth to se good dayes, let him refrayne his tonge from euill, and his lips that they speake no gyle. Let him eschewe euill, and do good: let him seeke peace and ensue it. For the eyes of the Lorde are ouer the righteous, & his

his eares are open vnto their prayers. Agayne: the face of the Lord is ouer them that do euill. And to be short, it shall not a lytle profyte, but helpe greatlye to remember this sayinge of our Sauiour Christ: Of euery idle word that men shal speake, they shal render accōptes at the daye of iudgement. Father. Thou hast satisfyed myne expectacion cōcerning the fyrste commaūdement. Rehearse me nowe the tenth commaundement as it followeth in order. Sonne. It is this. *Math. xii.*

Thou shalt not couet thy neyghbours house. Thou shalt not couet thy neyghbours wyfe, his seruaunte, his mayde, his oxe, his asse, nor anye thing that is thy neyghbours. Father. What is the good pleasure of God in this commaundement? Sonne. Forasmuch as the woordes of the aforesayde commaundementes seme by outwarde appearaunce to require nothinge of vs, but politike, ciuile and externall iustice or righteousnes: least that anye man should thincke to haue fulfilled the lawe by bringing forth after a certayne maner the outwarde workes of the lawe, and so thincke him selfe to be somewhat, whan in dede he is nothing, and by this meanes glorye of his owne perfection & righteousnes, where as all his glorye ought to be only in the Lord our God, as it is written, he that glorieth, let him glorye in the Lord: God willinge to shewe man vnto him selfe, what he is, with all the strengthes of his fre will, with all his perfection and righteousnes, with all hys good workes and merites, in this his lawe requireth of vs not only politike, ciuile and outward iustice, but also spiritual and inward iustice with the full and perfecte consent of the mynde, with the vnspotted cleanes of the hart, with the pure thoughtes, godly desyres, and holy affectes of the spirite, yea and that without anye grudginge or contrariete to the contrarye: which thinge is impossible for any naturall man to do, which vnderstandeth not the thinges that belonge vnto God: whyche of hym selfe is not able so muche as to thincke a good thought: whose hart (as of him which by nature is the child of wrath, begotten, conceaued and borne in sinne) is leude and vnsearcheable: whose imaginacions of the thoughtes of his hart are euill continually euen from his youth: whose righteousnes and best workes are as a cloth defyled with menstrue, forasmuche as the lawe is spirituall, & he carnal, solde vnder synne, yea and the verye bonde slaue of Satan, not able of him selfe eyther to thinke, breath, speake or do, that is praise worthy before God. And here must all flesh with all humilitie and reuerence fall downe before the Maiestye of God, and confesse the selues most greuous synners and worthy of euerlastinge damnation, forasmuche as they are iustlye proued transgressours of the lawe of God: seynge it is written, Cursed be euerye one that continueth not in all thinges, which are written in the booke of the lawe to fulfyll them. For no man lyueth, whiche fulfilleth the lawe of God with suche puritye of mynde, with suche obedience of harte, with suche fre will of the spirite, and with suche pure & vncorrupt mocions of the inward man, as the lawe requireth, according to this sayinge of our sauiour Christ: God

The tēte cō maundemēt

ii. cor. xi

Iere. ix. i. cor. i.

i. Cor. ij ii. cor. iii

Ephe. ij psal. li Iere. xvii Gen. vi. viii Esa. xlvi. Rom. vii. ii. Cor. iij.

Roma. iij

Deut. xxvii Galat. iii.

Ioan. vij

ses

Rom. vii

ses gaue you a lawe, and yet none of you kepeth the lawe. We know, sayth S. Paule, that the law is spirituall, but I am carnall, solde vnder sinne. Father. God therfore in this his tente and last commaundement requireth of vs not only outward iustice, but also inward righteousnes, so that we may not ones lust or couet against the law of God.

What God requireth of vs in his lawe,

Sonne. Not only in this last commaundement, but in all the other also God requireth, that we shall not onlye after a certayne maner fulfyll them outwardly, but also inwardly, with a full and perfect consent of a pure and vncorrupt harte, without any grudginge or concupiscence to the contrary. Father. Proue by the worde of God, that we may not so muche as ones lust or couet agaynst the will of God: and that concupiscence is sinne before God. Sonne. That concupiscence is sinne, it

Rom. vii

is manifest by these wordes of the Apostle: I had not knowen, sayeth he, what luste had ment, except the lawe had sayd, Thou shalt not lust. But sinne toke an occasion by the meanes of the commaundement, & wrought in me all maner of concupiscence. Nowe that we are forbidden to lust or couet contrary to the commaundemēt of God, and that if we do otherwyse (I meane) nourysh any euill concupiscence or lust in our hart, although it neuer brast out into outwarde worke, we are

Math. v.

transgressours of the lawe of God, and worthy of euerlasting damnacion, it appereth manifestly by these woordes of Christ: Whosoeuer loketh on another mans wyfe to lust after her, hath committed adulterye with her al redye in his harte. Here is it euident, that God requireth not only an outward clennes of the body, but also an inward purite of the mynde, so that we must be vnsported both in body and in mynde. For as he is an adulterer before man, whiche is apprehended in the very acte of grosse adulterye: so lyke wyse is he an adulterer before God, whiche only in his harte lusteth after another mans wyfe,

Ioan. iiii.

although he neuer commit the acte, no, nor ones make mencion of it so much as by worde. God is a spirite, and he iudgeth all things of the spirite. If the spirite and inwarde man be ones polluted with filthye lustes and fleshlye concupiscences, we are streight wayes before God transgressours and breakers of his lawe, & worthye to be condemned vnto euerlasting fyre, although we appere neuer so holy, pure & honest before the blynde world, which only seeth & consydereth the outward dedes, and can not beholde the secretes of our harte, whiche only are knowen vnto God. Therefore Christ the wysedome of the father, & the true interpretour of the law, in thafore sayde sentence pronounceth him not only an adulterer, which committeth the grosse act of adulterye, but also whiche onlye in his harte nourisheth fleshely and vncleane

Roma. vii

lustes: to declare vnto vs, that the lawe of God, as S. Paule sayeth, is spirituall, and requireth not only an outward clennes of the bodye, but also a perfect puritie of the mynde vtterly estraūged from al euil,

Eccle. xxv

wicked and vngodlye concupiscences and lustes. Hereto partayneth the sayeng of Jesus the sonne of Sirach, thou shalt not luste after the beautye of a woman, least thou be prouoked in desyre toward her.

And

And as our Sauiour Christ expounded this commaundement spi- *Math.v.*
ritually, Thou shalt not commit adultery, declaring that not only pure
bodies but also clene myndes, vncorrupt affectes, godly motions, &c.
are required vnto the perfect fulfilling therof: so lykewyse doeth he in
the other. This kynde of doctryne vsed also both thapostles and Pro-
phetes: as for an example, let vs take this cõmaundemẽt, Thou shalt *Exo. xx*
not kil. Where as the wordes semeth only to forbid grosse manslaugh- *Deu. v.*
ter, the minde of the Lawgeuer, which is the lord our God, is that we
shall not only not kill our neighbour, but also beare no malice nor en-
uy against him in our harte, but rather loue him & seke to preserue him
to the vttermost of our power. For Moses wryteth on this maner: *Leu. xix*
Thou shalt not hate thy brother in thine hart. Thou shalt not auenge
thy selfe, nor be myndeful of wrõg against the childrẽ of my people, but
thou shalt loue thy neighbour euen as thy selfe. S. John also saith: He *i. Ioan. iii*
that loueth not his brother, abydeth in death. Whosoeuer hateth his
brother, is a manslear. And ye know we that no manslear hath euer la-
sting lyfe abyding in him. Of these autorities of the holye scripture do
we learne, that this commaundement of God, Thou shalt not kill, for-
bideth vs not onlye to abstayne from grosse manslaughter, but also
frõ al malice, enuy, hatrede, & all maner of displeasure bearing against
our neighbour: so that before God, he is not onlye a manslear, whiche
with weapon killeth his brother, but he also, whiche in his harte hath
conceaued malice, hatrede and displeasure against his neighbour, al-
though it neuer brasteth into outwarde & grosse manslaughter, as the
history of Caim doth euidently declare: in the which we rede, that be- *Gen. iiij*
fore he murthered his brother Abel, God wold not ones vouchsafe to *i. Ioan. iij*
looke neyther vnto Caim nor vnto his giftes. Why so? Because of the
malyce & hatrede, which he had all redy conceaued in his hart against
his brother Abel. He was now before God a bloudy murtherar, and
had transgressed this commaundement of God, Thou shalt not kill, &
therfore worthy of euerlasting damnation. The wyse man also sayth: *Eccle. xxxiiii*
The bread of the nedy is the lyfe of the poore: he that defraudeth hym
of it, is a playne murtherar. Here the vnmercifull man is called a mur-
therar, not that he hath with anye weapon slayne the poore man, but
because he hath withdrawen that from the pore and nedy thorow the
couetous affection, which is in his harte, that should sustayne the mi-
serable lyfe of the poore. The blynde worlde recounteth the vnmercif-
full man no murtherar, but before God such one is both a murtherar
and the heyre of euerlastinge damnation, as S. James sayeth, The *Iac. ij.*
iudgement shall be without mercye, to him that hath shewed no mer- *Math. xxv*
cye. Thus may we see, that all the cõmaundementes of God require *Luc. xvi.*
of vs not onlye an outward & ciuile righteousnes, but also an inward
& spirituall iustice with pure affectes and clene motions of the mynde
vtterlye sequestred from all carnalitie & imperfection. Father. Let me
beare mo sentences of the holy scripture, wherein we are forbidden to
nourishe euil concupiscences & wicked lustes in our hartes. For many

be of this mynde, that euil lustes & vngodly thoughtes defyle not mā.
Sonne. That, which in the holy scriptures is forbidde, is playne sinne.
Euil concupiscence in the worde of God is forbidden: Therfore is euil
concupiscence sinne. And as touching wicked and vnclene thoughtes,
proue. vi. Sap. i. thus sayth the holy scripture: God hateth & vtterly abhorreth an hart
ỹ goeth about with wicked imaginacios. Agayn, froward thoughtes
separate from God. Itē, inquisicion shalbe made for the thoughtes of
the vngodly, & the report of his wordes shall come vnto God, so that
his wickednes shall be punished. Our Sauioure Christ sayeth also:
Math. xv. Out of the harte procede euill thoughtes: these are the thinges, which
defyle man. Nowe as concerning the sentences, which forbid the fyl-
thy raginge lustes of the harte, the scripture is full of them in euerye
pro. iiii place. Salomon sayeth: Kepe thyne harte with all diligence, for there
vppon hangeth lyfe. Jesus the sonne of Syrach sayeth: Folowe not
Eccle. v. Eccle. xviii. the lustes of thyne owne hart. Agayn, Folow not thy lustes, but turne
eccle. xli. the from thyne owne will. For if thou geuest thy soule her desyres, it
shal make thine enemies to laugh thee to scorne. Also in another place
Be ashamed to desyre another mans wyfe, and to make manye tryfe-
eccle. xxv lynge wordes wyth her mayden, or to stand by her bedsyde. Item,
Looke not to narowlye vpon the beautye of a woman, least thou be
prou. vi prouoked in desyre toward her. Salomon sayth agayne. Lust not af-
ter the beautye of a straunge woman in thyne harte, least thou be ta-
Zacha. vii Zach. viii ken with her fayre lookes. The Prophet Zacharye sayth: Let no mā
imagine euill agaynst his brother in his harte. Agayne, Speake euē-
rye man the truethe vnto his neighboure: execute iudgement truelye &
peaceably within your portes: None of you imagine euil in his hart a-
gaynst his neighbour: & loue no false othes: for all these are the things,
Marc. iiij that I hate, sayth the Lorde. Our Sauiour Christ sayeth: The cares
of this worlde, the deceitfulnes of rychesse, & the lustes of other thinges
Luc. xxi. do so choke the worde of God, that it is made vnfruteful. Agayne, take
hede, that your harts be not ouerwhelmed with the cares of this lyfe.
Rom. xiii. Col. iij. S. Paule sayth: Make not prouision for the flesche to fulfill the lustes
of it. Agayne, Mortify your earthy members: fornication, vnclennes,
vnnaturall luste, euil concupiscence. &c. Also in another place: Godly-
i. Timo. vi nes is great rychesse, if a man be content with that he hath. For we
brought nothing into the world, neyther may we cary any thing out.
But whē we haue foode & raymēt, we must therwith be cōtent. They
ỹ will be ryche, fal into tēptacīō & snares of the deuil, & into many folish
& noysome lustes, which drowne men into perdicion & destructīō. For
the couetousnes of money is the roote of all euil: which whyle some lu-
sted after, they erred frō the faith, & tangled thē selues with manye so-
rowes. But thou man of god, flee such thinges. Folowe righteousnes,
godlynes, fayth, loue, patience, mekenes. Itē, Let your cōuersacion be
without couetousnes, & be cōtēt with such things as ye haue all redy.
Heb. xiii Iosua. i. psal. xxvii. For he hath saīd, I will not faile thee, neither forsake thee: so ỹ we may
boldly say: The lord is my helper, & I will not feare, what mā may do
vnto me. S. Ja. sayth, let no mā say, whē he is tēpted, ỹ he is tēpted of

God. For

God. For as God can not be tempted with euill, so neither he him selfe tẽpteth any mã vnto euil, But euery man is tẽpted, whẽ he is drawẽ away and entysed of his owne concupiscence. Then when lust is cõceaued, she bryngeth forth sinne, and sinne, when it is finished, bryngeth forth death. S. John also sayth. He that ye loue not the world, neyther the things that are in the world. If any man loue the world, the loue of the father is not in him. For all that is in the world (as the lust of the flesh, and the lust of the eyes, & the pryde of lyfe) is not of the father, but of the world. And the world passeth away and the lust thereof: but he that dooth the will of God abydeth for euer. Father. Dooth euill concupiscence or lust also so displease God, that he will punishe it? Sonne. We heard afore out of the mouth of Salomon, that God hateth & vtterly abhorreth that harte, whiche goeth about with wicked imaginacions: & that God will punishe the wickednes of an vngodly mynde. The lyke thinge heard we of the Prophet Zachary. Saint Paule also sayth, that if we lyue after the flesh, we shall dye, that is to say, be damned for euer. And in the fyrst boke of Moses we rede, that Caim was found a murtherar before God, before he slew his brother because of the malyce & hatrede that he had conceaued in his harte agaynst his brother, so that God wold neyther looke vpon him nor vpõ his offeringes. Therfore was he cursed, and al his lyfetyme was he a fugityue & a vagabound: and is nowe a damned soule in hell fyre. In thafore sayd boke also rede we, that God smote Pharao and his house with great plages, because in his hart he brenned with euill concupiscence & fleshly lust toward Sara Abrahams wyfe: whom notwithstanding he had not touched, neyther knew he, that she was Abrahãs wyfe. The lyke thinge rede we of kinge Abimelech. Father. What requireth God than of vs in this his last commaundement? Sonne. That we hauing contented myndes with suche thinges, as wherwith God hath blessed vs, should not desyre vnlawfully anye thinge that appertayneth vnto our neighbour, but rather do our diligence, that whatsoeuer is his, may remayne his vnto his owen commoditie and profyt: yea and if we be able further to pleasure him or his, to doo it vnto the vttermost of our power, beyng no les godly & profytably affected toward him, then we are toward our selues, yea & that from the verye hart. In fine, God requireth of vs both in this last precept & in al other that we bring vnto the fulfilling of his law, not only outward, but also inward righteousnes, not only the innocẽcy of the body, but also the purity of the mynde, so that both our bodies & soules, hartes, myndes, desyres & thoughtes be pure, cleane & without spotte, according to this saying of S. Paule: ye are derelye bought. Therfore glorifye God in your bodies & in your spirites, which belong vnto god. Father. Reherse me the summe briefely of all the cõmaundemẽtes of God, that we may know in few woordes, what is our duety to do both toward God and our neighbour. Sonne. Christ saith: Heare O Israel: The lord our god is lord only. And thou shalt loue the lord thy God with al thy harte, & with all thy soule, & with all thy mynde, & with all thy strength. This

Iac. i.

1 Ioan. ij

Euill lustes punished. prouer. vi

Sapie. i, zach. vii. viij Roma. viij

Gen. iiij

1. Ioan. iij. Iudith. Epist

Gen. xij Gen. xx

What God requireth of vs in the tente commaundemẽt

i. Cor. vi.

The summe of the lawe.

Marc. xii. Math. xxij

is the fyrst commaundement. And the second is lyke vnto this: Thou shalt loue thy neighbour as thy selfe. In these two commaundemẽts hange all the lawe and the Prophetes. Whatsoeuer ye would, that men shoulde do to you, do ye euen so to them also. For this is the lawe and the Prophetes. S. Paule sayth: Owe nothing to anye man, but this, that ye loue one another. For he that loueth another, hath fulfilled the lawe. For these commaundements, Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalte not beare false witnesse: Thou shalt not lust, and so forth, if there be anye other commaundement, it is al comprehended in this saying namely, Loue thy neighbour as thy selfe. Loue hurteth not his neighbour. Therefore is loue the fulfylling of the lawe. Agayne he sayth: All the lawe is fulfilled in one word, which is this: Thou shalt loue thy neighbour as thy selfe. Also in another place: The ende of the commaundement is loue out of a pure harte, and of a good conscience and of faythe vnfayned. S. John sayeth: This is Gods commaundement, that we beleue on the name of his Sonne Jesus Christ, and that we loue one another. For this commaundemẽt haue we of him: that he which loueth God, should loue his brother also. Father. Well, nowe haue we hearde (my dere Sonne) what the lawe is: to what ende the lawe was geuen: & howe manye commaundementes of the lawe there are: and what is required of vs that we should do concerning the fulfyllinge of them. This lawe of God semeth vnto me a verye heauy yoke and a burthen almost intollerable, if the righteousnes of Christe in this behalfe dyd not helpe vs, which (as S. Paule saith) is the perfect fulfylling of the law to iustify al that beleue. Now forasmuch as a new lyfe requireth newe maners, and our fayth & loue towarde God is to be declared in the obedience of his lawe, & in the framing of our life according to his holy cõmandement, which thing of our selues & of our own strẽgthes we by no meanes are able to perfourme, seing we be not able so much as to thincke a good thought, much les to accomplishe the wil of God with suche puritye and innocency of harte, as is required of vs: come of, tell me, what is nowe to be done, that we maye obtayne some both wil & strength, wherby we may be able to shew our selues not altogether negligent in conforming our selues to the blessed will of god, but ỳ our light may so shyne before men, that they may se our good workes & glorify our father which is in heauen. Sonne. This question (O my dere father) is asked in due tyme. To obtayne wil & strẽgth to walke in the law of God, there is none other way but only to flye vnto faithful & harty prayer, & to craue of the Lorde our God by humble supplication the helpe of his holy spirite, which may renewe our hartes, and engraffe in vs new affectes & newe motions, that by this meanes we may become newe creatures vnto the glory, prayse and honour of his holye name. And the order of the doctryne of the Catechisme requyreth nowe, that wee speake of prayer, whyche is the fourthe parte of the Catechisme, as you hearde. Father. Well sayde my Sonne.

Math. vii. Luc. vi Rom. xiii. Galat. v. i. Tim. i. i. Ioan. iii i. Ioan. iiij Rom. x. ii. cor. iii. Math. v. Of prayer.

For

For we haue passed ouer the fyrste three partes: that is to saye, repentaunce, faith and Lawe. Nowe remayneth the fourth part to be entreated of, whiche thou sayest is prayer. Sonne. Yea verelye. Father. What order wilte thou take in this treatyse of prayer? Sonne. I wyll first by the grace of God and thorowe the helpe of his holye spirite declare, what prayer is. Secondly, howe we ought to addresse our selues vnto prayer. Thyrdlye, I will declare and expounde the Lordes prayer, forasmuche as that of all prayers is the best and most excellēt: both because of the maker of it, whyche is the Lorde Jesus, and also because in fewe woordes it contayneth abundantly, whatsoeuer is necessary to be desyred eyther for the body or for the soule.

Father. I allowe thy order well. Tell me therfore (my sonne) what prayer is.

The fourth parte of the Catechisme.
¶ Of Prayer.

SOnne. Our preacher & also our Catechist hath declared vnto vs dyuerse diffinicions of prayer. Father. Let me heare one or two of them. Sonne. Prayer is a lyftinge vp of a pure mynde vnto God, in the whiche we aske somewhat of him accordyng to his will. Or thus: Prayer is an earnest talke with God proceding from a verye inwarde, depe and brennyng or feruent affection of the harte, crauing somwhat at the hande of God. Or els thus: Prayer is a mournyng or a longing and a desyre of the spirite to God, ward for that which she lacketh: as the sicke mourneth and sorroweth in his hart, longing for health. Father. Of these diffinicions of prayer I learne three thinges. Fyrste, that prayer is the worke and exercyse of the mynde, harte, or spirite: I meane, the inwarde man. Secondlye, that in our prayer we must aske and craue somewhat. Thirdlye, that that thing whiche we desyre to haue, we must require it at the hande of God. Sonne. Trueth. Father. Howe prouest thou, that prayer is the worke of the spirite? Sonne. I am so taught by the worde of God. Our Sauiour Christ sayeth: The houre cometh, and now it is, when the true worshippers shall worshippe the father in spirite and trueth. For the father seeketh suche that should worship him. God is a spirite, and they that worship him, must worshippe him in spirite and trueth. S. Paule also sayeth: God is my witnes, whom I worship in my spirite. Lykewyse sayth the Psalmograph: O my soule prayse thou the Lord, and all that is within me, prayse his holye name. O my soule prayse thou the Lorde, and forget not all his benefytes. Agayne, My harte is fyxed, O God, my harte is fyxed: I will synge & geue prayse. The hystorye of Moses, when he led the people of Israel out of Egipt, declareth manifestly, that prayer is the worke & exercyse of the spirite. For when he by reason sawe no waye howe to escape eyther from the bloudy hāds of that most bloudy tyran Pharao, or els frō drowning,

what prayer is.

Prayer is the worke of the Spirite. *Ioan.iiii.*

Roma.i. psal.cxiii psal.lvii. Exo.xliiii.

he onlye groned and lamented in his harte vnto God, desyringe his helpe for their sake deliueraunce, and God sayd vnto him, what cryest thou vnto me? His cryeng was not the voyce of the mouth, but the affection of the harte. He cryeth with a sorowful mynde vnto God, and he was heard, although the mouth kepte silence, and obtayned that he desyred. Lyke wyse Anna the wyfe of Helcana, when she had bene longe barrayne, prayde vnto God for to geue her children. But what sayth the scripture of her prayer? She spake in her harte. Her lips only moued, but her voyce was heard nothing at all. Who seeth not now, that prayer is the worke of the mynde, harte, spirite and inward man?

1.Reg.i.

Not without a cause therefore, sayeth the blessed Apostle S. Paule: Speake among your selues in Psalmes, Hymnes & spirituall songs, singing and makinge melodye in your hartes to the Lorde. Father. What sayest thou then of those prayers, which are only vttered with the lippes and tonge, yea and that without the affection of the spirite? Sonne. Euen that, which Christ speaketh in the Gospell, alledginge it out of the Prophet Esay: This people, saith he, draweth nye vnto me, and honoureth me with their lips, howe be it their harte is farre from me: but in vayne do they honour me. Father. Doest thou then vtterly contemne and condemne prayers that come from the mouth, tonge & lips? Sonne. If they procede from the harte, and rise of the affection of the mynde, they are not to be discommended, but rather commended, in asmuche as the tonge dooth nothing but vtter the feruent desyre of the mynde, the prayer still remayning the worke of the inward man. The outwarde speaking or syngynge of prayers: the kneling or prostratyng of our selues: the liftinge vp of handes & eyes: the knockinge of the breast, and suche other lyke gestures in prayinge are not discommendable, so long as they spring of the feruent affection of the mynde. For all these thinges haue many godly men vsed in their prayers heretofore, and yet doo. Let vs, sayeth the Prophet Hieremy, lyfte vp our hartes with our handes to the Lord euen vnto the heauēs. S. Paule also sayth: I will that men pray in euery place, lyfting vp pure handes without wrath and contencion. The Psalmograph saith: I wil magnifye the Lorde at all tymes: his prayse shalbe alwayes in my mouth. Moses and the Prophetes, Christ and his Apostles prayed with premeditate wordes, as the scripture dooth declare. Moreouer we rede, that Christ fell flat vpon the grounde, when he prayed. Paule and so many as were with him kneled at a certayne tyme whē they prayed. The Publican knocked his breast, when he prayed. Father. The seconde thinge, which I noted in the diffinicions of prayer, is, that whosoeuer entendeth to pray with fruyte, he muste in his prayer aske somewhat. Sonne. It is truth. For vnto what ende should we pray, if in our prayer we aske nothinge? Is not the office of prayer to aske that, which we lacke? Which of the godly euer prayed, not settynge before the eyes of their mynde the cause of their prayer? Otherwyse to pray, is nothing els then to mocke and scorne God. Father. Yet many there are, which

Lam.iij.
i.Tim.ij.

Math.xxvi
Act.xx.
Luc.xviii.

Mouth-prayer proceding from the harte is also cōmendable.

persuade

perſuade them ſelues to pray, yea and to merite greatly for their prayinge: when they not withſtanding neither know what, nor wherfore they pray. Sonne. The ignorauncye and blyndenes of ſuche is greatly to be lamented. And if at the daye of iudgement, as Chriſt affirmeth, we ſhall rendre an accomptes of euery idle worde that we haue ſpoken, what is than to be thought of thoſe wordes, whiche be not onlye vayne and idely, but alſo ſuperſticiouſly and diſſemblingly vttered in prayer: to pretend to pray, & not to pray, is double wickednes, & deſerueth the greater damnacion. Father. I gather alſo of the diffinictions of prayer, that whenſoeuer we aſke any thing, we muſt aſke it of god onlye. Sonne. Is it not mete and right ſo to doo? whether ſhoulde the ſicke man goe for councell, but vnto the Phiſicion? Whether ſhall the thirſty hart repaire to ſlake her thirſt, but vnto the water brokes? So lykewyſe, whether ſhall we go to obtayne any good thing by prayer, but vnto God, which is the fountayne and well ſpring of all goodnes? Euery good gifte and euerye perfect gifte, ſayeth S. James, is from aboue, and cometh downe from the Father of lightes. Vnto whome prayed all the holy Patriarches and the godly men, which lyued vnder the olde Teſtament, but vnto God? as Dauid ſayth: Our fathers truſted in thee: they truſted in thee, & thou delyuereddſt the. They cryed vnto thee, and they were ſaued: they truſted in thee, and thei were not confounded. And as all the godly of the olde teſtament directed theyr prayers only vnto God: ſo lykewyſe dyd all the holy men of ỹ newe teſtament. We alſo in euery age ought to make our prayers vnto God alone according to their example: yea according to the doctryne of the holye ſcripture. Call vpon me, ſayeth God, in the daye of thy trouble, and I will delyuer thee, and thou ſhalt honoure me. When I was in trouble ſayth Dauid, I cryed vnto the Lord, and he graciouſly heard me. Agayne. Myne eyes are continuallye vnto the Lorde: for he ſhall pluche my fete out of the ſnare. Item, The eyes of the Lorde are vpon the righteous, and his eares are bent vnto their prayers. Father. Notwithſtading ſome there are, which offer their prayers vnto creatures, and crabe of them all good thinges neceſſary both for the bodye & for the ſoule. Sonne. Theſe walke a wronge waye, and may right well be reſembled, lykened & compared to the Prieſtes of Baal, which cryed continuallye vnto their Idoll, O Baal, heare vs: O Baal, heare vs: & yet notwithſtanding they were not heard. Take hede, ſayth the Pſalmographe, ye vnwyſe amonge the people: O ye fooles, when will ye vnderſtande? He that planted the eare, ſhall he not heare? Or he that made the eye, ſhall he not ſee? The Lorde knoweth the thoughtes of man. He that flyeth vnto any creature eyther in heauen or in earth for ſuccour, or aſketh remiſſion of his ſinnes and euerlaſting lyfe, or what kynde good thinge it be beſydes, except of God alone, he is a theefe, & robbeth God of his honour, and greuouſly offendeth agaynſt the firſt commaundement of God, and is of the nomber of thoſe, agaynſt whō God complayneth by the Prophet on this maner: Be aſtonyed, O ye

Math.xii.

Math.xxiij.

Of God onlye all good thinges are to be axed.

Iac.i.

Pſal.xxii.

pſal.l.
pſal.cxx.
pſal.xxvi.

iii.Reg.xviii
pſal.xciiij.

Iere.ii.

heauens, be afrayed and abashed at suche a thinge, sayeth the Lorde. For my people haue done two euils. They haue forsaken me the fountayne of the water of lyfe, and digged them pyttes: yea byle and broken pittes, that can holde no water. Thou shalt worship the Lord thy God (sayth Moses) and him alone shalt thou serue. Can there be anye greater seruice done, or more honoure shewed vnto God, than in the tyme of aduersitie to flye vnto his holye name for succour by faythfull and earnest prayer as vnto a stronge tower? Agayne, in the tyme of prosperitie to prayse and to magnifye his glorious name for the benefytes receaued: as the Psalmographe sayeth: What rewarde shall I geue vnto the Lorde for all the benefytes that he hath done vnto me? I will receaue the cup of saluacion, & call vpon the name of the lord. I will paye my vowes in the presence of all his people Father. Thou holdest then, that whatsoeuer good thinge we haue nede of appartayning vnto the bodye or vnto the soule, we ought to aske it only of God, the alone fountayne of all goodnes. Sonne. Yea verelye, and that in the name only of his moste dere Sonne Jesus Christ our alone Mediatour, Aduocate & Intercessour. For there is one Lord of all, which is plentifully ryche vnto all, that call vpon him. For whosoeuer doth call on the name of the Lorde, he shalbe safe. God is able, sayth Saint Paule to do excedinge abundantly aboue all that we aske or thincke accordinge to the power that worketh in vs. The hande of the Lorde is not so shortened, that it can not helpe: neither is his eare so stopped, that it can not heare: nor yet are his eyes so dymme, that they can no more see. Blessed is the man, that putteth his trust in the name of the Lorde, and regardeth not vanities and false ymaginacions. Thou (O God) arte our father, sayth the Prophet Esay. Abraham knoweth vs not: neyther is Israel acquaynted with vs. But thou Lorde arte our father, and redeiner, and thy name is euerlastinge. Father. We haue talked sufficiently for this present cõcerning the diffinicion of prayer. Let me heare nowe, howe we ought to addresse & prepare our selues vnto the exercyse of prayer, that we maye pray with fruite: seeing it is writen: Before thou prayest, prepare thy soule, and be not as one that temptethGod: least, if we pray vnworthely, we be founde in the nomber of those, to whom God speaketh on this maner by the Prophete: When ye holde out your handes, I will turne myne eyes from you: when ye make manye prayers, I will not heare you: for your handes are full of bloude. Sonne. Prayer is a precious treasure in the sighte of God, and easly obtayneth, whatsoeuer it asketh, so that it be made accordinge to the will of God. But if it be framed contrary to the good pleasure of God, it bringeth not saluacion, but destruction, not pleasure, but displeasure, not commoditie, but incõmoditie, not fauour, but wrath, not lyfe, but death, yea and finally euerlastinge damnacion. If God coulde not abyde that the Jewes should presume to receaue the lawe, which notwithstanding is the ministracion of death, which also accuseth, iudgeth, condemneth, woundeth, killeth, yea and casteth downe

Deu. vi
Math. iiii,
Marc. i.
Luc, iiii.

psal, cxvi.

i. Timo. ii.
1. Ioan. ij.
Roma. viij
Ioel. ij
roma, x
Act. ii. xxii
Ephe. iii
Esa. lix
psalm, xciiii
psal. xl

Esa. lxiii.

Eccle. xviii

Esa. i.

The vertue of prayer.

ii. cor. iii
Rom. vii

downe hedlong into the dongeon of hell fyre all men without exception for their imperfectiō & wickednes, if they were not delyuered frō that dānation by faith in ỹ bloud of Christ, before they were sanctifyed & clensed. Is it to be thought, that God wil heare our praier, although proceding from a corrupt, filthy and vnpure harte? Can that prayer be accepted of God, and obtayne good thyngs at the hande of God, whiche cometh from an hart voyde of fayth, charitie, mercy, &c. and ouerwhelmed with all beastlye and carnall affectes? The Psalmographe sayeth: If I encline vnto wickednes with my harte: the Lord wil not heare me. We be sure, sayeth the blynde man, that God heareth not sinners. (He speaketh of the vnpenitent sinners and of suche as glorye in their sinne, and delight, when they haue done euil.) But if any man be a worshipper of God, and obedient to his will, him heareth he. S. Paule also streightly chargeth vs, that we lyfte vp pure handes vnto God. And our Sauiour Christ sayeth that they, whiche will worship God the father, must worship him in spirite and trueth. Hereunto appertayneth the saying of the Psalmograph: The Lord is nye vnto all that call on him, yea vnto all that call on him in trueth. Father. Seynge then that wickednes must be caste out of our harte: seynge pure handes must be lyfted vp vnto God: seinge God heareth not sinners, but suche as labour to be obedient vnto his holye wil: seyng God must be worshypped in spirite & trueth, in fine, seyng that God is not otherwyse to be called vppon, but as he hath prescrybed in his holy worde: come of, tell me, what is to be done, that we may not come altogether vnworthely vnto the throne of Gods maiesty, but rather offer vp such prayers vnto his glorious name, as he shall be well content to accept them for his mercyes sake in the bloud of Christ. Sonne. That we may not altogether vnworthely come with our prayers vnto the gracious and mercifull throne of Gods Maiesty: it shal not be vnprofytable to marke these fewe thinges, which I shall nowe rehearse.

psal.lxvi.
Ioan.ix.
pro.i.
i.Tim.iiij.
Ioan.iiij.
psal.cxlvi.
Psal.lxvi.
i.Tim.ii.
Ioan.ix.
Ioan.iiii.
psal.cxlvi

How we shall prepare our selues to pray.

First of all (if we will praye with fruite) we must diligentlye and earnestly consyder, weighe and ponder the cause, which moueth vs to pray. For whosoeuer addresseth him selfe vnto prayer, not hauinge an vrgent, graue, weighty and necessary cause to pray, dooth none other thing, than after ỹ maner of the popinjay recite a multitude of wordes without the affection of the mynde and the desyre of the harte: and so is his prayer a very derision and mockinge of God: yea it is nothinge els than hypocrysye and fayned holynes: & therefore also double wickednes. Father. Fewe obserue this order. Sonne. Fewe therfore pray before God. Father. Wanye thincke, that they doo God good seruice, when they pray after this maner, although they know not what, nor wherefore they pray. Sonne. Suche doo nothinge les then praye.

The cause whiche moueth vs to pray, is diligently to be considered.

The Godly both of the olde and new testament neuer addressed themselues vnto prayer, before some graue and weyghty matter prouoked them to praye, as diuerse examples in the holye scripture euidentlye declare, Father. Rehearse me some of them. Sonne. Abraham the father

ther of the faythfull prayde for Abimelech & for his housholde, that God
Gen.xx woulde turne away his wrath from them. He prayed also for the lyfe
Gen.xxiiii. of his sonne Ismael. Abrahams seruaunt prayde for a good and pros-
perous iourney. Isaac prayed, that his wyfe Rebecca might be frute-
Gen.xxv full & bring forth children. Lia and Rachel the wyfes of Jacob prayde
Gen.xxx that their barennes might be taken from them, & that they might be-
come frutefull. Jacob prayed, that he might be delyuered from the ty-
Gen.xxxii rannye of his brother Esau. Moses prayed diuerse tymes for diuerse
Exo viii.xvii xxxii.&c sondry causes. Josua prayed, that the sunne & the Moone might stand
Iosu.x. still by the space of an whole daye, vntill he was reuenged of his ene-
i.Re.i. mies. Anna the wyfe of Helcana prayed, that she might conceaue and
ii.Reg.vij bring forth children. The Israelites prayed for victorye agaynst their
psal.li enemies. Dauid oftentymes prayed, yea and that for sondry purposes.
I passe ouer the residue of the Godly both men and women of the old
testament, least I should seme to be to longe, whiche alwayes prayed
vnto God, when they had an vrgent and necessary cause. What shall
I speake of them, whiche are remembred in the newe testament? The
Math.viii Lepers prayed, that they might be clensed from theyr leprosy. The
Math.ix blynde, that they might be restored to their sight. The woman of Ca-
Math.xv nane, for her daughter, The Centurion, for his seruaunt. The Pub-
Math.viii lycane, for remission of his synnes. Christ him selfe for his disciples and
Luc.xviii for the whole congregaciō. Thapostles, for ỳ good successe of the Gos-
Ioan.xvii. pel. S. Stephan, for his enemies. The congregaciō of Christ, praied
Act.iiii for the delyueraunce of Peter out of prison. S. Paule prayed for the
Act.vii churches of Christ, that they might abyde constant and stedfast in the
roma.i. faythe of Christ vnto the coming of Christ. To be shorte, None of all the
Col.i. godly at any tyme attempted to praye vnto God, but prouoked wyth
i.Thess.i. some vrgent, graue, weighty & necessary cause, whiche cōpelled thē to
flye vnto God for ayde, helpe and succour. After their examples ought
we to behaue our selues. Therefore before we praye, let vs consyder
G wherfore we will praye: and what moueth vs to offer vp our prayers
Math.vi vnto God, least that we become lyke vnto those Hypocrytes, whiche
thincke that they shall be hearde for theyr muche bablinge sake, howe
soeuer they pray, although they neyther know, what or wherfore they
pray. Let vs diligently ponder our necessitye, and weigh our cause, &
warely aforesee, that our cause, whiche moueth vs to pray, be godlye,
righteous & honest, yea & in all pointes suche, as shall not be thought
vnworthye the eares of Gods Maiestye: I meane, made vnto this
ende, that God therby may be glorifyed: we our selues conforted, and
our neighbour not endomaged. Nowe as concerning the causes, whi-
che oughte to moue vs for to praye: they be infinite and innumerable,
whether we respect the bodye or the mynde. If we consyder also oure
state, vocation or calling, causes manye shall abundantlye offer them
selues vnto vs, which iustly and necessaryly ought to prouoke vs vnto
prayer. If we weighe the great company of our aduersaries, whiche
daylye and hourely go about lyke rauening wolues to deuoure vs: if

wee

we ponder our infirmitye and weakenes, and howe vnable we be to stande agaynste theyr power &c. we shall fynde abundance of causes, wherfore we ought to praye: so that we nede not to come slackely and dissolutly, but rather diligently & earnestly vnto prayer. Father. This than is thy counsell, that before we attempte to praye, we fyrst of all diligently consyder with our selues, wherfore we will pray, and vnto what ende we wil direct our praier, that we seme not rather to mocke God than to pray God: Agayne, that the cause, whiche moueth vs to pray, be godly, iuste, honest, & not vnworthy the eares of God. Sonne, So is it. Father. What is requisite more vnto the worthy preparatiō vnto prayer? Sonne. Secondly, after that we haue diligently considered our necessitie, and pondered the cause that moueth vs to praye, and haue founde it good, godly, iust, honest, necessary and not vnworthye the hearinge of God, so that we fynde in our selues (whether we respecte the body or the mynde) plenty of causes, which iustly ought to prouoke vs to flye vnto God, and by faythfull and earnest prayer to craue helpe and succour at his hand, that we may eyther be delyuered from so great euils, or els endewed with such benefytes from God, as we greatly desyre, longer and thirste after: it shall be expedient, that we streightwayes set before the eyes of our mynde the commaundement of God, which willeth and commaundeth vs to pray, to cal vpō his glorious Maiesty, and to flye vnto his holy name, as vnto a strōg towre and mighty fortresse in al our necessities, troubles, aduersities, and miseries. This commaundement of God to praye, is earnestly to be weighed, pondered and consydered. For although we haue neuer so many and necessarye causes, yea and those godlye, good, righteous, honest, &c. yet yf we had not a cōmaundement from God to pray: who durst so much as once be bold to open his lips for to praye vnto God, which is a consuming fyre, whiche hateth both the wicked & his wyckednes, whiche hath prepared hell fyre to be a reward vnto suche as transgresse his holy lawe: of the which nomber we all are without exception, beyng worthy for our disobedience not only not to be hearde, but also to haue our miseries encreased, & finally to be rewarded with the tormentes of that lake, which brenneth with fyre and brymstone? Come of, tell me, what traytour is so without all shame, that he dare appere in the presence of that Prince, & to craue pardon of him, whō he hath most trayterously offended, and whose honour he hath sought vtterly to defate and obscure? Yea rather fleeth not that traytour frō the face of that Prince so farre as his legges are able to beare him, & wisheth that that Prince were dead, that by this meanes he might be free from that punishment, which he most righteously hath deserued for his wicked & abhominable treason? Nowe was there neuer traytour, that hath at anye tyme so greuously offended his Prince, as we (all mewthes that we are) thorow our infidelitie and wicked conuersacion haue offended the Lord our God that Prince of glorie, yea that Kynge of Kinges, & Lord of Lordes. Howe than dare we be bolde to

The commaundemēt of God to pray.

Deu. iiii
Heb. xiii

Apo. xxi.

An example

1. Tim. vi.
Apo xvii. xix

Deut.iiii
Hebr.xij

shewe our selues before that God, which is a consuminge fyre, whom we haue so often most greuously offended, and to offer and to present vnto his most excellent maiesty our prayers for pardon and remission of our sinnes, or to aske any thing at all of him? Verely if God had not

Gen.iij
Gen.iiij
Act.i.
Math.xxvij

geuen vs a commaundement to pray vnto him, we wolde soner haue put our heades in a bushe with Adam, or taken vs vnto oure legges with Caim, or haue hanged vp our selues with that traytour Judas, than we would ones haue opened our lippes to praye vnto him. And who therefore seeth not here the exceding greate maruelous and vnspeakeable kyndnes of the Lord our God toward vs vyle & wretched sinners, whiche being hedged rounde about with the thornes both of so many miseries and wickednesses, and not knowing howe to be deliuered from them, are notwithstandinge commaunded of this oure most gentle God boldely to come vnto him, frankelye to lament our miseries vnto him, largely to poure out the sygbinges and groninges of our heauy hartes before him, & frankely and with a good courage to aske all good thinges of him. O the depe & botomles seas of Gods wonderfull mercies toward mankynde.

All the commaundementes therfore of God, wherwith we are prouoked vnto prayer, are to be embraced as most precious Jewels, and to be reposed in the lowest parte of our memory as incōparable treasures, that we neuer forget thē: of the which sort these are that folow.

psal.l,

Call vpon me, sayeth God, in the tyme of thy trouble. Here haue we a commaundement of God to flye vnto him with our prayers in all our troubles, necessities and miseries. Christ our sauiour sayth also: Aske:

Math.vii.
Math.xxvi
Col.iiii
i.Thes.v.

Seke: knocke. Againe, watche and pray, that ye fall not into temptacion. S. Paule also saith: Continewe in prayer, and watch in the same with thanckes geuinge. Agayne, Pray continually e. In all thinges gyue thankes: for this is the wil of God. For no mā is able to expresse what great consolacion and comfort, what ioy and gladnes these cōmaundements to pray, bring to troubled and weake consciences. For who nowe will be afrayde euen with a good courage to go vnto the throne of Gods maiesty with his prayers, seing he hath so many commaundemēts to stirre him vp and to pricke him forward to pray, yea

psal.xcv.
Ioan.xiiij.

and that out of the mouth of God, which is faythful in all his wordes and holy in all his workes: whiche is not onlye true, but also the selfe trueth. Let no man obiecte his indignitye or vnworthynes to praye. Our vnworthynes ought to be no let vnto vs, that we shoulde not be bolde to call vpon God, so that we repent and turne vnto God, with full purpose from henceforth to trayne our lyfe accordyng to the rule of Gods worde. For God neither for our worthynes nor for our vnworthynes heareth vs: but for his commaundemēt and promyse sake. He

☞ hath commaunded vs to praye: therefore ought we to pray. For if we shoulde neuer praye, tyll we were worthy of our selues before God to pray: so should we neuer pray: but we therfore pray, because God hath commaunded vs so to do. Our worthynes is the humble confession of

our

oure vnworthynes: and our obedience vnto the commaundemente of God to praye, maketh vs moste worthye. He that will not praye, because he thinketh him selfe vnworthy to praye, might with the same reason be a thefe or an adulterer all his lyfe tyme, and excuse him selfe by sayinge on this maner: I am not worthy to kepe these commaundemēts of God: Thou shalt not steale. Thou shalt not commit adultery. But all men are bounde to keepe all the tenne commaundementes of God, so lykewyse are they bounde to obserue and kepe this commaundement of praying: Aske: Seke: Knocke: &c. For as he falleth into the daunger of euerlastinge damnacion, whiche violateth and breaketh this commaundement: Thou shalt haue no straunge Gods in my sight: so lykewyse doeth he make him selfe the Sonne of Sathan and the enheritour of hell fyre, which neglecteth and transgresseth this commaūdemente of God: Watche and Praye. For he that sayde, Thou shalt not steale: the same sayeth also: Thou shalt praye: and we owe lyke obedience to both commaundementes: and the transgression or breaking of any of these commaundementes deserueth like payne. He that kylleth a man, or he that defyleth his neighbours wyfe, sinneth not more before God, than he which prayeth not. For as this commaundemēt, Thou shalt not kyll, is a precept negatiue: so lykewyse is this cōmaundement, Thou shalt praye, a precept affyrmatyue: and God requireth the same and lyke obedience to all his commaundementes. Lette vs therefore when we entend to praye, not be discouraged from prayer, although we fele in our selues an vnworthynes to praye, but rather consyder the commaundement of God, which willeth vs to pray, and accordinge to his will fall to prayer, and aske all good thinges of him, whych is both the onlye fountayne of all goodnes, and also the alone horne of plentye. Father. What is more to be done? Sonne. Thirdlye, we muste consyder the louinge gentlenes of the Lorde oure God toward vs, which hath not onlye commaunded vs to pray, but hath also promyfed moste graciouslye to heare vs. And this maketh vnto oure greate consolacion and comforte, that we are not onlye commaunded to praye, but also promyfed to be hearde. Therefore when we entend to praye, as we set before our eyes the cōmaundement of God, wherin we are willed to praye, that by this meanes we may with the better courage come vnto the throne of Gods Maiestye with our prayers: so lykewyse must we cal to remembraunce the most louing, swete and comfortable promises of God, which he hath annexed and toyned to his commaundement, hauinge euer this consyderacion in oure selues, that we are both commaunded to praye, and also promyfed to be hearde.

Exo. xx. Deu. v.

Matth. viii.

The promise to heare.

And here agayne appereth the fyngulare & exceading great goodnes of God towarde vs. For what should it haue profyted vs to pray, if we had not bene hearde? The promyses therefore, whiche God hath made vnto vs, ỳ he wil heare vs are most earnestly to be cōsidered, off

whiche sorte these are. Call on me, sayeth God, in the tyme of trouble, and I will delyuer thee, and thou shalt glorifie me. Here haue we a cō-
maundemente of God both to call on him, and also a promyse that he
Iere. xxix. will heare vs. Agayne by the Prophet Hieremy he sayeth: Cal on me, and ye shall lyue: pray vnto me, and I will graciously heare you: seke me, and ye shall synde. When ye shall seke me with all your harte, I
Math. vii. will be founde of you, sayeth the Lorde. And our sauiour Christ sayth: Aske, and it shalbe geuen vnto you. Seke, & ye shall synde. Knocke, and it shalbe opened vnto you. For whosoeuer asketh, receaueth, and whosoeuer seeketh, syndeth: & to him that knocketh, it shalbe opened. Here haue we to euery commaundement a promyse annered. We are commaunded to aske: and we are promysed to haue. We are commaunded to seke: and we are promysed to synde. We are cōmaunded to knocke: and we are promysed to be let in. It foloweth: Is there a-
Math. vii Luc. xi. nye man among you (sayeth Christ) whiche, if his sonne aske bread, will offer him a stone? Or if he aske fishe, will he profer him a serpent? If ye then, when ye are euil, can geue your children good giftes: how much more shall your father, whiche is in heauen, geue good thinges,
Ioan. xvi. if ye aske of him. In another place Christ also sayth: Aske, and ye shall receaue, that your ioye maye be perfecte.

These and suche other comfortable promyses are diligentlye to be retayned in memory, both agaynst the assaultes of Satan, & agaynst the infirmities of our flesh. For whansoeuer we entend earnestlye to praye (I speake of experience: God comforte me) Sathan on the one side, and the flesh on the other syde, sayth vnto vs: Tushe man, what wilte thou doo? Wilte thou pray vnto God? Thou laboureste in vaine. Thou comest, or thou be wel come. Knowest thou not these wordes of the scripture? God heareth not synners. Again, Saluacion is farre
Ioan. ix. psal. cxiix from sinners. Hast thou not synned? If thou denyest it: thy conscience shall beare witnes against thee: Thy conscience shal accuse thee, proue thee giltye, and condemne thee. If thou confessest that thou art a sin-
ner, thā mayst thou be well assured that God will not heare thee. For the scripture sayth: God heareth not sinners. If thou then, seing thou arte a sinner, lookest for helpe at the hande of God, thou arte vtterlye deceaued. For the scripture, which is the worde of trueth, and can not lye, sayth: Saluacion is farre from sinners. O suttle Satan. O fraile
C flesh. In deede it is most true, that God heareth not sinners, but those sinners are vnpenitent, vnfaythfull and obstinate or stubburne synners. Saluacion also without doubte is farre from synners: but yet from suche synners, as haue caste awaye both God and the studye of all godlynes. If synners repent, beleue, and amend, although they be neuer so notable and greuous synners, yet God receaueth them into fauoure for Christes sake. If they praye, God heareth them. If they seke saluacion at the hande of God, they shall surelye fynde it. For to suche synners are all the comfortable promyses of God made,

which

whiche are founde in the holye scripture. Are not these the woordes of Christe oure Sauioure? I came not to call the righteous, but sinners vnto repentaunce. Agayne, The sonne of man is come to seke & to saue that was lost. Whom calleth Christ vnto him in these woords but synners? Come vnto me all ye that labour and are heauy loden, & I shall refresh you. S. Paule also sayth: This is a true saying, & worthye of all men to be receaued, that Jesus Christ came into the woorld to saue synners. Agaynst these assaultes therfore of Satan, & agaynst the weakenes of the flesshe, it shall not a littell profyte alwayes to set before the eyes of our mynde the most swete and comfortable promises of God in hearing vs although neuer so great synners, when in fayth we repent, and pray vnto him: and to consyder that God heareth not vs for our dignitie & innocency, but for his promyse sake, for his faithe and truethes sake, that he maye be founde faithfull in all his woordes, and suche a God, as neyther will nor can lye. Yea: let God be true, and all men lyars. All the Saintes in tyme past both of the olde and newe testament, whensoeuer they dyd praye, dyd not set before theyr eyes & consyder theyr owne dignitie and worthynes, their owne workes and merites, but the commaundement and promyse of God, whiche both commanded thē to pray, & also promysed to heare them, and to graunt them their peticions. They depended wholy on the most louinge and mercyfull promyses of God, & being comforted and encouraged with them, they feared not to haue accesse with theyr prayers vnto the glorious throne of Gods most glorious Maiestye. Heare what Daniel sayeth, both in his owne name, & in the name of all the godly: Not in our owne righteousnesses, sayeth he, lay we foorth our prayers before thy face, but in thy great and manifolde mercies. Dauid also prayeth on this maner: Healpe vs, O God our Sauiour, and for the glorye of thy name, O Lorde, delyuer vs, and forgeue oure sinnes for thy holye names sake. Agayne, for thy names sake, O Lorde, be mercifull vnto my synne, for it is greate. Jacob in his prayer vnto God for his delyueraunce from the hande of his brother Esau, confesseth that he is vnworthy of all the mercies, which God had shewed vnto him, notwithstandinge setting before his eyes the promyses, which God had made him, he feareth nothinge, euen to aske greater thinges of him; whiche he also obtayned. A Christian, although he neuer so vnworthye in his owne sight, may be bolde to aske, whatsoeuer God hath cōmaunded & promysed. For God geueth not vs any thinge for our worthynes, but for his promes, name, mercy & truthes sake, that this sentēce of Dauid may for euer & euer abyde true & constant: All the wayes of the Lorde are mercy and trueth. It is the greate & infinite mercye of the Lorde, that he frely and without our merites & desertes promiseth vnto vs so many and so great good thinges. It is the trueth of the Lorde, in that he performeth truely & faythfullye those thinges, which he mercifullye hath promysed. Lette vs therefore, whensoeuer we entend to praye, diligentlye consyder the promyses of God, and embrace them

Matth.ix. Luc.xix.

Matth.xi. i.Tim.j.

Why God heareth our prayers.

Roma.iij. psal.cxvi.

Dan.ix

psal.lxxix

psal.xxv. Gen.xxxii.

psal.xxv.

as most precious treasures & heauenly Jewels, & depend wholly vpō them, and not vpon our worthynes and innocency, not vpon our merites and good workes, not vpon oure satisfactions and workes of supererogacion, nor vpon the mediacions and intercessions of sayncte̅s in heauen. For whosoeuer in asking any thing of God dependeth vpō any creature eyther in heauen or in earth, but vpon the mercifull promes of God alone, he shall obtayne nothing of God, although he prayeth so earnestly, that he sweateth droppes of bloud. Father. Blessed be God for his swete and comfortable promyses that he hath made vs: & God geue vs grace to enioy them. Sonne. Amen. Father. Is there none other thing to be consydered whā we entend to pray, but only the cō maundement and promyse of God? Sonne. Fourthly, it is required of vs, if we wil praye with fruite, that we geue an earnest and vndoubted fayth to the promes of God, beleuing stedfastly, that we shal abūdantlye receaue of God whatsoeuer he hath mercifully promysed for without this fayth nothinge is obtayned of God. The commaundement of the Lorde to pray, and the promes of God to heare & to graūt those thinges for the whiche we praye, profyte nothinge at all, if fayth be absent: yea whatsoeuer good thinge God promyseth, he promyseth it onlye to the faythfull: so that whosoeuer presumeth to praye without fayth, that is to saye, without a full and certein persuasion of the mynde to obtaine the thing which he asketh, he doth none other thing than deride and mocke God, yea and recompteth God a lyare, forasmuch as he doubteth of the trueth, fayth, constancye & power of God, and by this meanes is his prayer become synne and abhominacion to the Lorde, and to him selfe, sinne and damnacion. For whatsoeuer is not of fayth, is sinne, sayeth S. Paule. Agayne, without faith it is vnpossible to please God. For he that cometh vnto god, must beleue that God is, & that he is a rewarder of suche as seke him. Now he ỹ doubteth, whether God be a rewarder to thē that seke him, cometh not to God aright: but this do they, which doo not beleue that they shall obtayne the thing which they aske of God: therfore come they not rightlye vnto God: & so consequently they obtayne nothing of God. No verely for where faith wanteh in prayer: no good thing is obtayned, although they pray so feruently, that they sweate both water & bloud.

Fayth in prayer.

Hebr, ij

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That fayth is necessarilye required in prayer, very many both sentenses and histories of the holy scripture doo most manifestly declare. S. James sayth: If any of you lacke wisdō, let him aske of him, that geueth it: euen God, whiche geueth to all men indifferentlye, and casteth no man in the teeth, and it shalbe geuen him. But let hym aske in faythe and wauer not, For he that doubteth is lyke a waue of the sea, whiche is tost of the wyndes, & caryed with violence. Neyther let that man thinke, that he shall receaue anye thinge of the Lorde. A waueringe mynded man is vnstable in all his wayes. Our Sauyoure Christe sayeth also: What so euer ye desyre when ye praye: beleue that ye shall haue it, and it shall be done to you. Faythe obtayneth easely

Iac. i.

Marc. xi.

Psal. cix
Pro. xxviii
Rom. xiiii.
Hebr, xi

easely all thinge of God. For all thinges are possible to him that beleueth. And without faith nothing is obtained of God, but wrath, vengeaunce, the curse of God, & euerlasting damnacion. Therefore in the hystories of the Gospell we rede, that when anye benefyte was asked of Christ: Christ made inquisicion of theyr fayth, demaundinge of the askers, whether they dyd beleue, that he was able to graunt thē their requestes, & to satisfye their desyres. In the Gospell of Mathewe we rede, & whē two blynde men desyred Christ, that he wold restore vnto thē their sight: Christ sayd vnto thē: Do ye beleue, that I am able to do this thing? they answered, we beleue lord. Thē sayd Christ, according to your fayth be it vnto you. Lykewyse rede we, that when the father of that childe, which was possessed of a domme spirite, desyred Christe to haue pitye on his sonne and to heale him: Jesus sayde vnto him: If thou canst beleue, all things are possible to him that beleueth. The father of the childe euen with teares cryed out & sayde: I beleue: O lord helpe my incredulitye. And streight waies his sonne was made whole. Agayne, to whom is this vnknowen, that the woman of Canane making intercession for her daughter, which was possessed of a deuil, receaued of Christ many harde, & (as I may so speake) vnfrendely answeres: notwithstading she with a strōg & vnshaken fayth continued still prayinge, neuer ceasing frō prayer, till at the last Christ being ouercome with the faythfull prayer of her, sayde: O woman, great is thy fayth: be it vnto thee, euen as thou desyrest. How often rede we in the scripture. Thy fayth hath saued thee. Fayth is so mightye a thinge before God, that it manye tymes obtayneth a benefyte of God, before it be asked. Rede we not, that certayne men brought a man diseased of the palsey vnto Christ? we rede not, that they made any petition vnto Christ for his health: not withstanding Christ healed him, & sayde vnto him: Sonne, be on a good cōfort. Thy sinnes are forgeuē thee. Rise, take vp thy bed, & go thy way into thy house. How came this to passe? Verely, through the faith both of the man diseased of the palsey, and of them also, which brought the man. For thus writeth S. Mathewe: when Jesus sawe their fayth, he sayd to the mā diseased of the palsay: Be on a good comfort sonne: thy sinnes are forgeuen thee. They beleued in their hartes, that Christ both was able & also wold heale the sicke man, of the which thinge the sicke man him selfe was also fully persuaded: & this their faith was so acceptable vnto Christ, that without any asking, yea before they opened their mouth to speake, he graunted them their desyre. And here see we that true, which God speaketh by the Prophet: It shal be, that or euer they call, I shal aunswere thē. whyle they are yet but thinking howe to speake, I shal heare them. This we se also proued true in Dauid, which writeth on this maner: I sayd, I wil confesse my sinnes vnto the Lord, & so thou forgauest the wickednes of my sinne. For this shall euery one that is Godlye, make his prayer vnto thee, in a tyme whē thou maiest be found. It is truely also sayd of Moses: what other nation is so great, y gods come so nye

Marc.ix

Math.ix

Marc.ix

Math.xv

Esa.lxv.

psal.xxxii.

Deut.iiii

vnto, as the lord our God is nye vnto vs in al things, as oft as we cal vnto him. Forasmuch therfore as we haue so gentle, so louinge, and so liberall a father, which hath not only commaunded vs, that we shuld pray vnto him, but also hath promysed, that he will heare vs & graunt vs our peticions: let vs bring with vs, whensoeuer we entend to pray a sure, constant & vnshaken fayth, nothing doubting of the promyses of God: but beinge surelye persuaded, that whatsoeuer he moste graciously hath promysed vs, the same will he also most bounteously performe and gyue vnto vs. Father. God gyue vs this fayth. Sonne. Let vs craue it of God, & pray with thapostles, sayinge: O Lorde encrease our fayth. Father. Is there any other thinge behynde, concerning the due preparation vnto praier? Sonne. Yea verely. Fyrst ly, after we haue diligently cõsydered the cause, wherfore we will pray, & haue earnestlye pondered the commaundement of God, which willeth vs to pray, and haue also most depely weyed the promes of God, that he wil both heare vs & graunt vs our peticions: agayn, that to the promes of God we must annexe and adioyne a sure and stedfast fayth, being thorowly persuaded, that whatsoeuer God hath promysed, he wil abundantlye performe: this foloweth next in order to be considered, that whatsoeuer we aske of god, it must be asked of him in the name of his moste dere and only begoten sonne Christ Jesus. For albeit our cause be neuer so good and Godlye: and although our consyderacion about both the commaundement and promes of God, be neuer so earnest: and albeit we bring neuer so great fayth by beleuinge the promyses of God: yet if the prayers, which we do make: if the peticions, whiche we doo aske, be not made & asked in the name of Christ, al thafore sayde things profyt nothing at all. ¶ Whosoeuer therefore entendeth to pray aright, let him fullye determine with him selfe before he pray, to aske nothing of God, but only in the name of Christ: otherwise he shal not only pray in vayne, but also with his prayers prouoke and kyndle the wrath & vengeaunce of God against him selfe. For whatsoeuer we obtayne of God, we obtayne it not for our worthynes, nor for the holynes of any creature eyther in heauen or in earthe, but onlye for Christes sake, for Christes innocencye, dignitye and holynes: in whom, & for whose sake God the father is well pleased with vs. For as S. Paule sayeth, All the promyses of God by Christ are yea, and by him Amen: That is to saye, In Christ and for Christes sake God most certaynlye fulfilleth, whatsoeuer he hath most graciously promised. For Christ is that derelye beloued sonne, for whose sake God the father is well pleased with man. Christ is that dore, by the whiche we haue free accesse vnto God the father. Christ is that waye, by the whiche, whosoeuer doeth not walke, he can not come vnto the Father, as he him selfe testifyeth: I am the way, the trueth, and the lyfe. No man cometh vnto the father, but by me. Christ is that hygh & euerlastinge Bysshop, by whõ we must offer our prayers, prayses & thanckesgeuings vnto God the father, as thapostle sayth: By him (Christ) do we offer sacrifyce of prayse alway to God

Luc. xvii

Prayer must be made in the name of Christ.

Math. iii. xvii
ii. pet. i.
v. Cor. i
Marc. i. ix
Luc. iii. xi
Ioan. x.
Roma. v.
Ioan. xiiii.
Heb. xiii

to God, that is to say, the frute of those lips, which confesse his name, Whosoeuer stryueth to approche vnto God with his prayers by anye other meane, than by Christ alone: he is a theefe, a robber, and a spoyler of the glorye of Christ. And agaynst suche Christ robbers this sayinge of Christ shall stande for euer as an inuincible bulwarke and mightye fortresse. I am the way, the trueth and life. No man cometh vnto the father, but by me. Whosoeuer therfore will addresse him selfe vnto prayer aryght: he muste directe his prayers vnto God the Father not in his owne name, nor in the name of any other creature either in heauen or in earth, but only in the name of Jesus Christ our alone Mediatour, Aduocate and intercessour. Father. What is it to pray in the name of Christ? Sonne. To pray in the name of Christ, is to beleue & acknowledge Christ alone to be our Mediatour, Aduocate and Intercessour vnto God the father, and in the dignitie, vertue and power of his mediacion and intercession to offer vp our prayers & prayses vnto God, and to aske of him all good thinges necessarye for the bodye or for the soule only for the excellencye, maiesty & honour of this our alone Mediatour Christ Jesu. Whosoeuer prayeth on this maner, I meane, in the name of Christ, he maye be well assured, that he shall suffer no repulse at the hande of God, but shall abundantly obtayne, whatsoeuer he asketh, as our Sauiour Christ sayeth: Whatsoeuer ye shall aske in my name, ỳ wil I do, that the father may be glorifyed by the sonne. If ye shall aske any thing in my name, that will I doo. To make vs certeyne and sure, that whatsoeuer we aske of God in the name of Christ, we shall easely obtayne it: Christ in thafore sayde wordes promyseth twyse, that he will bring to passe, that we shal enioy the things, which we haue asked in his name. Agayne he sayeth: Uerelye, verely I saye vnto you, whatsoeuer thinges ye shall aske the father in my name, he shall geue you. As Christ afore promysed twyse that he will bringe to passe, that we shall obtayne of God the Father whatsoeuer we aske in his name: so lykewyse now, because we should not doubte of his trueth he addeth vnto his promyse an othe, and sweareth, that whatsoeuer we aske of the father in his name, he shall geue vs. Uerelye, verely I say vnto you, whatsoeuer ye shall aske the father in my name, he shall geue you. O vnoutspeakeable comfort. S. Paule also commaundeth vs, that whatsoeuer we do in worde or in dede, we should do all things in the name of the Lorde Jesu. For nothing is acceptable vnto God, that is not done in the name of Christ. Our prayings, our preachings: our watchinges, our fastinges: our almose dedes with all oure other good workes are vyle & filthy, yea they stynke before the face of god, if they be not done in the name of Christe, be they other wyse neuer so much seasoned and poudered eyther with the merites & intercessions of Saynctes, or with our owne righteousnes and good workes. For what other thinge are all oure righteousnesses, yea euen of the most perfecteſt, but as a polluted & defiled clothe, if Christes righteousnes be laide a side? All our righteousnesses, prayings, fastings, watchings

What it is to pray in the name of Christ.

Ioan.xiiii.

Ioan.xiiii.

Ioan.xvi.

Col.iij.

Esa.lxiiii

almosededes, good workes, satisfactiõs, merites, and whatsoever besydes euen the most holy amonge vs haue, are none other thing before God without Christe, than dunghilles of abhominacions. It is not therefore without a cause required of him, whiche entendeth to praye aryght, that he offer his prayers vnto God in the name of Christe Jesus our Lord. It is truly sayd of S. Austen: The prayer, which is not made thorowe Christ (that is to saye, in the name of Christ) doeth not only not put away sinne, but the verye prayer it selfe is made sinne.

In psal. cviii.

Notable, golden and precious is this sentence of S. Ambrose, & worthy to be reposed in the lowest parte of our memorye: Christe alone is our mouth, wherby we speake to the father: our eye, whereby we see the father: our right hande, wherby we offer vnto the father: whiche Christ, excepte he maketh intercession for vs, neyther we, nor all the Saynctes haue any thinge to do with God.

Libr. de Isaac & anima.

And here fall downe flatte to the grounde, yea to the verye hell, all the prayers of the Jewes, of the Mahometistes, and of all other sectaries. For albeit that all these after a certayne maner call vpon God, & offer prayers and prayses vnto him: yet forasmuch as they pray not in the name of Christ, they rather with theyr prayers prouoke God vnto anger, than make him theyr good and gracious Lord. For as concerninge the Jewes, although at this present day they boast them selues alone to be the peculiare people of God, they praye, they fast, &c.

The Jewes

Yet because they doo not beleue in Christe, neyther acknoweledge Christ to be God and man, to be theyr Sauyoure, Mediatoure, Reconcyliatour and Attonement maker, &c. nor offer theyr prayers vnto God in hys name, God doeth vtterlye detest and abhorre bothe them and theyr prayers, as it is writen: He that beleueth on the sonne, hath euerlastinge lyfe. But he that beleueth not on the sonne, shall not see lyfe, but the wrath of God abydeth on him.

Ioan. iii.

Neyther is it sufficient, that the Jewes doo acknowledge God the father, pretẽd a certayne fayth toward him, pray vnto him & cal vpõ his holy name, except they also beleue and confesse that Christ is the sonne of God, yea God him selfe, equal with the father, of the same Maiesty, myght, vertue and power to the vttermost: for whose sake alone God is at one with them, forgeueth them their synnes, and accepteth theyr prayers: which thinge because they doo not, whatsoeuer they boast of the fauour & good wil of god toward thẽ: it is but a vayne ostentatiõ and bragge, seyng they cast away Christ, and the sauing health, which is layd vp in him for all the faythfull. For as S. John sayeth: Whosoeuer denyeth the Sonne, he hath not the father. Agayne, he that hath the sonne, hath lyfe: He that hath not the sonne of God, hath not lyfe.

1. Ioan. ij.
1. Ioan. v.

Mahometistes.

The same is to be sayd of the Mahometistes, that we haue spoken of the Jewes. For neyther they call on God in the name of Christe: therfore are theyr prayers also synne, wickednes and playne abhomination before God. But what shall we speake of the Papistes? Doo they call vpon God in the name of Christe? yea rather in the merites,

Papistes,

medi-

mediacions, intercessions, dignities, woundes, bloud, passion & death of Sayntes. Let the popish Portasses and Massebokes be searched, and it shal sone be perceaued, howe idolatrous the prayers of the Papistes are, fourmed and made in the names, merites and intercessions of Sainctes, as though there were so greate dignitie in the merites & intercessions of Sainctes, that God for theyr sake were bounde both to heare theyr prayers and to graunt theyr requestes. I coulde bringe forth ensampies to manye of this matter, if tyme dyd serue. But to whom are they vnknowen? whosoeuer therfore will prepare him selfe to praye aright, let him fullye determine with him selfe to offer & present his prayers to God only, only in the name of Christ, in the vertue and power of Christ, in the dignitie and excellēcy of Christ: and desyre to be hearde, and his prayers to be accepted of God for Christes sake our only Mediatour, as S. Paule sayth: By him (Christ) we offer sacrifyce of prayse alwaye to God, that is to saye, the frute of those lips, which confesse his name. If any man presume to praye otherwyse, he shall fynde at Gods hande all one rewarde with the Iewes, Mahometistes, Papistes, and such other Sectaries. Father. God geue vs all grace in the vnitie of his holy spirite truely to call vpon the Lorde our God, in the name of his most dere Sonne Iesus Christ our alone mediatour. But if there be yet remayning any thinge, that is necessarily required vnto the worthy preparacion vnto prayer, I wold gladlye heare it. Sonne. Syrtly, it is required of vs, if we wil pray aright, that we haue also this cōsideracion in vs, I meane, that in our prayer we aske nothing of God, but that, which is agreable to his holy will. For our will is wicked and nought, desyrous rather of vngodly than godly thinges, and for the most parte wishinge that, which should rather hurte vs than profyt vs. And here maye we se the corruption of our nature, which we haue sucked out of the breast of our old mother Heue, which hath so infected and poysoned vs, yea and euery parte of vs, that whether we respect the body or the soule, nothing can be foūd whole, nothing sounde, nothing perfect in vs: so truely is it sayd of the Prophet: The whole heade is sycke, and the harte is heauy. From the sole of the foote vnto the heade, there is no whole part in all your bodye: but all are woundes, botches, sores and strypes, &c. The harte of man is vnpure, filthy, leude, and so stuffed full of all kynde of wickednes, that it is vtterly vnsearcheable, except of him alone, whiche searcheth the hartes and the raynes. All the senses and thoughtes of man are not only prone vnto euill, but also euill in dede euen from the very cradles. The fre will of man is so woumded and made weake, that in thinges appertaining vnto the spirite of God and vnto our saluacion, it can of it selfe do nothing at all, as Christ sayeth, without me ye can do nothing. Also S. Paule: It is God, ỹ worketh in vs both the will & the dede. Agayne, we are not able of our selues so much as to thinke a good thought. Moreouer the strengthes of man are so weake, yea so none, that beinge ones throwen downe we are not able to ryse vp agayne.

Heb. xiii

All thinges are to be asked accordinge to the wil of God.

Esa. i.

Iere. xvii. prouer. xx

Gen. vi. viii

Ioan. xv. phil. ii, ij. Cor. iij

Luc.x. Luc.xv. gayne. Suche myſers and wretches are we, that we ſuffer our ſelues as miſerable bondeſlaues to be led captyue of the Deuil, the worlde and the fleſhe, and to be handled as it pleaſeth them. We are ſo ſpoiled of our garmentes, that our myſerable nakednes is eaſye to be perceaued: neyther can we of our ſelues couer that euill fauored nakednesſe of ours. Beaſtly are we, not vnderſtanding the thinges, which belong vnto the ſpirite of God. Hypocrites are we, and a verye lumpe of wickednes, yea the wickednes it ſelfe. We can not ſo much as ones thinke well: ſo vnable are we eyther to aſke or to doo any good thing. What wolde ſuche a monſter of wickednes do in prayer, if it were ſuffered to aſke according to his owne will, and to enioy the requeſtes, which it woulde aſke? What woulde that monſter (I meane man) deſyre? What would he aſke? what would he wiſhe? Beyng a couetous man, he would wiſhe with king Midas, that whatſoeuer he touched, might ſtreight wayes be made golde. Being a carnall and voluptuous man, he would wiſhe with Iupiter, that Phebus wolde prolong the tyme of goynge foorth with his fyrye carte manye houres, that he beinge in darkenes mighte without all ſhame vſe his venerous paſtyme at his pleaſure. Beyng an ambicious man, he wolde wiſhe with kinge Nabuchodonoſor to haue all nacions vnder the heauens, ſubiecte vnto him, & him ſelf to be take for a god vpō the earth. Being an Idolatour, he wold wiſh with Ieſabel, ỳ no god might be worſhipped but Baal, & ỳ no miniſters ſhuld be had in honour, but only the prieſtes of Baal. Beig an hogge of Epicures flocke, he wold wiſh with Epicurus, none other thing, but worldly & fleſhly pleaſurs, eating & drinking, quietnes reſt, dyſing, carding, &c. Are not theſe mete & worthy thinges to be aſked of God? O miſerable blindnes of moſt miſerable mā. It is truely ſayd of S. Paule: We knowe not what to deſyre as we ought. It is not therefore without a cauſe required, that whoſoeuer entendeth to pray aright, ſhoulde determine with him ſelfe onlye to aſke that in his prayer, which is agreable to the will of God. For it is not lawfull for vs to aſke what we thincke good in our carnall iudgements, but that only, which we knowe to be acceptable in the ſighte of God, or els we pray in vayne & without fruite: or if we do obtayne at any tyme that, which we vngodlye require, we obtayne it vnto our deſtruction and damnacion: and better were it for vs neuer to haue obtayned it. The will of God aboue all thinges is to be conſydered in our prayers, and accordyng vnto that ought we to pray: Which thing if we do, we may be ſure to praye profytably, and to obtayne that we aſke, as S. John teſtifyeth, ſayinge: This is the truſt that we haue in God, that if we aſke anye thinge accordinge to his will, he heareth vs. And if we knowe that he heareth vs, whatſoeuer we aſke, we knowe that we haue the peticions that we deſyre of him. That thinges aſked contrary to the will of God, are vaynly aſked and without fruite it appereth by diuerſe hyſtories of the holye ſcripture. In the Goſpell of S. Marke we rede, that Iames and John the Sonnes of Zebedeus,

Luc.x. Gen.iij i.cor.ii ii.cor.iii Dan.iii. iii.Reg.xviii Rom.viii. i.Ioan.v. Marc.x.

came

came vnto Christ, and sayde: Master, we will, that whatsoeuer we shall aske, thou graunt vs. Christ sayde vnto them: what wil ye haue me to doe for you? They sayde: Graunt vs, that one maye syt on thy right hande, the other on the lefte hande in thy glory. But Jesus answered: ye knowe not what ye aske. James and John the derely beloued disciples of Christ persuaded them selues, that they should easly obtayne, whatsoeuer they asked of so louing and gentle maister without any respect or exception. They dreamed that Christ (as the blynde Jewes do at this present day) shoulde haue an earthly kingedome in this worlde, and reigne lyke a moste triumphãt and glorious Prince ouer all nations: therfore desyred they of Christ, that one of thẽ might syt on his right hande in his kyngedome, the other on his lifte hande: that is to saye, beare the chefe rule about him: and as I may so speake, one to be Lord Chauncelour, & the other to be Lorde Tresurar. These two disciples prayed, but not accordyng to the will of God. Therefore layde Christ vnto them: Ye know not, what ye aske. The wil of God was, not that they shoulde reigne in this worlde as earthly Princes, which thing they greatlye desyred, but that they should prepare them selues to the crosse, and be content to suffer for the Gospell of his sonne, and so to enter into glorye not of the worlde, but of heauen. S. Paule also prayed, that the vnquietnes thorow the flesh, euẽ the Messanger of Satan, wherwith he was continually bufeted, might depart frõ him, but he obtayned not his desyre, although he desyred it of the Lord thryse, that is to say, oftẽtymes. Why so? Because he prayed not accordinge to the will of God. Therfore was it answered him on this maner: My grace is sufficiẽt for thee. Many in tymes past haue prayed, & were not heard. Many also pray at this day, & are not heard. How cometh it to passe? Because they pray not accordyng to the wil of God. Plato in his prayer vnto Jupiter hath a notable sentence, whiche is this: O kinge Jupiter, geue vs good thinges both when we pray, and when we do not pray. As concerninge thinges whiche are euill, geue them by no meanes vnto vs, although we aske them. The noble Philosopher Socrates affirmed, that we should aske nothinge of the immortall Goddes, but onlye that they shoulde geue vs good thinges, forasmuch as they do best knowe, what is most profytable for euerye man: as for vs, we many tymes in our prayers aske that, which were better for vs not to haue it graũted. Here euen of the very Ethnykes may we learne, that nothing ought to be asked of God, but that onlye whiche is good: agayne, that in all our prayers we submit our will to the good will & pleasure of God accordyng to this our comon prayer:

ii. cor. xij.

Thy will be done in earth, as it is in heauen. Father. what is to be done, that we maye praye accordinge to the will of God? Sonne, God hath opened vnto vs his blessed wil in the holye scripture, wherin he hath declared, what we ought to aske. whatsoeuer we fynde in them to be the wil of God, that maye we be bold to aske and to craue. And whatsoeuer we aske so praying: we may be sure to obtaine it, forasmuche

Math. vi Luc. xi.

asmuche as we pray accoꝛding to the will of God. As foꝛ an example: S. Paule wꝛyteth, this to be the will of God, that all men ſhould be ſaued, and come to the knowledge of the trueth. Whoſoeuer therefoꝛe prayeth, that he may be ſaued, & come to the knowledge of the trueth, he prayeth accoꝛding to the will of God. Jeremy the Pꝛophet prayed vnto God, that he might obtayne euerlaſting ſaluacion, ſaying: Heale thou me, O Loꝛd, and I ſhalbe healed: ſaue thou me and I ſhalbe ſaued. The theefe alſo prayde foꝛ the ſame on this maner: O Loꝛd remẽber me, when thou comeſt into thy kingdom. Alſo S. Paule: I wiſhe to be loſoned, & to be with Chꝛiſt. Foꝛ the knowledge of Gods trueth, Dauid prayed thus: Shewe me thy wayes, (O Loꝛd) and teache me thy pathes. Directe me in thy trueth, and teache me: foꝛ thou arte God my Sauiour. Agayne, he ſayeth, Gyue me vnderſtandinge (O Loꝛd) that I may knowe thy teſtimonies. All theſe prayed accoꝛding to the wil of God, & were heard. Moꝛeouer the holye ſcꝛipture declareth this to be the will of God, that no man ſhuld periſhe, but that all ſhoulde repent and lyue. Foꝛ ſo wꝛyteth S. Peter: The Loꝛde is patient toward vs, whyle he will none to periſhe, but to receaue all vnto repentaunce. God him ſelfe ſayth by the Pꝛophet: As ſurely as I liue ſayeth the Loꝛde, I will not the deathe of a ſinner, but rather that he turne and lyue. Chꝛiſt alſo ſayth: I ſay vnto you, that there ſhalbe ioy in heauen ouer one ſinner that repenteth, moꝛe then ouer nyntye and nyne righteous, that nede no repentaunce. Whoſoeuer therfoꝛe prayeth vnto God foꝛ repẽtaunce, he prayeth accoꝛding to the wil of God, and may be ſure to be hearde.

i. Tim. ij.
Iere.
Luc. xxiii.
Phil. i.
Pſal. xxv.
Pſal. cix.
ii. Pet. iii.
Ezech. 18, 33.
Luc. xv.

Lykewyſe as foꝛ repentaunce, ſo foꝛ faith alſo the good wil of God is, that we ſhoulde pꝛay: foꝛaſmuch as without fayth repentaunce befoꝛe God is of no valour: yea repentaunce without fayth dꝛyueth vnto deſperacion, and deſperacion vnto damnacion, as we maye ſee in Caim, Judas, and ſuche lyke. And foꝛaſmuch as both repentaunce & fayth is the gifte of God, therefoꝛe muſt they both be aſked of him. Foꝛ Chꝛiſt ſayde not onlye, Repent, but he added, And beleue the Goſpell. Repentaunce and fayth muſte go together as companions inſeparable, euen as the ſunne and light, fyꝛe and heate. Foꝛ the will of God is, not only that we ſhould repent, but alſo that we ſhoulde beleue, as our ſauiour Chꝛiſt ſayth: This is the will of him that ſent me, that all that ſe the Sonne and beleue on him, ſhould haue euerlaſtinge lyfe. Whoſoeuer therefoꝛe pꝛayeth foꝛ fayth, that he maye haue euerlaſtinge lyfe thoꝛow Chꝛiſt, he pꝛayeth accoꝛdinge to the will of God. So rede we of the Apoſtles, which pꝛayed vnto god foꝛ faith on this maner. O loꝛd encreaſe our faith. Furthermoꝛe this is ꝑ wil of god (ſayth S. Paule) euen your ſanctification, that ye abſtayne from whoꝛdom, & that euerye one of you know to poſſeſſe his owne veſſell with holynes and honoure, and not in the luſt of concupiſcence, as do the Heathen, whiche knowe not God. Agayne, this is the will of God, ſayth he, that no mã oppꝛeſſe & defraude his bꝛother in bargayning, becauſe that the Loꝛd is the

Gen. iiii
Math. ii.
Math. xxvij
Act. i.
Marc. i
Ioan. vi
Luc. xvii
i. Theſ. iiii

is the auenger of al suche thinges. Whosoeuer therefore prayeth, that he may be holy in al his cõuersation, that he may not pollute his vessel (that is to say) his body, with fornication, aduultery, or with any other kynde of vnclẽnes, but kepe it in holynes & honour: agayn, whosoeuer prayeth, that he may deale iustly & truly with all men, with whom he hath to do, either in bargaining, bying or selling, he prayeth accordyng to the will of God & may be sure to be hearde. To be short, looke what soeuer we fynd in the holy scripture to be the wil of God, that may we freely & with a good conscience aske, & so asking we pray according to the will of God, & we may be sure both to be heard, & also to enioy our requestes. Father. We maye then lawfully praye for the enlargynge of Christes kingdõ, for þ auaunc emẽt of his holy word, for the true vnderstanding of the sacred scripture, for cõstancye & stedfastnes in the religion of Christ, for remission of our sinnes, for the gifte of the holy ghost, for the encrease of fayth, for feruent loue toward our neighbour, yea euen toward our enemy, for peace & quietnes of conscience, for long sufferyng, for modesty, for patience in aduersitie, for humilitie in prosperitie, & for such other lyke spiritual giftes & frutes of the holy ghost. And as we pray for thẽ, so shall we enioy them. Sonne. Yea verely, Father. But what cõcerning bodely & worldly thinges: must we aske thẽ also of God? Do we pray according to the wil of God, whẽ we craue at his hand all thinges necessary for the sustentacion of this our poores nedy lyfe? Sonne. I am not altogether ignorant what some writers iudge in this behalfe. Notwithstanding this haue I learned, that we maye with a good conscience aske of God all thinges necessarye as well for the body as for the soule, as meate, drinke, clothe, healthy of body, longe lyfe, defence frõ miseries, deliueraces frõ tribulacions, prosperous successe in all our labours and trauayles, a quiet comon weale, publique peace, a good wyfe, obedient childrẽ, quiet subiectes, good Magistrates, & such lyke, as we haue dyuers exãples in the holy scripture. And our Sauioure Christ taught vs to aske of God the father our daylye bread, that we may know that all good things both for the body & for the soule come from God, and by this meanes learne to be thanckeful vnto God for all his benefytes. *Math. vi.* But this is to be noted, that as all spirituall things appertayning eyther vnto the glory of God or vnto the saluacion of our soules are to be asked of God without any condicion, so lykewyse are all corporal things to be desyred of God with a condicion, which knoweth better, what is expedient for vs, thẽ we our selues do. As for an exãple: when we pray for the forgeuenes of sinnes, we shal not pray on this maner: O heauẽly father forgeue vs our sinnes, if it be thy wil. No, but without any cõdicion we shall say. O heauẽlye father forgeue vs our sinnes for Christes sake. For God hath declared vnto vs in his holy worde, þ it is his good wil & pleasure, þ we should so pray. As surely as I liue (sayth he) I will not the death of a sinner, but rather that he turne and liue. But if we pray to be deliuered from anye corporall incommoditye or disease, as from an age we, from the plage, from banishment, from imprisonment, from pouerty, from sickenes, frõ death, &c. then ought we to submit our will to gods *Note wel* *Ezech. Iere.*

will, which best knoweth, what is most profytable for vs: as a certein man sayeth: what is most profytable for the sicke man, the Physicion knoweth better, then he that is diseased. As for an exãple, if we shuld pray to be delyuered from sickenes, we must praye after this maner: O God & heauenly father, which for our sinnes & wickednes hast worthely cast vpon vs this greuous crosse of sickenes, wherwith we be greatly enfebled, made weake & brought low: we most hũbly beseech thee, that thou wilt now eat the last after so many & so great troubles, paynes and aduersities take away mercifully frõ vs this our sickenes, & liberally restore vnto vs the benefyte of health, that we as in mynde, so lykewyse in body being made sounde & strong, may liue & glorifye thy holy name. Notwithstanding (O heauenly father) thy will and not ours be done in this thing. For concerning temporall and corporall matters we muste so pray, that all thinges be lefte vnto the councell, determination and will of God, to gene vnto vs, what he will, when he will, & how much he will. So teacheth vs Christ in our comon prayer: Thy will be done in earth, as it is in heauen. And as he taught vs thus to pray, so likewise dyd he him selfe practise this maner of praying. For whẽ the time of his passyon begã to draw nye, he praied vnto his father on this maner. O my father, if it be possible, let this cup depart frõ me. Notwithstanding not as I wil, but as thou wilt. Here Christ praied his father, that he might not drinke of the cup of his passion, notwithstãding he submitted his will to the will of his father. Likewyse prayed the Leper: Lorde, sayeth he, if thou wilt, thou art able to make me clene. The Leper wished to be clensed frõ his leprosy, notwithstanding he referred the matter to Christ, and to his holye will, to doo with him as he thought best. Agayn, those thre yong mẽ, which at Nabuchodonosors cõmaũdemẽt were cast into the whote brenning fornace, because they wold not worshyp ỹ golden image, said to the kig: we may not cõsent vnto thee in this matter. For beholde, our God, whõ we serue, is able to kepe vs from the hote burning ouen (O king) & can right well deliuer vs out of thy handes. And though he wil not, yet shalt thou know (O king) that we will not serue thy Gods, nor do reuerence vnto that image, whiche thou hast set vp. Furthermore Dauid desyred to be restored to his kingdom, whẽ he was put out of it by Absolon his sonne: yet he wished it none otherwyse, then it should seme good in the sight of God. His wordes are these: If I shall fynde fauour in the eyes of thẽ lord, he wil bring me again. But if the lord thus say: I haue no lust vnto thee, beholde, here am I, let him do with me, what semeth good in his eyes. Note here, how obedient Dauid shewed him selfe to ỹ wil of god. He wisheth to be restored to his kingdõ, not withstanding, if it shall otherwyse seme good vnto god, he is contẽt also to obey his holy will. All these examples teach vs, that in all corporal & tẽporall things we ought to submit our will to the good will and pleasure of God, & to be content to receaue of him, whatsoeuer his good wil shalbe, whether it be rychesse or pouertye, health or sycknes, lyfe or death, &c. He is our Father, and we are his sonnes. Let vs not doubt therfore, but that he will gene vs that, whiche he knoweth to be best and most

Math. vi.

Math. xxvi
Marc. xiiij
Luc. xxii.

Math. viii

Dan. iij

iii. Reg. xv

profytable for vs. Onlye let vs do our endeuour to pray accordinge to his wil, and aske those thinges, which we are taught in the holy scripture to aske, that is to say, those thinges which belong vnto the glorye of God, the saluacion of our soules, and the commoditie of our neighbour, and let vs not doubt, but that we shalbe heard & obtaine our desyres, whether they pertayne vnto the soule or vnto the bodye. God without doubt will accomplishe our desyre, if we goe about to satisfye his godly pleasure & frame our prayers accordyng to his blessed will, as the Psalmograph wytnesseth, saying: He will accomplish the desyre of them that feare him, and heare theyr prayer, and saue them. *psal.clxv.*

Hereto belongeth the sayinge of S. John: Derely beloued, if our hart do not condemne vs, we haue truste to God warde: and whatsoeuer we aske, we receaue of him, because we kepe his commaundements, and doo those thinges, whiche are pleasinge in his syght. Father. God geue vs all grace both in our prayers and in all other exercyses eyther of the bodye or of the soule, onlye to do those thinges which are acceptable in his sighte. Sonne. Amen. Father. What remayneth there yet behinde concerning the worthy preparacion vnto prayer? Sonne. Seuenthly, although thaforesaide thinges, wherof we haue hytherto spoken, are so necessary to the worthy preparacion vnto prayer, that who soeuer cometh not so instructed vnto prayer, he prayeth vnprofytably & in vayne: yet this matter also, wherof we shall nowe entreate, is so necessarye vnto him that entendeth to pray with fruite, that without it, all the other profyt nothinge at all. Father. What is that my sonne? Sonne. It is the francke and fre forgeuing of them, which haue offended vs eyther in worde or in dede. Father. Is this thinge so necessary? Sonne. Yea verely, as you shall heare here after. Therfore whosoeuer entendeth to praye, if he will praye aright, let hym consyder with him selfe, howe he is affected toward his neighbour, although his enemy. Let him searche his conscience, and loke in the boke of his harte, whether all thinges in him be frendly, louinge and charitable toward not onlye his frendes, but also his enemies. For as oure Sauiour Christe sayth: If ye loue them, which loue you, what thãckes haue ye? For sinners also loue theyr louers. And if ye do good for them which do good for you, what thãcke haue ye? For sinners also do euẽ the same. Whosoeuer therefore entendeth to praye with fruite, let him see in him selfe, whether he hath a kanckred, malicious, hatefull, despytefull and enuious harte agaynst anye man, or not. If he haue, let him knowe, that he is a right birde of Cãins nest, & a verye image of Satã, although he speake with the tonges of angels, & vnderstode al ỹ misteries both of God & Gods worde: yea although he were so feruent in prayer, ỹ his knees were made lyke to the knees of Camels through kneling, as we rede of S. James the Bishop of Jerusalẽ. If any man therfore lyndeth in him selfe an hateful hart toward any mã, let him not presume ones to opẽ his mouth for to pray. If he doe, ỹ first worde of his praier turneth vnto his own dãnaciõ. And the more he prayeth being so affected

Forgeuinge our offẽdors

Math.v. Luc.vi.

Gen.xiij iIoan.iij. i.cor.xiij

the more doth he heape the hote wrath and fearse vengeaunce of God against him selfe. Neyther shall such a monster of wickednes obtayne anye grace or fauour at the hande of God, as the wyse man testifyeth, sayinge: He that seketh vengeaunce, shall fynde vengeaunce at the lordes hand, which shall sure kepe him his sinnes. Forgiue thy neighbour thy hurte, that he hath done thee, and so shall thy sinnes be forgeuen thee also when thou prayest. A mã that beareth hatred against another, howe dare he desyre forgeuenes of God? He that sheweth no mercy to a man, which is lyke him selfe, how dare he aske forgeueneg of his sinnes? If he that is but flesshe, beareth hatred and kepeth it, who wil entreate for his sinnes? Remember the ende, and let enemitie passe, which seketh death and destruction, and abyde thou in the commaundementes (of God.) Remember the cõmaundementes (of God) so shalt thou not be rigorous ouer thy neighbour, &c.

Eccle. xxviij

Here heare we, that except we forgeue them that haue offended vs, although we pray neuersomuch, yet shall not our prayers be heard of God, I meane, vnto our saluacion: our sinnes shall neuer be forgeuen vs, but God shall reserue and kepe them vnto our damnacion: and all beit heauen and earth, and all that euer are in them, with one voyce should pray for vs, yet should not theyr prayers for vs be heard, so vile myserg and damnable wretches are we in the sight of God, so long as we continue in this malicious mynde and dispytefull hatrede. For God loueth, allowethand regardeth nothing, that procedeth from an enuious, hateful and malicious harte. Let vs remẽber Caim. He offered sacrifyces vnto God, prayinge and prayſinge God outwardelye with no les holynes and deuocion, then his brother Abel dyd.

Gen, iiij

But what sayeth the scripture? God looked vnto Habel and vnto his giftes: but vnto Caim and vnto his giftes he loked not. Why so? Because his harte was voyde both of fayth toward God, and of loue toward his brother. His harte burned with enuye and hatrede agaynst his brother Abel. Therefore his prayers, prayses and sacrifyces were abhominacion vnto God. Oh, with what face dare we be bolde ones to open our mouth, and to say the Lordes prayer, calling the heauenlye father our father, when we hate one another, and speake euyll one of another? Is God the father, the Father of the malicious, of the enuyous, of the hatefull & of the vncharitable? Or is he rather the father of the frendely, of the louing, of the charitable, and of the welwilling? God is charitie, sayth Saint John, and he that dwelleth in charitye, dwelleth in God, and God in him. Nowe he that dwelleth in hatred, in whom dwelleth he? verelye in the Deuill, and the Deuyll in hym. Is suche a Monster of malyce a mete person to call vppon God the Father? A malicious and enuious person to call God, Father, is none other thinge then to Call God enuyous, malicious, hatefull, despytefull, and the father of all tyrauntes and bloudethirstye people. And howe greate an impietye that is, who knoweth not?

6. Ioan, iiij

Againe, with what forhead (except we haue tomuch rubbed our fore-

heade

heade: I meane, except we be past al shame) dare we say in the Lords prayer: Forgeue vs our trespalles, as we forgeue them that trespasse agaynst vs: if we do not forgeue them, whiche haue offended vs? So to pray, is it any other thinge, then to aske vengeaunce vpon our selues? If we retayne hatred in our myndes: if we seke to be reuenged: if we deuyse howe we may hurt them, that haue hurted vs: yea if we labour not to be reconciled euen to our very enemies: and if we can not be content to forgeue them, to loue and fauour thē, to speake well of thē, to pray for thē, & to do for them, whatsoeuer lyeth in our power, and no les to seke their commodite and profyt, then we do our owne: when we pray this prayer, we do none other thing, then beseche God, that he wil not forgeue vs our sinnes, but rather deale with vs accordyng to our deseruinges with all kynde of rigoure & seueritie. For except we forgeue other, it is vayne to loke for remission & forgeuenes of our sinnes at the hād of God, as our sauiour Christ witnesseth, saying: Forgeue & it shalbe forgeuē you. Again, if ye forgeue mē their faultes, your heauenly father will also forgeue you. But if ye wil not forgeue menne their faultes, neyther will your Father forgeue you youre sinnes. The demaunde, which Peter asked of Christ, how often he shuld forgeue his brother, is not vnknowē. S. Mathew wryteth, that Peter sayde vnto Christ on this maner: Lord, how often shal my brother sinne agaynste me and I shall forgeue him? Seuentymes? Christ answered: I say not vnto thee, seuētymes, but seuēty tymes seuē tymes: that is to say, so often as he sinneth forgeue him. The parable, whiche Christ immediatly after put forth, declareth euidently, that except we forgeue them that haue offended vs, yea and that from the very hart, we shall neuer obtayne remission of our sinnes at the hande of God. Are not these the wordes of blessed S. Paule? Forgeue ye one another. If anye man haue a quarell against another: euen as Christ forgaue you, euē so do ye. Can any better or more apte exāple be brought forth, wherby we maye be prouoked one to forgeue another, then the example of Christ? To whom is his fre forgeuinge of our sinnes vnknowen? When we were yet his enemies, he dyd not only forgeue vs our sinnes, but he also gaue him selfe euen vnto the death to be a raūsome for our sinnes, and to reconcyle vs vnto God his father, that thorowe his paynes we might be deliuered from the paynes of hell, and by his death be made fre from euerlastinge death, and be made enheritours of euerlastinge lyfe. Father. It is mete and conuenient, that if we will fynde fauour at the hand of God, we shew also fauour to our neighbour, & be the very same vnto him, that we wold wish god shuld be vnto vs. And forasmuch as we are but fraile vessels, & cā not so liue in this worlde, but sometyme displeasure shal chaūce amōg vs: it is our duety one of vs to forgeue another, to beare one with another: to take all thinges into the best part, not sone to be prouoked vnto anger, not streight wayes to beare any displeasure against any man, not to shew our selues harde to be entreated, but easye to be reconciled, & to seke all

Math. vi. Luc. xi.

Lue. vi. Math. vi

Math. xviii

Col. iii.

Roma. v.

i. cor. xv. Heb. ii.

Rom.xii. men. Sonne. This is the office and duety of a Christen man. For if any do behaue him selfe otherwyse, he is no mete man to praye vnto God. Father. Remayneth there anye more to be spoken of, concerninge the worthy preparacion vnto prayer? Sonne. Finallye, it is requisite, that whansoeuer we entend to pray, we appoint not God the tyme when he shall helpe vs, and perfourme our desyres, but cõmit this thing vnto his godly wisdom, as vnto him, which best knoweth, when our petitions ought to take place, and to be brought vnto effect. For as the way & the place to helpe vs are not to be assigned vnto God, no more is the tyme to be appointed vnto him, whan he shal helpe vs, & bryng our requestes vnto a fortunate ende: but in this behalfe we muste be contẽt to receaue the benefites of our desyres at the hande of God, not whan we will, but at what tyme it shall be his good pleasure to geue them vnto vs: which thing without all doubte shal then come to passe, when it shall be most vnto our great ioy and singulare comforte. And although we do not perceaue, ỹ God doth streightwayes graunte vs our peticions, yet let vs not faynte in our faythe, nor despayre of our hope, nor yet conceaue an euill opinion of God, as though he were angrye with vs, or vnfaythfull in his woordes, and not true in his promyses, but rather cleaue vnto him with a stronge fayth, and wholye depend vpon his promises, nothing doubtinge, but that in his tyme, he will liberally perfourme and abundantlye geue whatsoeuer we haue asked, yea more than we can, or dare be bolde to aske, as the Prophete Habacuc sayth. If the Lorde maketh tarriaunce, abyde thou his leasure: for he will vndoubtedly come, and will not tarye. The Prophet Esay sayth: In silence and hope shall your strengthe be. Jeremy also sayth: It is good with silence to tary for the sauing health of God. For God manye tymes differreth to geue vs our requestes, not because he is angrye or hateth vs, or because he is vnfaythful in his woordes and not constant in his promyses: but vnto this ende that he maye proue our fayth, & trye, whether we be faythful & constant in geuing credite to his promyses, or not: agayn, that we after long desyre enioyeng his benefytes should the more feruentlye be kindled to embrace them, & to make much of thẽ: agayne, ỹ we should the more earnestlye be prouoked hartely to prayse & magnify ỹ name of god for his fatherly benefites, so liberally & louingly bestowed vpõ vs. For thinges sone geuen, sone ware vyle: but things lõg desyred, & at ỹ last obtained, are highly esteemed & had in great price. Al the godly therfore in times past, although they did not streightwayes enioy their desyres, ceassed not stil to pray vnto God, neyther were they any thing at al dismayde, but pacientlye abode the Lordes leasure, being content to receaue, when it should be his good pleasure to geue, as David sayth: Beholde, euen as the eyes of seruauntes looke vnto the hande of theyr maisters: and as the eyes of a mayden vnto the hande of her mastresse: euen so our eyes wayte vpon the Lorde our God, vntill he haue mercye vpon vs. Here David appointed God no certein tyme, when he shal shew his mercy on him and

Jnprayer no time of graũting is to be appointed vnto God

Abacuc.ij
Esa.xxx.

Lam.iij.

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psal.cxxiii,

and graunt him his requestes, neyther ceaseth he from liftinge vp his eyes vnto the Lorde his God, because he doth not streight wayes obtayne his desyres: but he goeth forth in his prayers, & continueth callinge on the name of God euen so longe vntill the Lorde hath pitye on him, and graunt him his desyre. O blessed Dauid. O worthy ensample to be folowed of all them, which are ledde with the earnest loue of prayer, & harteye wishe to haue their petitions accepted of God. And this is it, that our Sauiour Christ sayeth in the Gospell: Men ought alway to pray, and not to be wearye. For God will tender the supplications of them, which night and daye crye vnto him, although for a tyme he deferre them. Suche patient abyder of the Lordes leysure was Job also, which sayeth. Although he killeth me, yet will I putte my trust in him. Lyke wyse sayde Moses vnto the children of Israel, when Pharao pursued them, and they sawe no way to escape, but eyther to perish with waters, or els to fal into the handes of the enemy. Feare not, sayeth he, stande still, and beholde the wonderfull worckes of God, which he will do this daye. Moses commaundeth the people of Israel not to feare, but to stande still, that is to say, not to prescribe vnto God eyther the waye or the place, or the tyme of their deliueraunce, but with stronge fayth to cleaue to the promyses of God, and paciently to abyde their deliueraunce, whē his good pleasure shalbe. The patient abydinge of the Lordes leasure doeth so greatlye please God, that nothinge can more hast or prouoke his benefytes: as on the contrary parte, nothing doth more displease and offend god, then the rowe impacience to prescribe vnto him the tyme, when he shall helpe vs, as we maye perceaue by the wordes, whiche the godlye Matrone Judith spake vnto the citisens of Bethulia: which, when Holofernes beseged their cytye, prescribed vnto God fyue dayes respyte to helpe thē. If no helpe came frō God by that tyme, they were full determined to yelde & geue ouer the citie to the enemye. But howe earnestly that stout stomacked and courageous Matrone Judith rebuked the for this their impacience, incredulitie and tempting of God: these her wordes do euidently declare: What thinge is this (sayth she) wherein Ozias hath consented, that if God helpe not within fyue dayes, he will geue ouer the Citye to the Assirians? What are ye, that ye tempte the Lorde? This deuise obtayneth no mercye of God, but prouoketh him to wrath and displeasure. Will ye set the mercy of the Lorde a tyme, & appoint him a day after your will? Neuertheles forasmuch as the lord is pacient, let vs rather repent, pouring out teares and beseching him of grace. For God threatneth not as a man, neyther will he be prouoked vnto wrath as the children of men. And therfore let vs hartely fal downe before him, and serue him with a mete spirite, and with weeping eyes say vnto the Lorde, that he deale with vs accordinge to his owne will and mercye. Therfore whensoeuer we entend to praye, let vs determine with our selues patiētlye to abyde the Lordes leasure, & by no meanes to prescribe vnto him eyther the time, or the place, or the

Luc.xviii.

Iob.xiij.

Exo.xiiij.

Iudith.viii

waye, or any other circumstance, cõcerning our requestes: but to submit all our desyres to his fatherly prouidence, being cõtent to receaue of him, what, whan, and howe, it shalbe his good pleasure to geue vs: and yet notwithstandinge still continewinge to crye vnto the Lorde with our prayers both day and night after the example of the widow, of whome we rede in the Gospell of Luke, with this sure persuasion, that God in his tyme will eyther geue vnto vs those thinges, whiche we presentlye aske, or els better thinges. Whosoeuer on this maner offereth his prayers vnto God, he may be sure to be welcome vnto the Maiestye of God, & to obtayne hys requestes vnto the saluacion both of his bodye and soule. And thus much haue I spoken concerning the due and worthy preparacion vnto prayer, as I haue heretofore learned of our Preacher and Catechist. Father. I greatly commend thee, my swete and dere Sonne, that thou doest so wel remember the good & godly doctryne which heretofore thou hast learned of thy teachers. Lette me heare nowe according to thy promyse, the declaracion of the Lordes prayer, that in this behalfe also I maye haue a taste of thy diligence. Sonne. The Lordes prayer beginneth on this maner: Our father, which art in heauen, halowed be thy name. Father. This is the fyrst petition contayned in the Lordes prayer? Sonne. Yea verely. Father. Howe many petitiõs are there in the Lords prayer? Sonne. They comõly nõber seuẽ. Father. Why is it called ỳ lords prayer? Sonne. Because the Lorde Christ him selfe made it, and taught it his disciples, & willed thẽ so to praye. Father. Where teacheth the holy scripture that? Sonne. In the Gospell of Luke we rede, that one of the disciples came vnto Christ, and sayd vnto him: Lord, teache vs to pray, euen as Iohn taught his disciples. And Christ sayde vnto them: When ye praye say: Our father, which art in heauen, halowed be thy name. &c. Father. Is this prayer of all other most excellẽt? Sonne. Yea forsoth: both because of the maker of it, as I sayd before, which is the Lorde Iesus: and also because in fe we wordes it contayneth abundantlye, whatsoeuer is necessarye to be desyred eyther for the glory of God or for the safegard of the bodye and soule of man. For the thre fyrst petitions concerne the glorye of God and the auauncement of his kingdom. The other foure petitions, whiche folowe in order entreate of our necessities, and pertayne vnto our commodite and profyte, whether we respect the body or the Soule, or both. Father. Why doest thou directe thy prayer vnto God, and not rather vnto men, or vnto the blessed Spirites in heauen? Sonne. Vayne is the saluaciõ that is loked for from man. To saue is the office of God alone, from whom cometh downe euery good and perfect gifte: therfore vnto God alone are our prayers to be directed, according to this commaundement: Call on me, sayth God, in the day of trouble, and I will deliuer thee. To inuocate & call vpon the saintes in heauen, as it is not commaunded in the woorde of God, so lykewyse is it iniurious to the maiestye of God, seing we geue that honor to creatures, whiche is due to God alone: neyther haue we anye promyse

Luc. xviii.

The preface of the Lords prayer with ỳ first petitiõ

Why it is called the Lords prayer

Luc. xi.

The excellẽcy of ỳ Lords prayer.

Iac. i.

Psal. l.

myſe in the holye ſcripture, that we ſhall be heard and enioy our petcions, if we praye vnto Sainctes departed. To pray vnto God, and to aſke all good thinges of him in the name of our alone Mediatoure Chriſt Jeſu, we are not only commaunded, but alſo promyſed, that we ſhall be heard. Therfore to leaue that, which is certein: & to embrace that which is vncertein, is mere foly, as I may ſpeake nothing more ſharpely. Father. But what, if we doe both? Sonne. What meane you? Father. Pray both vnto God and vnto the ſainctes in heauen. Sonne. Then is your fayth deuided: and therefore no true and perfect fayth. Then alſo do you ſteale away that honour and glorye from God and geue it vnto creatures, whiche alone is due vnto God. For there can be no greater glorye and honour geuen to God, then in our aduerſitie and trouble to flee vnto his holye name as vnto a ſtronge bulwarke: to call vpon it: & to aſke all good thinges of the Lorde our God, which is a gelous God & ſpeaketh by the Prophet on this maner: I am the Lorde, this is my name: my glory will I geue to none other. And his ſeruaunt Moſes ſayeth: Thou ſhalt honour the Lord thy God, & hym alone ſhalt thou ſerue. The ſainctes them ſelues alſo cry and ſay: Not to vs, O Lord, not to vs, but to thy name geue the glory for thy mercy and truthes ſake. Againſt all ſuch halfe worſhippers of God, the Prophet Elias thondereth on this maner: How long wil ye halte on both knees? If the Lorde be God, folowe him: if Baal be he, folowe him. And God him ſelfe ſayeth to ſuche halting Hipocrites and double diſſemblers: I know thy workes, that thou arte neyther colde nor hote: I wolde thou were colde or hote. But becauſe thou art betwene both and neyther colde nor hote, I will ſpewe thee out of my mouthe. As God alone geueth all good thinges: ſo is he alone to be called vpon in al our aduerſities and troubles. Father. What is to be thought of the, which, when they pray vnto the Saynctes in heauen, vſe to ſaye this prayer of the Lord: Our father which art in heauen: &c. and vſe to ſay it oftentymes in the honour of ſuche Saynctes as they moſte fauſye? Sonne. Their blyndnes is much to be lamented: and it is to be wiſhed that ſuche people were better taught. Is it a mete thinge to call anye ſaincte in heauen, Father: to deſyre that his name may be ſanctifyed: and that he will forgeue vs our ſynnes. &c. They, which thus pray, do rather diſhonour than honour the heauenlye Spirites: and in dede ſo praying, they do nothing els the blaſpheme God, & prouoke God vnto anger: ſo that by this meanes where they ſeme to ſeke ſaluacion, they fall into the daunger of euerlaſting damnacion. Father: Thou holdeſt then, that this prayer ought to be ſayde vnto God alone. Sonne. Yea verelye if we entend to pray it with frute. Father. Let vs then fall in hande with this prayer of the Lorde: and boult out euery parcel therof. Sonne. Content. Father. In the beginninge of this prayer thou calleſt God, Father. Sonne. So is it. Father. Why calleſt thou God, thy Father? Sonne. I haue learned ſo to do, out of the woorde of God. Father. Let me heare ſome teſtimonies of the holye ſcripture concerninge this

D

pro. xviii
Exo. xx.
Deu. v.
Eſa. xlii
Deu. vi
Math. iiij.
Luc. iiii.
pſal. cxiiij.

iii. Reg. xviii

Apo. iii.

Superſticious worſhippers of ſainctes

Why we cal God Father

this matter. Sonne. Moses sayeth to euery saythfull man: Is not the Lord thy father, and thyne owner? Hath he not made thee and ordayned the? Father. But why doest thou rather saye, Our father, then my father? Sonne. To declare, that God is the commune father of all the saythfull, and not of one only. Father. How prouest that by the worde of God? Sonne. The Prophet Esay sayth: Thou (O God) arte our father. For Abrahã knoweth vs not, neyther is Israel acquainted with vs. But thou Lorde arte our father, and redemer: & thy name is euerlastinge. Agayne, thou, O Lorde, art our father: we are thy claye, and thou art our potter, and we al are the worke of thy handes. The Prophet Malache sayth: Haue we not all one father? Hath not God made vs? Why doeth euerye one of vs then despyse his owne brother? God him selfe sayth by the same Prophet: Shuld not the sonne honour his father, and a seruaunt feare his Maister? If I be now a father, where is my honour? If I be a Lorde, where is my feare? In another place he also sayeth: I will be a father vnto you, and ye shalbe my sonnes & daughters. Our Sauiour Christ sayeth: Call no man your father on the earth: for one is your Father, whiche is in heauen. S. Paule also sayth: As many as are ledde by the spirite of God, they are the sonnes of God. For ye haue not receaued the spirite of bondage to feare anye more, but ye haue receaued the Spirite of adoption, whereby we crye Abba, dere father. The same spirite certifyeth oure spirite, that we are the sonnes of god. If we be sonnes, thē are we also heyers: the heiers, (I meane of God) and felowe heyers with Christ. Agayne, Because ye are sonnes, God hath sent the spirite of his sonne into oure hartes, cryeng Abba, dere father. Wherefore nowe thou art not a seruaunt, but a sonne. If thou be a sonne, thou art also an heyer of God thorow Christ. S. John also sayth: Beholde, what exceding great loue the father hath shewed vnto vs, that we shuld be called (and be in dede) the sonnes of God. Father. Howe cometh it to passe, that God is our father, seyng that we are flesh and bloud, corrupcion and duste? Sonne. God is our father two maner of wayes. First in that he hath created and made vs, as we tofore heard: secondly, in that he hath begoten vs a newe, not of mortall, but of immortall sede, in that he hath geuen vs his spirite, and we beleue in his sonne Christ Jesu, as S. John sayth: As manye as receaued him (Christe) to them gaue he power to be the sonnes of God: euen thē, that beleued in his name, which were borne not of the bloude, nor of the will of the flesh, nor yet of the will of man, but of God. S. Paule also sayeth: Ye are all the children of God, because ye beleue in Christ Jesu. Agayne. As manye as are ledde by the Spirite of God, they are the sonnes, of God. Father. Then are not we the sonnes of God by nature. Sonne. No verelye, but by adoption. One only is the natural Sonne of God, euen Christ Jesus the Lord: the saythfull are the sonnes of God only by adopcion and grace, as we tofore abundantly heard in the declaracion of the second article of the Christen beliefe. Father. Thou sayest trueth, my childe. But what pro-

Deut. xxxii

Esa. lxiii

Mala. ii.

Malach. i

1. Cor. vi

Math. xxiii

Rom. xiii.

Galat. iii.

1. Ioan. iij.

How we God is our father *1. Pet. i.*

Ioan. i.

Gala. iiii
Roma. viij

Christ alone is the sonne of God by nature, we by adopcion

fyte haste thou in this, that God is thy Father? Sonne. What profyte haue I not, whether I respect the bodye or the soule? In that God is my father, I am wel assured, that I shall wat no good thing necessary both for the bodye & for the soule. For as a good Father hath a speciall care to prouyde and aforesee, that his sonne lacke no good thing that is necessarye for him: so lyke wyse my heauenly father, whiche by adoption and grace hath chosen me to be his sonne, will suffer me to lacke no good thinge, but abundantly minister & geue vnto me, whatsoeuer is nedefull eyther for the body or for the soule, as God sayde vnto Abraham: Feare not: I am thy defence and mighty shielde: and thy reward shalbe exceding great. By the Psalmographe he also sayth: I am the Lord thy God, &c. open thy mouth wyde, and I shal fill it. And if at anye tyme I seme to lacke, in that God is my father, I maye be bolde to come vnto him, and to craue of him whatsoeuer thing I haue nede of, with this perfecte persuasion and assured hope, that he wyll graunt me my petitions, no les, yea muche more (for he is almightye, and an horne of plentye) then any naturall father will labour to satisfy ỳ desyres of his sonne, as our sauiour Christ saith: Is there any mã among you, which, if his sonne aske bread, will offer him a stone? Or if he aske fishe, will he profer him a serpent? If ye then (when ye are euil) can geue your children good giftes: how much more shall your father, which is in heauen, geue you good things, if ye aske of him? Therfore in ỳ I am taught by him, which is the selfe trueth, to call God, father, I may be bolde to come vnto him, to lament my miseries vnto him, to craue at his hande helpe, succour, defence, and whatsoeuer besydes I haue neede of, with this faythe, that I shall not be denyed of my requestes, forasmuch as he tendereth me no les, yea muche more, then a most louing father pitieth his most dere childe. Father. What learnest thou of this, that thou sayest not, my father, but our father? Sonne. In that I call God our Father: I am put in remembraunce, that God is the father of vs all: I meane the faythfull, and that we be his sonnes, and therfore brethren also. Now forasmuch as we al haue one father, and be all brethren and felowe heyers of one and the same kingedom, I am here taught to loue my brethren, and to doo them good vnto the vttermost of my power, to seeke no les their commoditie and profyte, then myne owne, as S. Paule sayth: Let no man seke his owne commoditie, but the profyte of other. Agayne. Charitye or loue seketh not her owne. He that hath not this loue toward his Christen brethren, he is not the sonne of God, neyther is God his father. In this thing, sayth Christ, shall all men know, that ye are my disciples, if ye loue one another. Father. Thou doest not only call God our father, but thou sayest moreouer that he is in heauen. Sonne. Yea verely. Father. Howe prouest thou that God is in heauen? Sonne. God him selfe sayeth by the Prophete: Heauen is my seate. The Psalmographe also sayeth: The Lorde hath prepared his seate in heauen. Agayne, our God is in heauen. Item, vnto thee lifte I vp myne eyes, which dwellest in the heauens.

What it profiteth vs, that God is our father

Gen. xv.

psal. lxxxi

Math. vij. Luc. xi.

Ioan. xiiii.

What we learne by callinge god our father

phil. ii i. Cor. xiij.

Ioan. xiii.

God is in heauen

Esa. lxvi. psalm. ciii. psal. cxiii.

uens. Lykewyse sayth our Sauiour Christ: Call no man father on the earth: for one is your father, which is in heauē. Father. How cāst thou truely & properly saye that God is in heauen, when he is in all places at ones, and filleth heauen and earth with his presence, forasmuche as he is infinite & incomprehensible: as the Psalmograph sayeth: Whether shall I goe from thy spirite? or whether shall I go from thy presence? If I clime vp into heauen, thou art there: if I go downe to hel, thou art there also. If I take the wings of the morning, and remayne in the vttermost partes of the sea: euen there also shal thy hande leade me: and thy ryght hande shall holde me. If I saye, peraduenture the darkenes shall couer me: then shall my nighte be turned to daye. Yea the darkenes is no darkenes with thee, but the night is as clere as the day: ꝓ darkenes & the light to thee are both a lyke. Salomō also in his prayer sayd vnto God: Behold the heauens & heauēs of all heauēs are not able to contayne thee. And God him selfe sayth by the Prophet: I fyll both heauen and earth. Sonne, I knowe & confesse, that the Maiestie of God is infinite, vnmesurable, incomprehensible, filleth heauen and earth, occupyeth al places at ones, and cā not be compassed within certayne limites (as all creatures are) forasmuch as he is the maker of all thinges, and not a thing made: notwithstanding the holy scripture most comonly termeth him to be and to dwel in heauen, yea and that for dyuers causes. Fyrst, to set forth vnto vs his Maiestye, hyghnes, might & power: while we cōsider, that his dwelling is not in this world, which is a vale of myseries and a synche of all euils, but in the most hyghe and glorious palace of heauen, where all ioye and euerlasting felicity is, where all goodnes and vertue do abounde, where nothinge is, that is not most delectable, most swete, most pleasaunt: and that he hath there placed him selfe not only that it should be his mansion, but ours also, forasmuch as he is our father, and we are his children: so that whatsoeuer glorye ioye and felicitie our father hath & enioyeth, the very same shall we his children after this our banishement lykewyse haue and enioye, as our enheritaunce freely geuen vs of our most louing, gentle and bounteous father. Secondly, to declare, that our heauenly father being in so hygh a place doth louingly beholde vs and all ours, consyder our necessities, heare our prayers, graunte our requestes, defend vs, saue vs from our enemies, and geue vs all good thinges, as the Psalmograph sayth: The Lorde is hye aboue all Heathen, and his glorye aboue the heauens. Who is lyke vnto the Lorde our God, that hath his dwelling so hye, and yet humbleth him selfe to beholde the thinges that are in heauen and earth? He taketh vp the simple out of the dust, and lifteth the poze out of the myre: that he may set him with the princes, euē with ꝓ princes of his people. He maketh the barren woman to kepe house, & to be a ioyfull mother of children. Thirdly, to teache vs, that as the heauen by vnmeasurable wydenesse of compasse contayneth all places, the earth and the sea: and no place is there, that may be hydde from the large reache of heauen, syth it is at eue-

Psal. cxxiij
Matth. xxiij

Psal. cxxxix

iii. Reg. viii

Iere. xxiii,
God is infinitie, and cā not be cōprehended within certayne limites,
Why it is said that god is in heauen
i, Ioan. v.

Psalm. cxiii

of euerye instant of tyme, to euerye thinge present: so lyke wyse God is present to eche thing in eche place. He seeth, heareth, vnderstandeth, & perceaueth all thinges: he beinge him selfe a Spirite, and most farre from all earthye and mortall state. This witnesseth God him selfe by the Prophet, saying: Am not I a God nere vnto you? and am not I a God farre off? Whai any man be able to hyde him selfe in such a corner, that I can not espye him? Fourthye, to signifye vnto vs, that if we will haue any thing to do with this our heauēly father, we must haue our myndes free and vtterly estraunged from vicious affectes, sinnefull lustes, and worldely desyres, and fixed only vpon God and vpon heauenly and euerlastinge thinges, as thapostle sayeth: If ye be rysen agayne with Christ, seke those things, which are aboue, where Christ sitteth on the right hande of God. Set your affection on heauenlye thinges, and not on earthy thinges. Fiftlye and finallye, we call God our heauenly father, to discern him from our fathers, whiche be vpon earthe. For our fathers, whiche we haue in earth, are but miserable, poore, needy and mortall men, and of them selues neyther able to saue them selues nor vs. But our father, which we haue in heauen, is omnipotent, almightye, ryche, sufficientlye able of him selfe to helpe vs in all our necessities, immortall & euer lyuing, at all tymes redye in this worlde to geue vs what is needful for bodye & soule, and after our departure from this worlde, to place vs in his heauenly kingedom, there to remayne with him for euer in eternall felicitie and ioye. Father. God make vs all partakers of that heauenly glorye. Nowe that thou hast declared, why we call God our father: and what is mente, whan the scripture saith, He is in heauen: come of, rehearse vnto me the first petition of the Lordes prayer. Sonne. The first petition is this: Halowed be thy name. Father. What desyre we of God in this petition? Sonne. Forasmuch as the name, that is to saye, the Maiesty, glory, honour, fame, wisedom, power, goodnes, mercye, iustice, trueth, knowledge, &c, of God, is diuerse wayes prophanated, polluted and defyled in this worlde by many and sundry sectes, by diuers heresys and wicked opinions, by manifolde superstition and Idolatrye, by the dronish dreames and trifling traditions of men: we most humbly beseche our heauenly father, that he will take awaye out of the earth all these abhominations and filthy vncleannesses, wherewith not only the glorye of his most glorious name amonge men is greatlye obscured and defaced, but the soules of manye are brought also into greate errours, & in fine, vnto euerlasting damnacion. And as we desyre of our heauenlye father in this first petition, that all thinges maye be taken away, wherewith eyther the glory of his holy name is diminished, or the saluacion of mēs soules is hindered: so likewyse we praye, ỳ he alone may be knowen, not only amōg the Christiās, but also amōg al the nacions of the earth, to be the only true God, the alone Sauiour of the worlde,

Ioan. iiij.

Iere. xxiii.

Col. iii.

The first petition.

What we desyre in the first petition

the mightye defender of his people, the plentiful rewarder of all them that trust in him, the mercifull confortour of the faythful penitent sinners, the ioyfull receauer of suche as turne vnto him, and the stronge auenger and punisher of all those that runne from hym a whorehuntinge after straunge goddes and the wicked imaginacions and inuencions of theyr owne hartes: agayne, that all nations of the worlde without exception may feare, reuerence, honour, worshipe, glorifye, call vpon, and prayse the glorious name of our heauenly father, and in all thinges seke the auauncement and honour therof, preferring the glorye of it before all creatures eyther in heauen or in earth, yea more thē our owne goodes and life, as it is wryten. For thy sake, that is to saye, for the glorye and halowing of thy name, we are killed all daye longe, and are counted as shepe appointed to be slayne. Daniel cryeth out on this maner and sayeth: O Lorde, to vs, to oure Kinges and Princes, to our forefathers, yea euē to vs all that haue offended thee, belongeth nothing but open shame. But vnto thee O Lorde our God pertayneth righteousnes, mercy and forgeuenes. All the Saynctes of God crye out on this wyse: Not to vs, O Lorde, not to vs, but to thy name geue the glory for thy mercy & truthes sake. Father. We thincke the wordes of this fyrst petition doo so sounde, as though the name of God might yet be made more holy and more glorious, then it is now, as it is wryten, He that is righteous, let him be more righteous: & he that is holy, let him be more holye. Sonne. God forbid, that anye man should so thincke, that the name of God may be made more holy, glorious, and honourable then it is all redy, whiche is in all pointes in it selfe and of it selfe so holye, that no holynes can be put vnto it: so glorious, that no glory can be added: so honorable, that more honorable it can not be made, being of it selfe full of all holynes, glory and honour: neither do we pray, that the name of our heauenly father may be sanctifyed & halowed vnto this ende, that in it selfe it maye be made more holy whiche is all redy most holye, but that it maye be halowed of all men in this world, and that the holynes of his name may be knowen among all nacions, that they with one consent may beleue and repose their whole affiaunce, trust and confidence in it, call vppon it and flye vnto it as vnto a stronge and mightye bulwarke in theyr aduersitye, prayse and magnifye it in their prosperitye, and at all tymes haue it in great honour and reuerence, so that in all theyr thoughtes, wordes & dedes the glory of Gods most glorious name may be setforth by them, as thapostle sayeth: whatsoeuer ye do, do all to the glorye and prayse of God. Agayn, whatsoeuer ye do in worde or dede, do all in the name of the Lorde Iesu, geuing thankes to God the father by him.

psalm. xlviii
Roma. viij
Dan. ix.
psal. cxiii.
Apo. xxii
Prouer. xviii.
i. Cor. x.
Col. iii.

Of this halowinge of his name amonge all nacions God speaketh by the Prophete on this maner: I wyll make the name of my holynesse to be knowen amonge my people of Israel: and I wyll not lette my holye name be euill spoken of anye more, but the verye Heathen also

Ezech. xxix

shall

shall knowe, that I am the Lorde, the holye one of Israel. Beholde it cometh, and shalbe fulfilled in dede. sayeth the Lord God. Hereto belongeth the saying of the Psalmographe: Among the Gods there is none lyke vnto thee (O Lorde) there is not one that can doo, as thou doest. All nations, whom thou hast made, shall come and worship thee (O Lord) and shall glorifye thy name. *Psal.lxxxvi*

Moreouer we do not only pray, that the name of God may be sanctified, halowed, called vpō, praysed, magnified & perfectly knowē amōg all nationes, yea amōg the verye Heathē, which as yet haue no perfect & true knowledge of God & of his holy name, but also ỳ his name may be halowed & magnified of vs, which are his people, which haue dedicated ourselues to his holy religiō, which are baptised in ỳ name of his Sōne Christ, & of him are called Christians, which profesle godlynes, & which are dead vnto ỳ worlde, & lyue vnto Christ, lest thorow our corrupt maners wicked life & vngodly cōuersatiō, ỳ name of ỳ Lord God be euel spokē of, slaūdered, railed vpō & blasphemed amōg the enemies of ỳ truth: & his holy law cōdēned for heresy, as God himselfe cōplaineth by ỳ Prophet. And S. Paule saith: The name of God is euill spoken of amōg the gentils thorow you. For as there cā be no greater dishonour done vnto God in this worlde, nor no greater ignominye vnto his holy name, then when such as profesle godlines, practyse vngodlynes vnto the greate slaunder of our profession & vnto the vtter condemnacion of ourselues: so lykewyse can there be no greater honour and glorye shewed vnto the Lorde our God & vnto his blessed name, then when we, whiche profesle godlynes in worde, practyse the same in dede, that we be not of the nomber of them, whyche profesle, that they know God, but with theyr dedes denye him, seyng they are abhominable and disobedient and vnapt vnto euery good worke: nor lyke vnto the fyue foolishe virgins, which had lampes and no oyle, and therfore were shut out of the bridgroms chāber, and whē they knocked, and would haue bene let in, aunswere was made: I knowe you not. Departe from me ye workers of iniquitye: nor lyke to that sōne, which promysed his father, that he woulde worke in his vineyarde, & yet dyd not: nor yet lyke vntō that figge tree, which had leaues but no fruite, and therfore was accursed of Christ, so that it wythered away, and neuer brought forth fruite after. In consideracion wherof our sauiour Christ exhorteth vs vnto good workes, sayinge: Let your light so shyne before menne, that they may see your good workes and glorifye your father, which is in heauen. S. Peter also sayth: Derely beloued I beseche you as straungers and pilgrims, abstayne from fleshlye lustes which fight agaynst the soule, and haue your conuersacion honest, that where as they backbyte you as euill doers, they iudgeing you of your good workes may glorifye God in the daye of visitacion. Agayne, this is the wil of God, that with wel dooing ye may stop the mouthes of foolishe and ignorant men: as free, and not as hauing the libertye for a cloke of maliciousnes, but euen as the seruaunts of god. *Esa.liii. Rom.ii. Titus.i. Math.xxv. psal.vi. Math.xxi Marc.xi Math.v. i.Pet.ii*

Tit.ii, phil.i. phil.ii

Likewyse S Paule in diuers places of his epistles exhorteth vs, that by well doyng we should garnyshe the doctrine of God our Sauiour, walke worthy of the Gospell of Christ, & so lyue, that we may be such, as no man can complayne on, and vnfayned sonnes of God without rebuke in the middes of a croked and peruerse nation, among whom we ought so to shine as the lightes of the world, holding fast the word of lyfe. Father. In this fyrst petition therfore we aske of our heauenly father, that his name (that is to say) his Maiesty, glory, honour, fame, wisdom, power, goodnes, mercy, iustice, trueth, knowledge, &c. might be knowen, reuerenced, honoured & magnifyed thorow out the world: and that all thinges, which in any part may seme to hinder the glorye of Gods moste glorious name, or let the saluacion of mens soules, although there be neuer so great shyne and outward apparaunce of holynesse, may vtterly be extirped & rooted out of the earth, that the lord our God may be knowen amonge all the nacions of the worlde, to be the alone true and euerlasting God, the alone Sauiour of them that trust in him, and the plentifull fountayne of all goodnes, in aduersitie to be called on, in prosperite to be thanked & praysed, and at all times to be most humbly reuerenced, worshipped & honoured: agayne, that suche as professe his holy name, maye so frame theyr lyues accordinge to his blessed worde, that God may be glorifyed, euen amonge the berye Heathen, thorow their godlye conuersacion and honest lyfe: & his most glorious name praysed amonge all the nacions of the worlde.

The seconde petition, Of Satan, What we desire in the second petition

i. Pet. v. Ioan. xiiii. ii. cor. iiii Ephe. vi Luc. xi. Apo. xii Gen. iij

Sonne. So is it. Father. Let me now heare the second petition. Sonne. This is it, Thy kingedom come. Father. What do we require of God in this second petition? Sonne. It is not vnknowen, howe great, how mightye, and of what puissaunce the kingedom of Satan is, whiche, as S. Peter sayeth, goeth about lyke a roring lyon seeking whom he maye deuoure, whiche Sathan in the holye scriptures is termed the Prince and God of this worlde, the ruler of darkenes, the strong armed man, and the accuser of the brethren, and such one in dede, as feared not euen in the state of theyr innocencye and sinneles lyfe to assaulte our graue parentes Adam and Heua, and with his sugred eloquence to allure them from the obedience of Gods most blessed word vnto the wicked transgression of his holye commaundement and perfect will: not only that, but he also feared not (suche is his impudencye and vnshamefastnes) to attempt the Lorde Iesus that innocent labe of God, in whom was neuer sinne, & in whose mouth no gyle at anye tyme was founde, that he shoulde despayre of his heauenlye fathers good will to warde him, and obey to his suttle persuasions and wicked temptacions. There is no raueninge Wolfe, that so earnestly seeketh gredelye to deuoure his praye, as this enemye of mankynde that olde serpent hunteth and studyeth euery moment of an houre, howe he maye destroye bringe to euerlasting damnacion mortall menne, that they maye fall from the fauour of God, and haue theyr portion with him in that lake that burneth with fyre and brymstone. As this God

Math. iiii Marc. i. Luc. iiii i. pet. i. i. Pet. ij. Esa. liii. i. Ioan. iij. ij. Cor. v Apo, xii i, pet, v Ephe. vi.

of the

of the worlde, I meane Satan, is a great king and mighty Prince, & stronglye ruleth in the childrē of vnbeliefe and in the vessels of wrath: so is his kingdom ample and large: whiche kingedom this Prince of darkenes ceaseth not daylye more and more to amplifye, to enlarge, & to make very populous, that he might be the chefe ruler of this worlde, and his kingdome thalone monarchye on the earth. *Esa.lxvi Apo.xxi*

And as Satan and his kingedome is mightye, large and great, so lykewyse is the worlde a mightye prince and ruleth strongly & stoutly in very many: whose kingdom also is most ample and populous, stuffed in euerye parte with infinite nombers of people, compased about with all wickednes. The garde of this prince is so great, that in this earth no potētate, no ruler, no gouernour is able to cōpare withit. For frō the hyest to the lowest, frō the magistrate to the subiecte, from the priest to Prophet, frō the bishop to ỳ Deacon, al in a maner are worldlinges, and vnder the kingdom of this mighty Prince the worlde. The worlde at this present hath so blynded the eyes of all men, that without any consideracion they folow the worlde and the vanities thereof being snarled with them, euen as the fishe is with the lyne and hooke. They from the least to the greatest are miserable Ammonistes and wretched monyslaues, seruinge theyr goodes, and not theyr goodes, them, which is the greatest slauerye & the most detestable bōdage, that can be found on the earth. And in seruinge suche a vyle Idoll, they are vtterly fallen away from the faythfull seruyce, whiche they owe vnto the one & alone true God, whom aboue al thinges they ought to feare, reuerence, serue, honoure, worshyp, prayse, magnifye & obey, yea & that with al theyr harte, with al theyr soule, with al their mynde, & with al the powers both of theyr soule and body, that the Lord our God may reigne kinge, ruler and gouernour alone, and that his kingdom may be enlarged from the ryssinge of the Sunne vnto the goinge downe of the same: againe, that his holye name may be knowen and praysed amonge all the nacions of the worlde. *Ephe.ij.* of the worlde *Ier.liii phili.ij* *psal.cxiii*

The worlde so ruleth in ỳ harts almost of all mē, that they vtterly forget them selues to be straungers and pilgrims in this lyfe: neyther do they consider, that they brought nothing into this worlde, neyther shal they cary any thing out of it, so farre is it of, that at any tyme they call to remēbrance these sayings of the holy scripture: ye adulterers & adulteresses, know ye not, that ỳ frēdshyp of the worlde is enemytie with god: wholsoeuer therfore will be a frend of the worlde, is made the enemy of God. Agayn, see that ye loue not the worlde, neither the things ỳ are in the worlde. If any mā loue the worlde, the loue of ỳ father is not in him. For all ỳ is in the worlde (as the lust of the flesh, & the lust of the eyes, & the pryde of lyfe) is not of the father, but of the worlde. And the worlde passeth away, & the lust thereof: but he that fulfilleth the will of God, abideth for euer. Also in another place: we know, that we are of god, & ỳ worlde is altogether set on wickednes. Itē, the time is short: it remaineth, ỳ ther which bie, be as though thei possessed not, & theyr vse *Gen.xlvii. psal.xxxix i.Pet.ii i.Tim.vi. Iac.iiij i.Ioan.ij. i.Ioan.v.*

Hebr.xiii *Iosu.i.* *psal.cxviii, Hebr.xiij*

this worlde, be as though they vsed it not. Ones againe, Let your conuersacion be without couetousnes, and be content with such thinges as ye haue all ready. For he hath sayde: I will not fayle thee, neyther forsake thee, so that we may boldely say: The Lorde is my helper, and I will not feare what man may do vnto me. Here haue we no continuing Citye, but we seke one to come.

Of the flesh

Agayn, what shall I speake of the flesh? Is her kingdome small & litle? Ruleth she in few, or rather in many? This flesh also seketh and deuyseth all meanes possible to enlarge her kingdom and empire, and studieth with all her wittes howe she may allure and entyse the people of this worlde from the workes of Gods spirite vnto her filthy lustes and fleshely pleasures, as the Apostle sayth: Walke in the spirite, and fulfull not the lustes of the flesh. For the flesh lusteth contrarye to the spirite, and the spirite contrary to the flesh. These are contrary one to the other. They that are carnal, are carnally mynded. But they that are spirituall, are Ghostlye mynded. To be carnally mynded is death: but to be spiritually mynded, is life and peace, because the fleshlye mynde is enemye agaynste God: for it is not obedient to the lawe of God, neyther can be: so ỹ they which are in the flesh, can not please God. The kingedom of this flesh, as it hath bene in all ages, so lykewyse nowe, in these our dayes wherin men are rather louers of pleasure then of God, is very large and ample, and comprehendeth infinite nombers of people, which willingly offer thē selues subiectes, seruauntes and slaues to this vyle strompet the flesh: and the flesh again as a most mighty Empresse ruleth in them, and carieth them as bond slaues whyther she willeth, and enforseth them as miserable captiues to folowe her lust and pleasure in all poyntes: so that the flesh also is a mighty ruler & gouernour of the people of this worlde, and her kingdome is wyde, large and populous. Nowe at the last cometh also Antechryste and his kingedom: which Antechryst with his false beliefe, superstition, Hypocrisy, false worshipping of God, mēs traditions, wicked counsels, deuelishe constitucions, vngodly doctrynes &c. stoutly & strongly ruleth in the hartes of the childzen of vnbeliefe, deceauinge them thorowe the superstitious vsare of fayned holynesse, and throwinge them into euerlastinge damnacion forasmuch as they refuse & cast awaye, despyse and condemne the true faythe, Religion and doctrine of our Sauiour Christ, and embrace, mayntayne, & defende the tryfling tradicions of this most abhominable Antechryst, that aduersarye of God and of all godlynes. The kingedome also of this Antechryst is very ample, large, mighty and stronge, and contayneth in it infinite multitudes of people, euen so many as are fallen awaye from the fayth and doctryne of Christ, and are not ledde with the Spirite of God. For they only are the sonnes and childzen of God, whiche are ledde with the Spirite of God.

Gelat.v. *Rom.viii.* *ii.Thes.ij.* *Roma.viij*

Of Antechryst.

All these Princes and Rulers (I meane) the deuill, the worlde, the flesh and Antechryst, labour with all mayne dayly and continually to

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plante theyr kyngdoms and to rule in the hartes of menne, that God and his holye spirite thorowe vnbeliefe and wickednes of lyfe chased out of theyr myndes, they only may reygne and possesse them as theire slaues, impelling and mouing them vnto what leudnes they lust. And this theyr labour they do not only employe about the wicked (whom they haue all redy in theyr nettes) but also, yea muche more, about vs, which are the children of light, which professe godlynes & in our baptisme haue vtterly forsaken and geuen ouer the Deuill, the world and the flesshe with all theyr vayne pompes beastly pleasures and wicked workes: and haue wholly renounced and cast away Antechrist wyth all his Antechristian traditions, and dedicated oure selues to God, to Gods doctrine & to his holy religion. Who seeth not now then, howe necessary this second petition is, wherein we pray, that the kingedom of our heauenly father may come & rule in vs? Father. What meanest thou? For I doo not perfectly vnderstande thee. Sonne. Forasmuch as we are enuironed, besieged, compassed and sette round about with so many aduersaries, as we haue tofore hearde, which studiously and diligently labour to possesse our hartes, to rule in vs, & to make vs their subiectes, seruauntes, bõdmenne, captyues and slaues in this present worlde, and after this lyfe to make vs fyre brondes of hell and enheritours of euerlasting damnacion: our Lorde and Maister Christ Iesus, thalone teacher of trueth and thalone wisedome also of the father tendering our healthy and saluacion of body & soule both in this worlde and in the worlde to come, knowing also howe vnable we be of our selues to resist and withstande so great multitudes of aduersaries (whiche beyng strong and valeaunt) strongly and valeauntly seke our destruction: cõmaundeth vs to flee vnto our heauenly father with faithfull and earnest prayer, and to craue of him succour and ayde agaynst so fearse and cruell enemies, least we fal into theyr handes, & so become theyr prayes, and at the last be swalowed vp of hell mouth, and made heyers of euerlastinge damnacion.

And in this behalfe we fyrst of all desyre of our heauenly father, that the kingedom of the deuil that sworne enemy of mankynde, that olde serpent, that wylye fore, that rauenynge wolfe, whiche at all houres seeketh our destruction, maye vtterly be subdued, destroyed & brought to nought, with all his wycked temptacions & poysonfull persuasions, that we neuer geue place vnto them, nor yet be ouercome of them, but with strong fayth manfully resist them, that Satan maye not rule in vs, nor we become his kingedome. We also desyre of our heauenlye father, that the kingdom of the wicked worlde with all his vayne pleasures lustes, põpes and vanities may be dispersed and brought vnto confusion, that we, whiche profesle godlynes, be by no meanes snared or seduced by them, but that we consydering howe vayne, transitory, flytting and sone passing away they be, may embrace those pleasures, which are immortall, those goodes, which are constant, those ryches, which neuer fayle, and by this meanes byd adue both to the worlde & to his

Gen.iij. Apoca.xij i.Pet.v.

Iohn.xv.

to his kingdome, setting alwayes before our remembraunce, that we
Col.iij. are selected and chosen alyde from the world, yea that by our profession
we are dead to the world, and our lyfe is hydde with Christ in God.
Agayne, we desyre of our heauenly father, that the kingdom of the
wicked flesh with all her carnall concupiscences & filthy lustes, which
fight against the soule, may be so extyrped & plucked vp by the rootes,
that we beinge made free from all the vncleannesses thereof, maye no
more be seduced with the venemous and poysonfull entysementes of
this moste venomous and poysonfull Weremayde the flesthe, nor by
any meanes hereafter consent to her beastlyke desyres & filthy lustes,
but so lyue beinge cladde with this weake and mortall flesthe, that the
Ephe.iiii. Col.iii. lustes therof may not rule in vs, but that we rather may subdue the,
and put on the new man, which is shapen and made in righteousnes,
holynes and trueth.
Item, we desyre of our heauenlye Father, that Antechrist with his
kingdom, which hath seduced and dayly doth seduce an infinite nom-
Esa.xi. Dan.vij ii.Thess.ij. ber of miserable and poore wretched soules thorowe his glisteringe &
paynted visare of counterfaicte, false and fayned holynes, may shortly
be slayne and brought vnto confusion with the breath of the Lordes
mouth, and vtterlye be abolished with the brightnes of his cominge,
that that sinfull man the Sonne of perdition, which is an aduersarye,
& is exalted aboue all that is called God, or that is worshipped, maye
no longer sit in the temple of God, bosting him selfe to be God, nor be
Apo.xvii Apo.xviii. dronken any more with the bloud of the saynctes and with the bloud
of the martyrs of Jesu, nor yet sell the soules of mē, nor vtter any more
of his false and counterfayete marchaundyse to the simple ones, that
Apo.xix. the kingdom may be his alone, whiche is kinge of kinges and Lorde
of Lordes. And as we pray vnto our heauenlye father, that we tho-
rowe his mighty power maye be delyuered from these our aforesayde
enemies and from theyr tyrannye (so that they rule not vs, but we ra-
ther rule and subdue them) euen so in lyke maner doo wee desyre of
him, that he will vouchesafe to make vs his kingedome, and to rule
in vs by his mightye power, that we maye be his inheritaunce, and
he our owner: he our Lorde, and we his people: he our father, and we
his children. And forasmuch as we of our selues are feble and weake,
of no force and strength, redy at all times to be cast down (euen of the
least of our enemyes, if we were not vnderpropped and stayed vp by
the stronge hande of God) we in this petition craue of our heauenlye
father, that he will poure out his holy spirite into our hartes, whiche
may rule and governe vs, and direct vs in all our wayes, and so at all
tymes worke and shewe his mightye power in vs, that we maye be &
Luc.i. continewe the obedient people of God, seruinge him in holynes and
Rom.xiiij ryghteousnes al the dayes of our lyfe. For the kingdom of God, as S.
Paule sayth, is righteousnes, peace and ioy in the holy ghost: and God
hath deliuered vs from the power of our enemies, that we shuld serue
him in holynes and righteousnes all the dayes of our lyfe. Christ that
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most bygh and euerlasting Bysshop thorowe the euerlasting Spirite offred him selfe without spot to God, that he might purge oure consciences from dead worckes for to serue the lyuing God. For God hath not called vs vnto vnclennes but vnto holynes. *Hebr.ix* *i.Thes.iiij*

Agayne, forasmuch as we of our selues, of our owne nature and naturall strengthes, although otherwyse neuer so prudent and worldly wyse, are not able to perceaue and vnderstande those thinges whiche belong vnto the spirite of God and vnto our saluacion, but are miserable, poore and blynde, and without anye true knowledge of God: we desyre our heauenly father, that all our ignorannce and blindnes wyped away, and all the darke dreames and dreaming darkenes of Antechrist vtterly dispelled, remoued and put a syde, the glorious lyght of Christes Gospell, which is the mighty power of God to saue so many as beleue, which is the foode of the soule, which is the vndefiled word of the Lord, which turneth soules, which is pure and geueth wisdome vnto the simple, whiche reioyseth the hartes, which geueth light vnto the eyes, whiche is an armour or weapon, not carnall, but mightye in God to cast downe strong holdes and to ouerthrowe councels & euerye hye thinge that exalteth it selfe agaynste the knowledge of God, & bringeth into captiuite al imagination to the obedience of Christ, whiche is the sworde of the spirite, &c. may shyne amonge vs, lighten our darke hartes, illumine our sences, polyshe our wittes, fyue our vnderstanding, and bryng vs vnto the true knowledge, fayth and doctrine of him (I meane God the Father) whiche hath delyuered vs from the power of darkenes, and hath translated vs into the kingedome of his dere Sonne, by whom we haue redemption thorow his bloude, euen the forgeues of sinnes. For where this Gospel of Christ is truely preached, and thorowe the worckinge of the holye Ghoste receaued into the hartes of the hearers, there is fayth, ioye, peace, quietnes of conscience, new godly affectes, spirituall motions, heauenly desyres, correction of maners, newnes of lyfe, continual study of innocency, with all the fruites of the holy ghost, as S. Paule sayth: If anye man be in Christ, he is a newe creature. Agayne, they that appertayne vnto Christe, haue crucifyed the flesche with the affectes and lustes thereof. Contrarywyse, where the Gospell of Christ is not preached nor receaued, there remayneth vnbeliefe, griefe of mynde, trouble of harte, disquietnes of conscience, olde corrupt affectes, carnall motions, worldlye desyres, continuaunce in sinne, wickednes of life, disposicion vnto all euill, with all the workes of the flesh (as Salomon sayeth) When the preachinge of Gods woorde fayleth, the people pearisshe, Agayne, Where the knowledge of Gods worde is not, there is no goodnes for the soule. Item, vayne are all they, which haue no knowledge of god. Therfore in this peticion also we aske of our heauenly father, that his holy Gospell maye raygne among vs, all mans doctrines vtterlye set a parte, and that it may bring forth such fruites in vs, that we may be the kingdome of God, his holye spirite continually ruling and gouer- *Math.xi.* *i.cor.ii* *Rom.i.* *Math.iiij* *psalm.xix* *ij.Cor.vi* *Ephe.vi* *Col.i.* *ii.cor.v.* *Galat.v.* *prou.xxix* *prouer.xix* *Sapi.xiij.* *Ioan.xvi.*

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minge vs, and leding vs into all trueth.

Ioan. xvi.

Moreouer forasmuche as there be yet dyuerse nacions and kingedoms, whiche knowe not the true and hym the one and alone God, but walke after the vanities of their owne mynde or els after the tryfling traditions of men, we beseche our heauenlye father, that he wyll haue mercy on all people, & shew vnto them also the light of his countenaunce, that all nacions on the earth maye knowe his wayes & his sauing health thorow out the worlde, that as we altogether haue one creatoure and maker, so lyke wyse we maye haue one fayth, one hope, one baptisme, one doctryne, and one lyfe euerlastinge, there worldes without ende to magnifye and prayse our heauenly father. For by this meanes shal it come to passe, that the kingdō of Satan, of the world, of the flesshe, of sinne and of Antechrist shall greatly be diminished and soone brought to nought, and the glorious kingdō of God shall moste tryumphantly prosper, growe, encrease, ware stronge, and florishe, so that with one voice, all nations of ỳ earth shall praise ỳ blessed name of the Lord our God, and be made his kingdome and possession, knowing him and his sauing health euen from the least to the greatest, insomuche that it shall not be needfull one to say vnto another. Knowe the Lorde. For when the kingdome of God shall so be enlarged, all shall knowe God euen from the hyest to the lowest.

Psal. lxvii, Esa. lxi. Mala. ii, Ephe. iiij.

Iere. xxxi. Heb. viij

Finally, in this our petition we doo not only ask and desire of our heauenly Father, that the kingdome of Satan, of the world, of the flesshe, and of antichriste, may be destroyd and brought to nought, so that from henceforth we neither serue them: neither they rule in vs. Again, ỳ God thorow his holy ghost & blessed word should only haue dominion and power ouer vs, yea and rule in our hartes, so that all sinne & wickednes set aparte we shall be plentifull of all good workes, and abunde in all godlynes and honestie: Item, that the kingedom of our heauenly father may be so enlarged, that al nacions of the world may knowe him to be thalone true God, and embrace his blessed Gospell, and so beleuing, become with vs the people and seruaunts of God: but also that after this lyfe we may come to that kingdom, where all true ioy and immortall felititie is, whiche is the end of our faith, & the consūmacion and perfect fulfilling of our hope: I meane the glorious palace of that most hye God, where we shal see the blessed trinitie, not in a darke speche or in a glasse, or with the eyes of our faythe, as we doe nowe, but we shall se him face to face, & knowe him, as we are knowē, according to this saying of S. Iohn: Derely beloued, now are we the sonnes of God, and yet it doeth not appere, what we shalbe. But we knowe, that when it shall appeere, we shallbeelyke hym: for we shall see hym, as he is. And euery one that hath thys hope in hym, puryfyeth him selfe, euen as he is also pure. Hereto belongeth the sayinge of S. Paul: Nowe we see in a glasse, euen in a darke spekinge: but then shall we se face to face. Nowe I knowe vnperfectly, but then shall I know, euen as I am knowen. Father. God giue vs grace so to behaue

i. cor. xiij.

j. Ioan. iij

i. cor. xiii

our

our selues in this worlde, that after this mortall and transytorye lyfe, we may come vnto his heauenly kingdom and enioy the immortall & euerlastinge lyfe. Sonne. Amen. Father. Rehearse the thyrde peticion contayned in the Lordes prayer. Sonne. Thy will be done in earth, euen as it is in heauen. Father. What is that? Sonne. Forasmuchas our will is alwaye euill, or at the least prone vnto euill, euen from our cradles hyworde, fleshely and disobedient to the moste holye and perfect will of God, seking her owne and not that, whiche is christes, coueting euermore worldly and not godlye thinges, wholly bente vnto thinges whiche lede not vnto saluacion but vnto damnacion: in this third peticion we desyre our heauenlye father, that he will mortifye this oure carnall, worldly & deuilysh will, and make it obedient and conformable to his moste godlye and blessed will, that we in no thinge resist his holy pleasure, but shew our selues redy to folow and to accomplish vnto the vttermost of our power without any resistaunce that, which in the holy scripture we haue learned vnfaynedly to be his good and fatherly will. Father. Are not we able of our selues without crauinge this at the hande of God, to frame our will to the will of God, and to perfourme whatsoeuer the good pleasure of God is? Sonne. Our will of it selfe is a captiue, bond and thrall will, subiect vnto sinne, estraunged from all goodnes, and altogether vnapte eyther to consent vnto the wil of God or to perfourme the same, so litle, or rather none are the strengthes of our will, whose liberty or fredō was not only greuously wounded, but in a maner wholly lost and perysshed in the fall of Adā, in somuch that the best and most perfectest among the childzen of men may right well saye with S. Paule: The lawe, that is to saye, the wil of God, is spirituall, but I am carnall, solde vnder sinne. Agayne, the fleshely mynde is enemy agaynst God, for it is not obediēt to the law of God, neither can it be: so that they, whiche are in the fleshe, can not please God. For that whiche is borne of fleshe, is fleshe: and a naturall man perceaueth not the thinges, that belōg to the spirite of God. For they are but folishenes vnto him & neyther can he perceaue them, because they are spiritually examined. We be not able of our selues to thinke any (good) thinge, as of our selues: but if we be able vnto anye (good) thing, the same cometh of God. For euery good gifte and euery perfect gifte is from aboue, & cometh downe from the father of lights. Without me, sayth Christ, ye can do nothing. It is God that worketh in vs both the will and the dede, euen of good wil. Who seeth not now therefore what greate neede we haue to crye vnto God, that it maye please him to refourme our will, which is altogether nought & geuen to wickednes, and to make it obedient and conformable to his will, which is most holy, iuste and perfect? This considered the Lorde Iesu, which is the wisdom of his father, when he taught vs in this most perfect prayer to say: Thy will be done in earth, euen as it is in heauen. This thing also was not vnknowen to the Psalmographe, when he prayed on this maner: Teache me (O Lorde) to doo thy will: for thou arte

The thirde peticion what we desyre in the third peticiō *Gen. vi. viii. phil. ij*

The will of man is naturally bente vnto euill

Rom. vii

Rom. viii. Ioan. iii.

i. cor. ii

ii. cor.

Iac. i. Ioan. xv. phil. ii

Math. vi.

psal. cxliij.

arte my God. Father. But what meaneth this, that we are taught to
pray, that Gods will may be fulfilled here in earth, as it is in heauen?
Is not God able to bringe to passe whatsoeuer his good pleasure is
here in earth among the children of men, as well as he is able to do it
in heauen among the holy Angels and blessed Saynctes? Sonne, God
is almightye, and able to performe abundantlye, whatsoeuer he de-
termineth: neyther is any thinge impossible vnto him, so that without
our helpe or without our prayer he can right wel bring to passe, what
soeuer his good will and pleasure shalbe, as he him selfe sayeth by the
Esa. xlvi. Iere. xxxii Prophete: My deuyce standeth stedfastly stablished, and I fulfill all
my pleasure. Agayne, Beholde: I am the Lorde God of all flesshe: is
Esa. xliii there any thinge then to harde for me? The Prophet Esay also sayth:
If the Lorde of Hostes determine a thing, who is able to disanulle it?
And if he stretche forth his hand, who maye holde it in agayn? Lyke-
psal. xxxiii wyse sayth the Psalmograph: He spake, & it was done: he commaun-
ded and it stode fast. The lorde bringeth the councel of the Heathen to
nought, and maketh the deuices of the people to be of none effect. But
the councell of the Lord shall endure for euer, and the thoughtes of his
harte from generacion to generacion. Agayn he sayth: Our God is in
psal. cxv, heauen: he hath done whatsoeuer pleased him. We pray not therfore,
that Gods will may be done here in earth as it is in heauen vnto this
ende, as though it had neede of our prayer, that it may haue good suc-
cesse, whiche in and of it selfe is almightye: but we praye, that Gods
good will, which he hath reueled & shewed vnto vs in his holy worde,
may effectually be done in vs thorow the working of the holye ghost,
and obediently fulfilled by vs both priuatly and openly, both in worde
and in dede vnto the glorye of his holy name: which otherwise can ne-
uer be brought to passe of vs nor in vs, so great is our infirmitie, so cor-
ij. Cor. iii rupte is our nature, so malicious and disposed to all euill is our harte,
so carnall, wicked & vngodly is our owne will, & so slender, yea rather
so none are al the strengthes of our free will, which, as thapostle sayth,
of our selues are not able to thinke a good thought. Father. But what
meaneth this, when we praye, that the will of God maye be done in
earth as it is in heauen? why is mention made here of the fulfillinge
of Gods will in heauen? Sonne. Our Sauiour Christ in teachinge vs
so to praye, setteth before our eyes a goodlye exemplare or patrone to
folowe. Who knoweth not, that the glorious Angels and blessed spi-
rites in heauen do most obediently and redelye accomplishe and fulfil
the holy will of God, and by no meanes resiste his godlye pleasure? as
psal. ciii it is writen, O praise the Lorde ye Aungels of his, ye that excell in
strength: Ye that fulfill his commaundement, & harken vnto the voice
ii. Reg. xxiiii of his wordes. The Lorde commaunded his Angel to plague the Isra-
elites with pestilence, & he plagued them streyghtwayes, so that there
dyed in thre dayes seuenty thousande men. And when the Lorde bad
iiii. reg. xix. him holde his hande, the Aungel stryked no more, so that the plague
ceassed. The Lordes Aungell also at his commaundement slue in one
nighte

night an hondred foure score & fyue thousand of the Assirians. Raphael the Angel at the Lordes cõmaundement accompanied yong Tobias in all his iourney. Againe Gabriel the Angel at the commaundement of God came frõ heauen vnto the virgine Marie, to declare vnto her the good pleasure of God concerninge his sonnes incarnacion, whiche thorowe the power of the holy ghost should be brought to passe in her. Many other histories haue we in the holy scripture, which do euidẽtly declare, how obediently & diligẽtly the Angels accomplish the wil of God: so that not without a cause they are called of S. Paule ministring spirites, that are sent to minister, for theyr sakes, whiche shalbe heyers of saluacion. After the example of these holye Angels & blessed spirites ought we here in earth with all diligence to endeuour our selues to accomplishe the good pleasure of God. Father. Haue we any examples in the holy scriptures, that men liuing here in this world haue in this behalfe followed the Angels by practyling & executing the wil of God? Sonne. Many are found in the worde of God: but let this one example of our Lord and sauiour Christ suffice for this present: of whõ we rede, ẏ it was his meate & greatest desyre to fulfill ẏ will of his heauẽly father, in so much that to obey his blessed pleasure & determinate counsel, he was content to suffer death, yea euẽ the death of the crosse. He prayed vnto his heauẽly father, that if it were possible ẏ cup of his passion and death might passe away from him yet he added: Not as I will, but as thou wilt O father. In al thinges he gladly obeyed the wil of his father, and perfourmed the same, to geue vs an example, which of Christ are called Christians, that we also shoulde labour to practyse the lyke obedience to the will of God in our lyfe and conuersacion, as S. John sayth, He whiche sayeth, that he dwelleth in Christ, ought to walke, euen as he hath walked. And the Lord Jesus him selfe sayeth: I haue geuen you an example, that euen as I haue done, so ye lykewyse should do. Father. Seing we praye in this thirde peticion, that we maye haue so feruent a desyre to accomplishe the will of God in all thinges here on earth, as the holy Angels and blessed sainctes haue in heauen: come of, tell me, what the will of God is. Sonne. Although we haue partlye touched this matter before, when we entreated of the worthy preparacion vnto prayer: yet forasmuch as your pleasure is to aske me this question: I answere, that the wil of God is, whatsoeuer in his holy worde he commaundeth vs to do. Father. What willeth he vs to doo? What commaundeth he? Sonne. Forasmuche as by nature we are the children of wrath and bonde vnto euerlasting damnation, God tendering our health & saluacion hath cõmaunded vs to repent, and to better our lyfe, that by this meanes we might be receaued into fauoure. Father. Where hath he expressed this his will? Sonne. In diuers places of the holye scripture. By the Prophete he sayth: I haue no pleasure in the deathe of a sinner, but rather that he shoulde turne and lyue. Saincte Paule also sayeth: God will all menne to be saued and to come vnto the knoweledge of the trueth. Sayncte John the Baptiste, Christe, and his Apostles call vs all vnto repentaunce

Tob. v. xii

Luc. i.

Hebr. i.

Ioan. iiij.

phil. ij
Math. xxiiij
Marc. xiiij
Luc. xxii

i. Ioan. ii.

Ioan. xiij.

What ẏ will of God is.

Ephe. ii.
psal. li.

Repẽtaunce

Iere.

i. Tim. ii.

Math. iij, iiij.

Marc.i. Luc.iij. Act.ij. Apoca.ij

and vnto the amendment of our lyfe: wherof also we may learne, that the good will of God is, that although here tofore we haue bene neuer so great & greuous sinners, yet we should now repent, correct our maners & amend our lyfe. Secondly forasmuch as repentaunce and amendment of lyfe are thinges vnperfect concerning euerlasting life, except fayth be annexed: therefore the good will of God is not onlye

Fayth.

i.Tim.ii.

that we shuld repēt, but also beleue (I meane) in our hartes to be perfectlye persuaded, that for Christes sake our alone Mediatour all our sinnes be forgeuē vs. Therfore Christ & his Apostles taught not only repentaunce & amendmēt of lyfe, but also fayth. Repent & beleue the Gospel, sayth our sauiour Christ, Gods good pleasure therfore is, not

Marc.i.

only that we shuld repent, but also beleue & so be saued, as Christ saith: This is the wil of him that sent me, that euerye one, whiche seeth the

Ioan.vi.

Sonne and beleueth on him, should haue euerlastinge life. Againe, This is the worke of god (which he requireth of you) ỳ ye shuld beleue on him whō he hath sent. Thirdly, after we be engrafted in Christ thorowe fayth, God willing vs to shew our selues no more to be the sonnes of Satan or of the world, but the sonnes of God & new borne chil-

A newe lyfe.

dren of the holye ghost, cōmaundeth vs frō henceforth not to obey the lust of the flesshe, but the desyre of the spirite: not to walke any more in our old sinnefull lyfe, but to lede a new conuersation & to practyse new maners, yea & those godly, pure & Christen, as S. Paule sayth: If any

ii.cor.v. Galat.v. Rom.vi.

man be in Christe, he is a newe creature. They that pertayne vnto Christ, haue crucifyed the flesshe with the affectes and lustes thereof.

Agayn, Let not sinne reigne in your mortall bodye, that ye shoulde thereunto obeye by the lustes of it: neyther geue ye your membres as instruments of vnrighteousnes vnto sinne, but geue ouer your selues vnto God, as they that of dead are alyue. Also in another place: This

i.Thes.iiij.

is the will of God, euen your sanctificatiō, that ye abstayne frō whordom, and that euery one know to possesse his vessell with holynes and honour. &c. For God hath not called vs vnto vnclennes, but vnto holynes. Lykewyse sayth S. Peter: This is the wil of God, that by wel

i.Pet.ij.

doying ye shuld stop the mouth of folish and ignorant men, as free, & yet not hauyng the fredom as a cloke of malyciousnes, but as the seruauntes of God. Fourthly & finally, this also is the good will & pleasure of God, that we shal not only repēt, beleue & lede a new life garnished with al good workes, but also that we both obediētly, paciētly & thākefully beare & suffer whatsoeuer crosse, trouble, sickenesse, persecutiō, or

Crosse.

any other kynde of aduersitie God layeth vpō vs, being thorowly persuaded (that this visitacion of God cometh not from an angrye & displeasaunt harte, but rather from a fatherly affection & singulare good

prouer.iij.

will toward vs, yea and that not for our destruction and damnacion, but rather for our edification & saluacion, as it is writē: My sonne despyse not the chastening of the Lord, neyther fainte when thou art rebuked of him. For whom the Lord loueth, him he chasteneth, & yet de-

Apo.iii.

lighteth in him, euen as ỳ father in his own sonne. God him self sayth: As many as I loue, I rebuke & chastē. If ye endure chastening, sayth

S. Paul

Saint Paule, God offereth him selfe vnto you as vnto sonnes. What sonne is he, whō the father chasteneth not? If ye be not vnder correction (wherof all are partakers) then ye are bastardes & not sonnes, &c. No maner chastysinge for the present tyme semeth to be ioyous, but greuous: neuertheles afterward it bringeth the quiet fruite of righteousnes vnto thē, which are exercised therby. Blessed is the man, sayth S. Iames, that endureth tentacion: for when he is tryed, he shall receaue the crowne of lyfe, which the Lord hath promysed to them that loue him. Hereto belōgeth the saying of the Psalmograph: It is highly for my profyt, that thou hast chastened me, that I may learne thyne ordinaūces. For those, which God knew afore, he also ordayned afore that they shuld be lyke fashioned vnto the shape of his sonne. The disciple is not aboue his mayster, nor the seruaunt aboue his Lord. Our elder brother Christ first suffered, & afterward entred into glorye. By many tribulacions must we enter into the kingdom of God. All that will lyue godlye in Christ Jesu, shall suffer persecution. If we be dead with Christ, we shall also liue with Christ: if we suffer with Christ, we shall also raigne with Christ. And our sauiour Christ him selfe sayth: Whosoeuer wil folow me, let him forsake him self, & take vp his crosse & folowe me. For whosoeuer will saue his lyfe, shall lose it. But whosoeuer shall loose his lyfe for my sake & the Gospels, the same shall saue it. Forasmuch therfore as it is Gods good pleasure to kepe his childrē vnder the crosse, whō he hath appointed to be enheritours of his euerlastinge glorye, it shal become as manye as wishe to be glorifyed with Christ, to beare also the crosse with Christe, & to shewe thē selues in all kinde of aduersitie & trouble cōformable to the wil of God, & both obediently, paciētly, gladly & thankefully to beare, whatsoeuer God laieth vpon theyr shulders, euen vnto the very death. Father. Haue we anye exāples in the holy scripture, which declare, that certein in times past haue bene so obedient to the wil of God in this behalfe, that they haue paciētly & without any murmuring or grutching (against God) borne and suffered, whatsoeuer kynde of aduersitie hath bene cast vpon thē? Sonne. Thou heardest before the example of the Lord Jesu. But besides this we haue diuerse other. To whom is it vnknowen, with howe manye great and greuous kyndes of aduersitie that Mirrour of perfect pacience (I meane) Job was afflicted? Notwithstanding howe conformable he shewed him selfe to the will of God, how pacientlye he suffered ỳ heauy crosse, these his wordes do most manifestly declare. Naked came I out of my mothers wōbe, & naked shal I turne thither againe. The Lord gaue, & the Lord hath taken away. Euen as it hath pleased ỳ Lord, so is it come to passe. Blessed be the name of the lorde. Again, shal we receaue prosperitie at the hād of God, and not receaue aduersitie? In all these thinges, sayth the historiograph, Job dyd not offend, nor murmured foolishly against God. To whō also is the hystoryfold Tobias vnknowē? whō god deprined of his sight, ỳ he might trye his pacīēce & cōformitie to his godly wil. He grudged not (saith ỳ scripture, against god, because ỳ plague of blindnes had chaūced vnto

Heb.xii.

Iac.i.

psal.119.
Roma.viij

Math,x.

Luc.xxiiii
Act.xiiij.
ii.Tim.iii.
ii.Tim.ij.

Math.xvi.
Marc.viij.
Luc.ix.

D

Exāples of pacience.

Iob.i.

Iob.ij.

Iob.i.

Tob.ij.

him, but remayneth still stedefast in the feare of God, and prayinge God al the dayes of his lyfe. What shal I speake of king Dauid, which being greuously & mortally pursued of his vngodly & disobediēt sonne Absolon, cōmitted him selfe wholly vnto the hands of God, redy to receaue, whatsoeuer the good pleasure of God shuld be, whether it were restitucion vnto his kingdō, or an vtter losse of the same? I passe ouer Moses & the Prophetes, Paule & ỳ Apostles, which pacientlỳ, ioyfully & thankefully bare whatsoeuer crosse God layed vpon their backe, neuer grudging against the wil of God. The history of Lazarus is more knowen, then it nedeth here to be recited, which suffering quietly the great paynes of many mortal diseases besides ỳ extreme famine, with whose dart he was most miserably pearsed, & neuer grudging against the good wil of god, was at the last of the glorious Angels caried vp into the bosom of Abrahā. I passe ouer the history of the Leper, which although he desyred to be clensed from his leprosye, yet he referred the matter to Christ, to do with him, whatsoeuer his good pleasure should be, either to be made clene, or to remayne still in his leprosy. Thus all good men frō time to tyme in euery age haue pacientlỳ & thankefully borne the crosse, that God hath layd vpon thē, & submitted their wil to to the good wil of God, being fully persuaded, ỳ all thinges worke for the best vnto thē that loue God, seing that nothinge chaunceth to the godlye without the good will & the determinate councell, & singulare prouidence of God. Father. Doth God send such afflictions & troubles as chaunce vnto men in this world? Sonne. To the godly & to such as feare God, nothing cometh by fortune or by chaunce, but by the determinacion & wil of God, be it neuer so greuous & troublous crosse. God sayth by the Prophet: I am the Lord, & there is els none. It is I that created light & darkenes. I make peace & trouble: yea euen I the lord do all these thinges. Jeremy also sayth: What is he that sayeth: There shuld some thing be done without the Lords cōmaundement? Out of the mouth of the most hyest goeth not euil & good? By euil, he meaneth aduersitie: by good, he vnderstandeth prosperitie. Lykewise sayth our sauiour Christ: Are not two litle sparowes solde for a farthing? & one of thē shal not light on the ground without your father: that is to say, without the consent & good will, without the councel & determinacio of your father. The Lord kepeth al the bones of the righteous, so that not one of them shalbe broken. For he geueth his angels charge of thē to kepe them in all theyr wayes, which shall pitche their tentes round about the godly, & shal delyuer thē. By the prouidēce of God al things are gouerned, & at his appointment all thinges chaunce to the godly: neither can any thing happen to suche as feare God without both the determinacion & permission of God. Esau burneth with an immortal hatrede against his brother Jacob, purposing in his harte to kill him. But God so mollifyed his harte, that when he met with his brother Jacob, he louingly embraced him, frendly kissed him, and for very ioye wept vpon him. Saul persecuted Dauid cruellye, purposinge to kill him, but his labour was in vayne. Jesabel threatened and sware, that

ii. Reg. xv.

Luc. xvi.

Math. viij

Esa. xlv.

Lam. iij.

Math x.

psal. xxxiiij
psal. ciiij,
psalxxx. iiii
Sap. xiiij.

Gen. 27. 32. 33

that she would slea the Prophet Helias: but the Lord preserued him. *iii.reg.xix.*
Satan could do nothing to Job, till God licensed him: neyther exercised he his cruelnes any further agaynst Job, then he was appointed *Iob.ij.*
of God. Christ sayde vnto Pilate: Thou couldest haue no power at al *Ioan. xviij*
against me, except it were geuen thee from aboue. The deuils had no *Math. viij.*
power to enter into the swyne, till Christ gaue them leaue. If thou cast vs out of this man, sayed they, suffer vs to enter into the hearde of swyne. Christ answered, Go ye, and they went.

Seing then, that nothing chaunceth to the godly without the singulare prouidence & determinat councell of the Lord our God: again, whatsoeuer chanceth vnto them, is for the best, and for theyr greate commoditie & profyt: it is our duety in prosperitie not to waxe proude against God, nor in aduersitie to murmurre or grudge agaynste hym, but lyke obedient children to surrendre and geue vp vnto him our selues, our willes, our affections, our lustes, and whatsoeuer we haue beside, humbly desyring him, that not our owne will, nor the will of Satan or of the worlde but his most godlye and blessed will maye be done in vs, yea and that with no les feruent desyre and gredy affectiō then it is accomplished and fulfilled of the glorious Angels and blessed spirites in the kingedom of heauen: so that frō henceforth euen vnto our lyues ende there maye no mocion of lust be felte in vs, but suche only as shall wholly consent with his will, nor that we will any thing of our selfe, but as the holy ghost will in vs, by whose secret instructiō we may learne to loue & to do those thinges that be pleasaunt to him, and to hate and abhorre, whatsoeuer displeaseth hum. Father. God for his mercyes sake mought vouchsafe to bring to passe this thing in vs vnto the glorye of his holy name. Sonne. Amen. Father. Let me nowe, my sonne, heare the fourth peticion. Sonne. Gyue vs this day our dayly bread. Faher. To what ende doo we directe this prayer vnto God? Sonne. You hearde afore, that the Lordes prayer contayneth in it seuen seuerall peticions, whereof the three first peticions concerne the glory of God and the auauncement of his kingedome: the other foure, which folow in order, entreate of our necessities, and appertayne vnto our commoditye and profyte: of the which this is the fyrst: Gyue vs this day our dayly bread. After that we haue most humblye desyred of our heauenly father, that his holy name may be sanctifyed in vs: that the glorious kingedom of his holy spirite and Gospel maye come vnto vs: and that his most blessed will may be done and fulfilled of vs here in earth with no les desyre then it is done and accomplished of the holy Angels in heauen: forasmuche as we can not lyue in this worlde to enioye these most precious and inestimable benefytes, for the whiche we haue tofore prayed, without bodely foode (for man beyng made of two partes must haue a double nourishmente. He is made of Soule, *Deut. viij.*
whose foode is the worde of God: he is also made of body, which must *Math. iiij.*
nedes be fedde with corporall sustenatice) therfore as in him we liue, *Luc. iiij.*
moue and haue our being, so lykewyse in this peticion do we craue of *Act. xvij.*

The fourth peticion.

him all thinges necessary for the mayntenaunce of this our poore and
Iac.i. needy lyfe, as that alone fountayne of all goodnes, from whom descē-
deth euery good and perfect gyfte: and as that alone most bounteous
psal.cxlv. Lorde, which geueth foode to all flesshe, and filleth euerye lyuing crea-
ture with his blessing. And of this order of prayying we learne a good
A good lessō and profytable lesson, euen this, that we should fyrst of all pray vnto
our heauenly father for spirituall & heauenly thinges: and afterward
for suche thinges as are necessary for the preseruacion of the bodye, as
Math.vi. our Sauiour Christ sayeth: Seeke fyrst the kingdom of God and the
ryghteousnes thereof, and all these thinges shalbe cast vnto you. For
Math.iiij man shall not lyue with bread alone, but with euerye worde that co-
Deut.viij meth out of the mouth of God. Father. But come of, let vs examine e-
uery worde of this peticion in order. Sonne. Agreed. Father. Wherfore
Gene. sayest thou vnto God, Geue? Can we not haue whereof to lyue by our
owne polycye, wytte, industry and labour, excepte we are it of God?
Sonne. No verely. Except the Lorde blesse our labours, paynes and
psalm.cxxvii. trauayles, al that euer we do is in vayne, as the Psalmograph sayth:
Except the Lorde builde the house, theyr labour is but lost that builde
it. Excepte the Lorde kepe the Citye, the watcheman waketh but in
prouer.x. vayne. The blessinge of the Lorde maketh men ryche: as for carefull
Math.vi. trauayle, it doth nothing thereto. And therefore are we taught of our
Sauiour Christ to craue daylye foode of our heauenly father. For ex-
cept he geue it vs, our trauayle is vayne and but loste, as the Psalmo-
psal.ciiij. graph sayth: All creatures wayte vpō thee (O Lord) that thou mayst
psalm.cxlv. geue them meate in due season. When thou geuest it them, thei gather
it: and when thou openest thy hande, they are filled with plenteous-
nes. But when thou hydest thy face, they are troubled: and whē thou
takest away theyr breath, they dye, & are turned agayne to theyr dust.
psalm.cxlvi It is the Lorde that geueth meate to the hungry. They that feare the
psal.xxxiiij Lord, shall haue no scarsenes: they which seke the Lord, shall want no
psal.xxxiii good thinge. The eyes of the Lord are vpon them that feare him, and
vpon them that trust in his mercy: that he may delyuer theyr liues frō
death, and nourysh them in the time of honger. In this world we lede
Tob.iiij. a poore lyfe: notwithstanding we shal haue plenty of al good things,
Ecc.xi. if we feare the Lorde, depart from all sinne and do good. For good &
euyl, lyfe and death, pouertye and rychesse are of God: in whose syght
it is an easy thinge quickelye to enryche a poore man. Whosoeuer tru-
steth in God and laboureth according to his vocation or calling, euer
psal.34. cryenge vnto God for good successe in his laboures, he maye be well
assured neuer to wante, as Dauid sayth: The Lyons doo lacke & suf-
psa.xxxvii. fer honger, but they whiche seeke the Lorde, shall wante no maner of
thing that is good. Agayne, I haue bene yong, and now am olde: and
yet sawe I neuer the ryghteous forsaken, nor his sede beggynge theyr
bread on the earth. He is mercyfull all hys lyfe tyme, and lendeth, and
i.Pet.v. yet hath his children after hym Gods plentye and ynough. Lette vs
psal.lv. therfore cast all our care vpon the Lorde: for he careth for vs. Lay thy

care

care vpon the Lorde, sayth Dauid, and he shall nourishe thee. Father. It is then God alone, whiche geueth vs all good thinges, when we call vpon him. Sonne. Yea verely. This considered Jacob right wel, when he sayed on this maner: If God will be with me, and will kepe me in this iournay, which I go, and will geue me bread to eate, and clothes to put on, so that I come again vnto my fathers house in safetye: then shall the Lorde be my God. Neyther was this thinge vnknowen to Salomon, when he thus prayed: Two thinges haue I required of thee (O Lorde) that thou wilte not denye me before I dye. Remoue from me vanitie and lyes: Geue me neyther pouertye nor rychelle: only graunt me a necessarye lyuing. least if I be to full, I denye thee, and saye: Who is the Lorde? and least I beinge constrayned thorow pouertye, fall vnto stealing, and take the name of my God in vayne. Father. But wherfore in this peticion do I rather say, praying by my selfe alone, Geue vs, then geue me? Sonne. This prayer, whiche the Lorde Christ both taught and commaunded vs to saye, is a comõ and general prayer, seruing for the vse of the whole church or congregacion of God, in the which we praye one for another, the Prince for the Subiect, and the Subiect for the Prince: the Lorde for the Seruaunt, the Seruaunt for the Lorde: the ryche for the poore, & the pore for the ryche, &c, and not euery man for him selfe onlye, yea & that both in spirituall and corporal thinges. Therefore in the beginning of this prayer, we saye not: My father whiche art in heauen: but our father, which art in heauen. So lykewyse in this peticion we saye not: Geue me this day my daylye bread: but geue vs this daye our dayly bread: wyshing not only from our heauenly father good thinges euery man to him selfe priuatly and only, but generally & vniuersallye to all men indifferently: declaringe hereby, that as we be membres all of one body and children of one heauenly father, so are we carefull one for another, gentle and louing one to another, and pray generally one for another, wishing indifferentlye all good thinges to all men without exceptiõ, and without any respect had to pryuate profyte and singulare commoditye. And this is it that S. Paule sayth: Be of lyke affection one toward another. Agayne: If there be anye consolacion in Christ: if there be any cõfort of loue: if there be any felowshyp of the spirite: if there be any compassion and mercye, fulfyll ye my ioye, that ye be lyke mynded, hauing one loue, beynge of one accorde, & of one mynde, that nothing be done throughe stryfe, or of vayne glorye, but in mekenes of mynde, let euery man esteme another better then hym selfe. Loke not ye euery man on his owne thinges, but euery man on the thinges that are other mens. Let the same mynde be in you, that was also in Christ Jesu, &c. Also in another place: Membres (all Christians are mẽbres one of anothers bodye) should indifferently care one for another. And if one member suffer, all suffer with him. If one member be had in honour, all membres be glad also. Ye are the bodye of Christ, and members one of another. Of this Christen and brotherly affection toward

Gen. xxviii.

pro. 30.

Vt. Math. vi. Luc. xi.

Rom. xiij. phi. ii.

i. cor. xii.

ii.cor.xi. the congregacion of Christ was blessed S. Paule, as these his wordes playnly declare: I am combred dayly and doo care for all the congregacions. Who is weake, and I am not weake? who is offended, and I burne not? Father. It is thē the duety of so many as profesle Christ, one to be carefull for another: one to pray and prouide for another, accoding to t his commaundement of God: Thou shalt loue thy neyghbour as thy selfe. Sonne. Yea verely. For loue is gentle & courteous, and seeketh not her owne. Father. They then, which are ledde with no careful and frendly affection toward other, neyther haue any regard, whether theyr neyghbour syncke or swimme, but only are studious of them selues & of theyr owne gayne, saye not this prayer aright. Sonne. They doo nothinge els then mocke God, and theyr prayer is to them selues sinne and damnacion, so farre is it of, ỳ it please God, or obtayne anything at the hande of God, which requireth a louing and charitable harte in all them that pray. Father. But tell me, my sonne, is it not lawfull for a Christen man to pray for him selfe only and for his owne necessities vnto God? Sonne. Yes verely, so that the affectiō of neighbourly loue be not quenched in vs. For whether we respect ghostly or bodely things, we finde sufficiēt examples in the holy scripture, which playnly shewe, that diuerse men haue lamented theyr priuate and singulare state vnto God, crauing at his hand ayde and succour against theyr owne miseries, and haue obtayned theyr requestes. Jacob and Salomon, as we hearde, desyred of God corporall sustenaunce. Dauid, Manasses, Mary Magdalene, Peter, the Theefe, the Publicā. &c. craued of God remission of theyr synnes: & euery one of these seuerallye obtayned theyr requestes at the hande of God. It is therfore lawfull for euery man to lament his priuate cause vnto God, as his necessitye shall require. Father. Why do we vse this worde in our peticion, This day? Geue vs this day our dayly breade. Sonne. Forasmuch as in this worlde we are straungers and pilgrims, as our forefathers were before vs, and haue here none abydinge Citye, but seeke one to come: forasmuch also as nothing is more certen then death, & nothinge more vncerteyn then the houre of death, to the whiche death oure lyfe at all houres yea at euery moment of an houre is subiect and redye to geue place: our Sauiour Christ willing to geue vs an occasion not to forget, but to haue those things continually in our remēbrance, teacheth vs to aske of our heauenly father foode and sustenaunce of the bodye, not for many daies, monethes or yeres to come, being vncerten, whether we shall lyue so longe or not, but for that one present day, wherin we lyue, that we maye learne, not to be careful after the maner of the worldlinges in makinge prouision afore hande for this vncerten lyfe, but to be content with the meate of the present tyme, so that leaninge to the prouidence of God, we care not for the morow we, seeing that the morow day shal care for it selfe: and agayne, sufficient vnto the day is the trauayle therof. For what is our lyfe, that we should make prouision for it so many dayes, monethes or yeres afore hande? Verely this

Leuit.xix. i.Cor.xiii

Euery man may lawfullye praye to God for his owne necessities.

Gen.xxviii Prouer.30. psal.li. ii.Para.33. Luc.vii. Math.xxvi. Luc.xxiii. Luc.xviij. This day. psal.39. iiij.Esd.xvi i.Pet.ij. Heb.xiii. Iac.iiij. Iob.vij.

Moth,vi.

our

our lyfe as S. Iames sayeth, is euen a vapour, that appeareth for a litle tyme, and then vanisheth awaye. A man that is borne of a woman hath but a shorte tyme to lyue, and is full of misery. He cometh vp and is cut downe lyke a floure. He flyeth as it were a shadow, and neuer continueth in one state. His dayes are more swifte then a runner: they passe awaye as the shippes that be good vnder sayle, and as the Egle that flyeth to the pray. Father. Fewe consider this thing, but many flattering them selues with hope of long life, make prouision aforehande for a great nomber of yeres to come. Sonne. These maye iustlye be resembled to that ryche man, of whome we rede in the Gospell of Luke, which hauing great abundaunce of goods, and not knowing where to bestowe them, sayde: This will I do. I wil destroy my barnes and builde greater, and therin wil I gather al my goods that are growen vnto me, & I will say vnto my soule: Soule, thou hast muche goods layed vp in store for many yeres: Take thyne ease, eate, drincke and be mery. But God said vnto him: Thou foole, this night wil they fetche away thy soule agayne frō thee. Then whose shall those things be, which thou hast prouided? Father. The lyke thing chaunceth to manye in these our dayes: but fewe regarde it. Sonne. No maruell. For the worlde and the loue of worldly things hath so blynded theyr eyes that they can not consyder the thinges that belonge vnto theyr saluacion. They forget them selues to be straūgers and pilgrims on earth. They consyder not, howe in this worlde they haue none abyding citie, and that therfore they ought to seeke one to come. They call not vnto remembraunce, that they brought nothinge into this worlde, neyther shall they carye any thing out of it: and that therefore hauing meate, drinke and clothe, they ought to be content: forasmuche as naked they came out of theyr mothers wombe, & naked they shall depart agayne.

Iac.iiij.
Iob.xiiij.
Iob.ix.
Luc.12.
psal.39.
iiij.Esd.xvi
i.Pet.ij.
Heb.xiij
i.Tim.vi.
Iob.i.

That we ought not to be so careful in making prouision aforehand for longe tyme to come, not only the shortenes and vncertentye of our lyfe teacheth vs, but also the maner of feeding the Israelites, whiche God fed in the wildernes. For when God sente the people of Israel meate from heauen, which in the boke of Moses is called Manna or heauenly bread, and in the boke of Psalmes, the bread of Angels, and in the boke of wisdom, Angels foode & bread from heauen very pleasaunt and of good taste: He commaunded them, that they shuld gather no more of it euery day, then shoulde serue and suffise then for that one present day, and so euery day gather newe, except on the sixte day: thē was it lawfull to gather by the commaundement of God so muche as should serue them that day, and the day folowing, which was the Sabath of the Lorde and a day of rest. If any presumed of a gredy, carefull & couetous mynde to gather more, then shulde suffise for that present day, it waxed full of wormes and stancke: whereby we may euidentlye learne, that as God will not forsake them, that depend on his fatherly prouidence and put theyr trust in him, but daylye giue them all thinges necessarye for theyr vse, yea and that abundantlye: so lyke-

Exo.16.
psal.lxxxiij.
Sap.xvi.
Exo.16.

wyse

wyse he vtterly abhorreth, condemneth & curseth the sorowefull carefulnes of the flesshe, which mistrusting the prouidence & helpe of God, leaneth only vnto her owne wisdom, forcast and prouision. Couetousnes is the roote of all euils, and it causeth manye to wander from the faythe, and to snarle them selues with manye sorowes: and yet the couetouse man heaping treasure vpon treasure, can not tel, for whom he gathereth his treasure. Father. Trueth it is. But lette vs goe forwarde. Wherfore doo we vse this worde, Our, sayinge: Gyue vs this day Our dayly bread: and not rather, my daily bread? Sonne. For two causes. First to declare our good will towarde our neighbours, while we wishe no les abundaunce of good thinges to them, then to our selues, and be led with no les carefull affection towarde them and theyr profyt, then we are toward our selues and our own commoditye. For this mynde ought to rule in all that profesſe God, haue one heauenly father, and be called by one name, I meane Christians, that they shuld be carefull one for another, prouide one for another, one seeke anothers commoditie and profyt, and in all pointes be the same to other, that they are to them selues accordinge to this commaundemente of God: Thou shalt loue thy neighbour, euen as thy selfe.

i. Tim. vi.

psal. 39.

Our.

Leuit. xix. Math. vij.

Again, whatsoeuer ye wold, that other men shuld do to you, do ye the same vnto them. But of this thing we spake afore, whē we entreated of this worde, Vs. Father. Thou sayest trueth. Let me now heare the second cause. Sonne. The second cause, why we say our bread, is, to put vs in remembraūce that we lyue not ydely, nor of the labour of other mens handes, nor of the sweate of other mens browes, nor yet that we eate our bread and get our lyuinge vniustlye or by any vnlawfull meanes, but that we eate our owne bread iustly and truly, labouring euery man some good thinge according to his vocation and callinge: auoyding ydlenes as an extreme pestilence both of our selues & of the comon weale, wherin we dwell. For God shortly after the transgression of his holy cōmaūdemēt in paradyse, gaue this charge not only to Adam, but to al his posteritie, that they by no meanes shuld lyue idely as vnprofytable burdens of the earth, or as Monsters onlye borne to consume the good fruites of the earth, but that they should exercyse some good arte, some profitable occupacion, wherby they may be able to eate theyr owne bread, and not to be anye burden without cause to other. In the sweate of thy face (sayth God) shalt thou eate thy bread, tyll thou be turned agayn into the grounde: for out of it wast thou taken, inasmuch as thou art duste, and into dust shalte thou be turned agayne. As the byrde is borne to flye, so is man to labour, sayeth Job. The Psalmograph also sayeth: Thou shalt eate the labours of thyne owen handes, & so shall it go wel with thee. Likewise sayth the blessed Apostle S. Paule: We beseche you brethren, that ye encrease more & more, & that ye study to be quiet, & to medle with your owne busynes, and to worke with your owne handes as we commaunded you: that ye may behaue your selues honestly towarde them that be without, & that

Gen. iij.

Iob. v.

psalm. 128.

No man ought to liue idlely.

i. Thes. iiij.

i. Thes. iiij.

that nothing be lacking vnto you. Agayn, we require you brethren by the name of our Lord Jesu Christ, that ye withdraw your selues from euery brother that behaueth him selfe inordinatly, & not after the institucion, whiche he receaued of vs. For ye your selues knowe, howe ye ought to folow vs. For we behaued not our selues inordinatly amōg you: neither toke we bread of any man for nought, but wrought with labour and sweat night and day, because we wold not be chargeable to anye of you: not but that we had auoritie. But to make vs an ensample vnto you to folowe vs. For when we were with you, this we warned you of, that if any wold not worcke, the same should not eate. For we haue heard say, that there are some, which walke among you inordinatly worcking not at all, but being busy bodies. Them that are such we commaunde and exhort by our Lorde Jesus Christ, that they worke with quietnes, and eate their owne breade. And accordinge to this commaundement of God all the holy menne both of the olde and newe testament behaued them selues, practysinge alwayes some honest and godlye exercyse, that by this meanes they might bothe auoyd idlenes and also eate theyr owne bread, as we tofore heard in the declaration of the fourth commaundement. Faher. What thinckest thou then of such as lyue by vnlawfull gaming, as dysinge, cardinge, &c. or by vsurye? Sonne. I counte them nothinge els then theues, robbers & spoylers of the comon weale, forasmuche as they eate not theyr owne bread, but by fraude and suttiltie, by craft and oppression they vnlawfully gette from other, wherewith they mayntayne them selues. And of such speaketh S. Paule on this maner: Let him that stole, steale no more, but let him rather labour with his hāds ỹ thing which is good, that he may geue vnto him that nedeth. Father. What is thy iudgemēt of those riche men, whiche eyther defraude the poore men of theyr almose, or kepe backe the wages from the labourers? Sonne. These also are theues & murtherars. Agaynst the one sorte of these vngodly rych men speaketh the wyse man on this maner: The breade of the nedye is the lyfe of the poore: he that defraudeth him of it, is a man sleare. Agaynst the other speaketh S. James thus: Go to now ye rych men: wepe and houle on your wretchednes, that shal come vpon you. Your rychesse is corrupte: your garmentes are moth eaten: your golde and siluer is canckered, and the rust of thē shall be a witnes vnto you, and shall eate your flesh, as it were fyre. Ye haue heaped treasure together euen wrath to your selues in your last dayes. Beholde, the hyer of the labourers, which haue reaped downe your fieldes) whiche hyer is of you kepte backe by fraude) cryeth, and the crye of them whiche haue reaped, are entred into the eares of the Lorde of Hoostes. Agaynst thē botherycth out the word of God on this maner: Wo to thee that spoilest or robbest: for thou also shalt be spoyled and robbed. Wo vnto him that heapeth vp other mens goods. Howe longe will he lode him selfe with thicke claye? O howe sodenly will they stande vp that shal byte & awake that shall teare thee in peces? yea thou shalt be theyr pray. Setinge

Dysers. Carders. Vsurers.

Ephe. iiij.

Vngodlye riche men.

Ecc. 34.

Iac. v.

Esa. xxxiiij

Abac. ij.

inge thou hast spoyled many people, therfore shal the remnaunte of the people spoyle thee, because of mens bloude, and for the wrong done in the lande, in the citie, and to all them that dwel therein. Wo vnto him that couetously gathereth euill goten goodes into his house, that he may set his nest on hye, to escape from the power of misfortune. Thou hast deuised the shame of thine own house: for thou hast slayne tomuch people, and hast wilfully offended, so that the very stones of the wall shall cry out of it, and the timber that lyeth betwixte the joyntes of the building shall aunswere. Wo vnto him that buildeth the towne with bloude, and mayntayneth the citie with vnrighteousnes.

These vngodly, and vnmercifull ryche men in prayeng this prayer, do none other thing thē mocke God, and abuse his holy name, seing both

Esa. 29. Matth, xv.

their affectes and dedes are contrary to their wordes. Of suche it may right wel be verified that our Sauiour Christ hath in the Gospel, borowing it out of the Prophet: This people draweth nye vnto me with their mouth, & honoureth me with their lippes: howe be it their harte is farre from me. In vayne verely do they serue me. For they despise of God our bread, that is to say, thinges necessarye not only for them selues, but also for other: and they them selues contrarye to their prayer go about with all diligence to depriue the poore of that, which is their lyuing, being in deede before God theues, robbers, murtherars, manslears and bloudsoupers. Therefore whatsoeuer they pray in this behalfe, it is nothing els then a mocking of God, and to thē selues sinne and euerlasting damnacion. Father. Many, I graunt, are so worldlye mynded, that seekinge their owne commoditie, they litell esteme the profyt of other. God amend that is a misse. But my dere sonne, tel me what is ment by this word, Dayly, which foloweth in order. For thus

Dayly.

praye we: Gyue vs this daye our dayly breade. Sonne. This worde, Dayly, putteth vs in remēbraunce of two thinges. The first is, which I partly touched afore in speakinge of this worde, This day, that we

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should not be ledde with tomuch carefulnes for lyuing in tyme tocome but be contēt with the present blessing of God, nothing doubting but ỳ that liberal God, our heauenly father, which feedeth vs this day, is both able and also will fede vs to morow & the next daye, and so forth so long as we lyue, as Christ him selfe witnesseth, saying: Be not carefull for your lyfe, what ye shall eate or drincke, nor yet for your bodye, what rayment ye shall put on. Is not the lyfe more worthy then meate, and the body more of value then rayment? Beholde, the foules of the ayer, for they sowe not, neither do they reape, nor cary into the barnes, and yet your heauenlye father feedeth them. Are ye not muche better then they? Whiche of you by takinge carefull thought, can adde one cubite vnto his stature? And why care ye for rayment? consider the lylies of the feelde, how they growe. They labour not, neyther do they spinne, and yet I saye vnto you, that euen Salomō in all his royalty was not arayed lyke vnto one of these. Wherefore if God so clothe the

Matth, vi.

grasse of the feelde, which though it stande to daye, is to morow caste

into

into the fornase, shal he not much more do the same for you, O ye of
litle faith? Therfore take no thought, sayinge: what shal we eate, or
what shal we drink, or wherwith shal we be clothed? After all these
things do the heathen seke. For your heauenly father knoweth, that
ye haue nede of al these things. But rather seke ye first the kingdom
of God, and the righteousnes therof, and al these things shalbe minis
tred vnto you Care not thē for the morow: for the morow day shal
care for it self. Sufficient vnto the day is the trauell therof. Godli-
nes, saith S. Paul, is great riches: if a man be content wyth that he 1. Tim. 6.
hath. For we brought nothing into the world, nether may we carye
any thing out But when we haue fode & raiment, we must therwith
be content. They that wil be rich, fal into temtation & snares of the
deuil, & into many folish & noysome lustes, which drown mē into per
dition and destruction. For couetousnes of mony is the rote of al e-
uil: which while some lusted after, they erred from the faith, and tan
gled them selues with many sorowes. But thou mā of god, flie such
things, Jacob desired of God only fode & raiment Salomon prai- Gen. 28.
ed vnto god for no more, but for things necessary for his liuing. whē pro. 30.
the prophet Elias fled from the face of wicked Jesabel, which sou- 3. Reg. 19
ght his life, & was hongry in the wildernes, god by his angel sente
him, not great plēty of dainty dishes or costly wines, but only bread
& a cup of water: to declare, that we should not hunt after superflu-
ous things, but be content with things present: and if we haue neces-
saries, & so much as wil suffice nature, which is contente with litle,
we shuld desire no more, as S. Paul saith: Let your conuersation be Heb. 13
without couetousnes, and be content with such things as ye haue al
ready. For he hath said: I wil not fail thee, nether forsake thee. Fat. Iosue. 1
But come of, tel me my sonne, is it not lawful for a christen man in
any condition to prouide aforehād, and to lay vp in store necessaries Note wel
for them selues & for such as belong vnto them, seing it is wrytte: if 1. Tim. 5.
any make not prouision for his, he hathe denied the faith, & is worse
then an infidel? Sonne. God forbid els. Godly, righteous and necessa
ry prouision is not forbidden, but gredy carefulnes & insatiable coue
tousnes of worldly things, which riseth of mistrust toward the pro- E
uidēs of god & of vnfaithfulnes toward his promise, as though god
wold not satisfy his promise, but suffer vs to perish for honger, if we
did not prouide for our selues, is here reproued & condempned, as a
thing vnworthy the childrē of god, which ought to loke for all good
things with a strōg faith at ỳ hands of their heuenly father, nothig
douting, but that he wil abundantly perform, whatsoeuer he hath
mercifully promised. S. Paul saith: The children ought not to laye 2. Cor. 12.
vp for the fathers & mothers, but the fathers & mothers for the chil-
drē. Here the holy apostle euidētly declareth, that it is thoffice & duty
of parentes to prouide in the feare of God, and to lay vp in store all The due
thyngs necessary for their children, & to auoyde, ỳ they wāt nothing. ty of Pa-
Joseph is greatly cōmended in the word of god, because in ỳ time of rents.
plenty he prouided and laid vp in store aboundance of corn against Gen. 41
the time of dearthe, whyche after certaine yeares followed, by thys
meanes preseruing ỳ common weale from famine. In the history of

the gospel we rede, that when Christ had fed certen thousands, and
Mat.14. *Mark.6* *Luke.9* there remained part of the meat vneaten, he said vnto his disciples:
Gather vp the broken meat which remaineth, that nothing be lost.
Ihon.6. And they gathered it together &c. Moreouer vpon the vi. daye God
commaunded the Israelites, that they shuld gather and laye vp in
store so much of Manna, as shuld suffice them to eate on the saboth
Act.6. day. And it is not to be doubted, but that the vii. deacons, whõe the
Apostles and the congregation apoynted to minister vnto the poze,
and to forese that they lacke nothing, had in store both mony & vic-
tuals, and made prouision afore hand for such things as the necessi-
ty of the poze required. After this manner may euery housholder, or
whosoeuer hath care ouer other, make prouision afore hãd, and lay
vp in store thinges necessary for them and theirs. And this careful-
nes is not wicked nor vnrighteous, but godly and righteous: forasf-
much as it riseth not of false faith or mistrust toward God, but of an
Pro.6. honest care toward those, ouer whom God hath appoynted him ru-
ler & ouerseer. The wise mã saith: Go to the Emmet, thou sluggard
consider her wais, and learne to be wise. She hathe no guid, nor o-
uerseer, nor ruler, yet in the somer she prouideth her meat, and gathe
Pro.10. reth her foode together in the haruest. Againe, who so gathereth in
somer, is wise: but he that is slouggish in haruest, bringeth him selfe
to confusion. Father. Thou hast both godly & learnedly answered to
my question. Let me now hear the seconde cause, whye we vse thys
word Daily, in our prayer. Geue vs this day our Daily bread. Son:
In so praying, we are admonished, that our life is not maintained
& preserued by our owne wisdome, forecast, councel, labor, trauel &c.
Nether that the things, which be nedeful for the feding & conserua-
tion of this our mortal body, are gotten only by our own prouision
but that al these things come vnto vs by the appoyntment, councell
Pro.10 and determination of God, thorow whose blessing all good thinges
chaunce vnto vs, as the wise man sayeth. The blessyng of the Lord
maketh men rich, as for careful trauel, it doth nothinge therto: and
that therfore, as we haue nede of our daily fode, so oughte we dailye
to craue & aske it at the hand of our heauẽly father, from whom com-
Iac.1 *psal.104* *psal.145* meth euery good & perfect gift: which heauenly father, when he ope
neth his hãd, filleth al liuing creatures with plenteousnes: but whẽ
he hideth his face, then are they troubled, & nothing auaileth their la-
Luk.12 bor: so truely is it said of our sauior Christ: No mans life standeth in
thaboundance of the things, which he possesseth. For except the lord
psal.127. build the house, their labor is but lost ẏ build it. Except the lord kepe
the city, the watch man waketh but in vain. Father. Daily therfore
must we aske of our heauenly father our daily bread. Son. Yea verely. Father. And he wil geue it vs. Sonne. Nothing is more certen thẽ
Pro.x. that if we pray in faith & according to his wil. The lord wil not let
the soul of the righteous suffer honger. For the sonne of god wold ne-
Math.7. uer haue taught vs to cal on god his father for al good things, if he
wold not haue graũted vs our requests. If ye, saith he, when ye are
euil, can geue your children good gifts, how much more shal your fa-
ther

ther, which is in heauē, geue good thinges, if ye ask of him? Likewise saith S. Paul: The Lord is at hand. Be careful for nothing: but in al *Phil. 4*
prayer & supplication, let your petitions be manifest vnto God with geuing of thanks. And our heauenly father him self saith: I am the Lord thy God: open thy mouth wide, and I shall fill it. Father, Are there any examples in the holy scripture, which may assertain vs of *psal. 81*
this liberality and lent good wil of God toward vs, when we cal vp on him? Sonne. Very many: which al at this present to recite, wer al most an infinit labor. But I wil reherse certain, & omit the residue.

God at the beginning willinge to shewe his fatherly care in making prouision for man, before he created & made man, prepared all *Gen. 1*
thinges necessary for man, and then making man, he brought the man into paradise, a place al redy garnished with al most plesant frutes, and stuffed ful of al thinges necessary for the conseruation of man, & there placed him, so to haue continued, if he had not bene disobedient to the voyce of God. But after that God for his disobediēce had cast him out of paradise into this world, what lacked man here, ỹ might *Gene. 3*
in any poynt serue his necessary vse? Of an earth flowing wyth the *Gene. 12. 14. 20. 24. 31. 39. 41.*
aboundaunce of all good thinges made God man ruler and possessor, that we may learne God to be a carefull God for man his creature, & that he wil not suffer him to wāt any good thing. What shal I speke of Adams posterity, specially of the aneient Patriarkes, Abraham, Isaac, Jacob. &c? How we did God prouide for them, yea and that in straunge countries? How richly did he blesse them, and geue them fauour in the eies of vnknowne men? How liberally dealte he *Exo. 16. 17*
with the Israelites after that he had brought them out of Egipt in- *Nume. 11*
to the wilderneſſe, where he fed them by the space of lx. yeres wyth *psal. 78*
meate from heauen, and gaue them most swete and pleasaunte wa- *Sap. 16*
ters euen oute of the harde rocke? How louingly handled he their *Iosue 13.*
children, bringing them into a land that flowed with milke and ho- *3. Reg. 17*
ny? How miraculously did he encrease thoyle & meale of Helias hostes the widow of Sarepta? How mercifully prouided he for Dani- *Dan. 14.*
el being in the den of lions? How bounteously fed he certen thousāds *Math. 15*
with few loues and fishes? How frēdly did he turn water into wine *Mark. 8.*
at a certain marriage, when wine wanted? *Ihon. 6. Ihon. 2*

These and diuers histories do aboundantly declare, that the lorde our god is plētifully rich to so many as cal on him in truth: so that if *Rom. 10.*
we daily ask of him our daily bread, we may be sure daily to be hard & daily to be fed, so that we shal lack no good thing, as Dauid saith: Fear the lord al ye his saintes: for that they feare him, shall haue no scarsnes. Again: The riche haue wanted & suffred honger: but they *Psal. 34.*
that seeke after the Lorde, shall want no good thinge. Father. God geue vs al grace to seeke the Lorde vnfainedly, that our mindes sequestred from the vnrighteous and vnnecessary cares of this world we may wholy depend on the mercyfull prouidence of god, liue according to our vocation, and doo that, whyche is ryghteous in the syghte of god. Sonne. Amen.

Father. This petition beginneth to hast vnto an end. Tel me therfore, what thou vnderstādest by this word, Bread? For thus pray we Geue vs this day our daily Bread. Sonne. By bread I vnderstande not only that, which we commonly cal bread, but also al other things necessary for the body and for this present life, as meat, drincke, aparel, health, peace, tranquility, strength to labor, wisdome to gouern our things, a quiet household, a louing wife, obedient children, faithful seruaunts, a florishing common weale, wholsomnes of air, seasonable weather, rain in due time, a fruteful yere, aboundaunce of al thinges, sauegard from enemies, long life, joyful daies, house, land, cattel, good maiestrates, righteous officers, painful teachers diligent tutors, and whatsoeuer is necessarye to the maintenance & conseruation of our life. As bread after the Hebrewe phrases manner of speaking signifieth al these things aforsaid, so are we taught of our sauior Christ in this petition to ask al these things of God alone, frō whom cometh euery good & perfect gift: which also is rich inough euen vnto the ful to healpe so many as in spirite and truthe cal vpon him: Again, whose eie is vpon them that feare him, and vpon them that put their trust in his mercy, to deliuer their liues from death, and to feede them in the time of dearth. Father. I haue heard that this word Bread in this petition, signifieth not only the norishment of the bodye, but also the fode of the soule, so that as manne is made of two parts, that is to say, of bodye and soule, so likewise we aske here of God daily sustenaunce for them both. Sonne. By an allegory it may be vsed vnto this end: but after the doctrin of our Catechist the more simple, sincere and righteseuce is, that bread in this place should only signify the fode of the bodye, for the whiche we also here pray. Notwithstanding both our preacher and Catechist haue not so cōcealed this exposition also from vs, but that they also haue declared vnto vs the mindes of certain wryters in this behalfe.

Bread.

What bread signifieth in the holye scripture.

Iam.1.
Rom.10
hon.4.
Psal.33.

Father. What haue they said? Sonne. This haue they said: that some expositoures vnderstand by this word Bread in this place, Christe Jesus our Lord and alone sauiour, which vndoubtedlye is the fode of our soule, and the bread of euerlasting life, as he testifieth of himself, saying: I am the bread of life. He that commeth to me, shall not honger: and he that beleueth on me, shal neuer thirst. Againe, I am that liuing bread, whiche came downe from heauen. If anye man eat of thys bread, he shall liue for euer. Saint Paule also calleth the Lord Christ a spirituall meat, whych the fathers of the olde Testamente thorowe faythe did eate, whyle they thorowe the woorde of Godds promise, and thorow the outward fygures and ceremonies which painted forth Christ, beleued, saw and laid hande on Christe, beleuing him to be their alone sauioure, and therfore the alone fode and meat also of their soules. Our fathers saith he, wer al vnder the cloud, and al passed thorow the sea, and wer al baptised vnder Moses in the cloud, & in the sea: & did al eat of one spiritual meat, & drink al one manner of spirituall drinke. &c. For loke what corporal sustenāce is to the hōgry body: ý same is christ Jesus the lord to ý hōgry soul. And

Christe the fode of the soule.

uhon.6

1.Cor.10.

1.Cor.10.

And as the eating of materiall bread comforteth and maketh bothe strong and mery the bodye that was hongrye: so likewise dothe the Lord Christ thorow his holy spirit, and thorow true faith in him, in his passion and death, in his merits and deserts, comfort and make ioyful that soule, which cometh vnto him, hongringe and thirstinge after righteousnes, as it is wrytten: He hath filled the hongry with good thinges, but the rich he hath sent empty away. Again, blessed are they, which honger and thirst after righteousnes: for they shalbe filled. Some vnderstand by bread in this petitiō, the word of god, that is to say, the law & the gospel, affirming that this word of god is as necessary for the consolation and conseruation of the soule, as the material bread is for the comfort and preseruation of the body, alledging this text of the holy scripture: Man shal not liue by bread alone, but by euery word that commeth oute of the mouthe of God. Some say, that bread in this place signifieth the mistical bread and cup of Christes body and bloud, which S. Paule calleth the Lordes supper. Thus this word Bread is of diuers diuersly expounded. I will striue with no man, so that his exposition dissent not from the analogy and true proportion of the christen faithe and doctrine, that this rule of s. Peter may be obserued: If any man speake, let him so speake that it be agreable to the words of God: again, that this commaundement of the heauenly father maye be obeyed, Ipsum audite, heare him, that is to say, my sonne Christ and his doctrine: in whose mouth I haue put my wordes, that ye may heare and harken vnto them, least if any presume to do the contrarye, I take vengaunce on him, plage, punish & condemne him. For as it is godly and our bouden ducty, to desire of God, meat, drinke, and al other necessaries for the conseruation and maintainans of this our frail and nedy life: so likewise is it most godly and our most bounden duty, to craue at the hand of our Lord God, that he wil geue vs his sonne Christ, which is the true fode of the soule, to fede vpon by strong faith, being perfectly perswaded, that he alone is our redemer, mediator, aduocate, intercessor, peacemaker, lawfulfiller, sauioure, wisdome, righteousnes, sactification, &c. For except the heuēly father geue vs this faith and knowledge, whereby, we may spiritually feede vpon his sonne Christ, we shall still in spirite and minde remaine and continue miserablye famished, and neuer be fedde with that heauenlye meate, and so at the last day the deathe euerlasting, as Christe him selfe testifieth, sayinge: No man can come to me, excepte the father, whiche sente me, drawe him: and I wil raise him vp at the laste day. It is wrytten in the Prophettes: They shall all be taughte of God. Euerye one therefore that hathe heard and hath learned of the Father, commeth vnto me: not that anye manne hathe seene the father, saue he whiche is of God, the same hath sene the father. Verely, verely I say vnto you: He that putteth his truste in me, hath euerlasting life. I am that bread of life. Verely, verely I saye vnto you: Excepte ye eat the flesh of the son of mā, & drink his blud: ye haue no life in you.

The worde of God.

Luc.11.
Math.5.
Deut.8.
Math.4.
Ihon.6.
Osee.13
1.Timo.2.
1.Ihon.2.
Ephe.2.
Rom.10.
Galat.3
Math.1
Act.4.
1.Cor.1.
Ihon.6.
Psa.44.
Iere.31.
psal.54.

The supper of the Lord.

1.Cor.11.

1.Peter.4.

Math.17.

Deut.18.

who so eateth my flesh and drinketh my bloude, hathe euerlastinge life, and I wil raise him vp at the last day &c. But I saye vnto you, that no man can come vnto me, excepte it be geuen vnto hym of my father.

Deut.8. *Math.4.* *Luke.4.* Again, for as much as man doth not consist of body only, but also of soule: and God hath appoynted his holy word to be the nourysh-ment and fode of the soule: and this fode of his blessed worde can we not come by, but only thorow the benefite of oure heauenly father: Therfore is it mete and conuenient, that we craue at his hande this spiritual and heauenly norishment of the soule, which is the word of God, that it may be truely preached vnto vs, & that we again maye earnestly heare it, and faithfully beleue it, yea and plentifully bring *Luke.8.* forth the frutes of the same in pacience vnto the glorye of hys holye name. For litle doth the sound of the outward letter profit, whether it be by reading or hearing, as we may se in Iewes and Turkes, ex-cept God inwardly teach vs by his holy spirit, as thapostle saith: Ne-*1.Corinth.3.* ther he that planteth, nor he that watereth, is anye thing, but God, which geueth the encrease: otherwise our hearte shall still contynue hardened, stony, and vncircumcised: and we hearing shal not heare, *Act.16.* neither vnderstande. when Lydia a seller of Purple harde Paule preach, the scripture saith, that the Lord opened her hearte, that she *Heb.8.* attended vnto the thinges which Paule spake. And God hym selfe saith: I wil put my lawes in their mindes, & in their heartes I wyll wryte them: and I wil be their god, and they shalbe my people.

The supper of the Lorde is a spiritual norishment. Now as touching the supper of the Lord, which is also a certain kinde of spirituall nourishment for the soule, if it be receiued in faith, and with a good conscience toward God: and this of our selues we can not do, except God geue vs the gifte, (for of oure selues we are not able to thinke a good thought: it is God, that worketh in vs both *2.Cor.3.* the wil and the dede) and otherwise receiuing it, we do none other thing then eat and drinke our owne damnation: it is not vnsytting, *Phil.2.* but conuenient and necessary that we desyre of God his spirite and grace, that whansoeuer we come vnto that heuenly banket, we may worthely eat that mistical bread, and drinke of that misticall cuppe, *1.Cor.11.* and so be made worthy partakers of Christes blessed body and pre-tious bloud, and of al the merites of his death and passion, wher by he hathe purchased to all synners that repente in faithe, remissyon of *Ephe.1.* synnes, the fauoure of God, quietnesse of conscience, the gifte of the holy ghost, and finally euerlasting life. They therfore whiche teache *Colloss.1.2.* that in this petition we asking of our heauenly father, Bread, desyre of him the foode of his sonne Christe, the nourishmente of hys holye woord, and the worthy participation of the holye misteries of Chri-stes body and bloud, which all thre are the meat of the soule: teache nothing contrary to the worde of God: so that this their exposityon may wel be receiued of the faithful, although it seme to some enfor-ced, and not agreable to the minde of Christ in that place. Father. I can not disalow any thing that thou hast spoken, but commēd it as

god

godly and good. And for as much as we may seme aboundantly to haue spoken of this petition: Let me heare what followeth. Sonne. The nexte that followeth in order, is the fifthe petition, and soundeth on this manner. And forgeue vs oure tresspasses, as we forgeue them, that tresspasse against vs. Father. What craue we of our heauenly father in this petitiō? Sonne. In the former petition we desired of our heauenly father, meat, drinke, clothe, and whatsoeuer besydes is necessary vnto the conseruation and maintenance of thys our presente life, without the whiche we can not liue, neither be able to doo those thinges either vnto God, or vnto our neighbour, which the lawe of God requireth of vs. In this present petition we pray oure heauenly father to geue vs that, which is the consolation and cōseruation of our soules, yea of both our bodies and souls vnto euerlasting life. Father. What is that? Sonne. Forgeuenesse of our synnes. Father. Is it so great a cōfort to the soule. Son? Yea verely: For wher remission and forgeuenes of synnes is, there is the fauour of God, the gyfte of the holy ghost, quietnes of conscience, reast of spirit, ioy of hart, and assurance of euerlasting life. They that obtain this great and singuler benefit at the hand of God, are called in the holy scripture blessed and happy. For so is it wrytten by that Princelike prophet: Blessed are they, whose vnrighteousnesses are forgeuen, and whose synnes are couered. Blessed is that man, to whome the Lorde wyll not impute synne. Father. May we be so bold to aske of our heauenly father forgeuenes of our synnes? Sonne. Dauid saithe: I will knowledge my sinne vnto thee, and mine vnrighteousnes haue I not hid. I said I will confesse my sinnes vnto the Lorde: and so thou forgauest the wickednes of my synne. For this (that is to say, for the forgeuenes of synnes) shall euery one that is godlye make his prayer vnto the in a time, when thou maist be found. Likewise saith S. Jhon: If we cōfesse our synnes, God is faithful and iust to forgeue vs our sinnes, & to cleanse vs from all vnrighteousnesse. And in this petition are we taught of our sauiour Christ to aske of our heauenly father forgeuenes of our synnes. Father. Thys is greate comfort to a penitent synner. Sonne. Nothing can be greater. For if we haue oure synnes forgeuen: we haue also an assurance both of Gods fauor, and also of euerlasting life. But manye thinges offer them selues to be spoken of in this petition. Father. What are they? Sonne. Fyrste of all, that so many of vs as are clad with this mortal flesh, and breath vpon the earth, are wythout exception, sinners and offendours. Father. Howe prouest thou that? Sonne, It is sone proued. For who knoweth not, that we al are begotten, conceyued, borne, norished, and liue in sinne? We are al the children of wrath by nature, saith S. Paule. Christe Jesus only excepted, that blessed sede of the woman, which was the lambe of God, innocent, faultles and without spotte: whiche neuer committed synne, and in whose mouth no guyle or deceit was found: all other that haue lyued, do lyue, or shall lyue vnto the ende of the worlde, maye iustly be counted in the nomber of synners. Father.

The fift petition.

What we aske of god in the fift petition.

Of the forgeuenes of sinne.

Psal.32.
Rom.4.

psal.32

1.Epi.1

All are synners wythout exceptiō

psal.51:
Ephe.2.
Gen.iii.
Gala.iii.
Ihan.i.
Exod.1.

Let me heare some testimonies of the holy scripture, concerninge this matter Sonne. The Psalmographe sayth: they are corrupt, & become abhominable in their doynges: there is not one that dooth good, no not one. The Lorde loked downe from heauen vpon the chyldren of men, to see if there were any that would vnderstande & seke after God. But they are all gone out of the waye: they are all together become abhominable: there is none that doth good, no not one. The wyse man sayth: there is not one iust vpon the earth that doeth good and synneth not. The Prophet saith: we haue gone all astraye (lyke shepe) euery one hath turned his owne waye. Salomon sayth: who is able to saye: my heart is cleane, and I am fre frō synne. S. Paule sayeth: there is no difference, all haue synned, and want the glory of God. S. James saith: In many thynges we offende all. S. John saieth: If we saye we haue no synne, we deceiue our selues, and the truthe is not in vs. But if we cōfesse our sinnes, God is faythfull and iust to forgeue vs our synnes, and to clense vs from all vnrighteousnes. If we saye, we haue no synne, there is no truthe in vs. Father. These sentences of the holy scripture do manifestly declare, that all menne are synners. Are there also any histories contayned in the holy Bible, whiche make this thing euident? Sonne. Very many both in the old and newe Testament. Father. Rehearse me parte of them. Sonne. Adam and Eue, of whome we hadd our beginning, synned against God in Paradise, by eatyng the forbidden frute: and in them haue all we synned, and worthely deserued euerlasting dampnation. Noah that noble and auncient Patriarche was dronken, so that he lay sleapyng, his priuities vncouered. Lot was not only drōken, but he also lay with his owne daughters, and committed the vile synne of incest. Abraham, which in the scripture is called the father of the faythfull, denied his wyfe twyse, and put her in daunger of defiling. Diuerse of the Patriarches, besydes other synnes, conspiried to putt Joseph their brother vnto death. Moses committed manslaughter. Dauid was both an adulterer and a murtherer. Salomon his sonne was an Idolatour. Mathewe the Euangelist, was a tolgatherer. Peter both denied, and forswore Christe. The Apostles of Christ were ambitious, and contended, whiche among them should be greatest. They were folyshe in harte, and slowe to beleue. They forsoke their maister Christe in his chief trouble. Mary Magdalene was a famous synner. The thiefe that was saued hanging on the crosse with Christe, was a seditious persone, and a murtherer. Paule persecuted the congregation of God, consented to the death of the blessed Martyr S. Steuen, blasphemed Christ and his glorious gospell &c.

Psal. 14
Roma. 3
Eccle. 7.
Esay. 53.
Prou. 20
Roma. 3
Iacob. 3
1. Iohn. 1
Gen. 8
Roma. 5
Cen. 9
Gene. 19
Roma. 4
Gen. 12. 20
Gen. 37
Exod. 2
2. Reg. 11
3. Reg. 11
Math. 8
Math. 26
Luc 22
Luc. 24
Math. 26
Luc. 7
Luc. 23
Act. 8. 9. 22.
1. Tim. 1.

These histories with diuerse other, contayned in the holy Byble, declare manifestly, that all the childzen of menne are synners without exception: so truely is it sayde of our Sauiour Christe, there is none good but God alone. Agayn, when ye haue done al the things that are commaunded you, saye: we are vnprofitable seruauntes.

Math. 19
Luc. 17

It is

It is not without a cause saide of Job: Behold, God found no truth in his seruantes, and in his Aungels there was folye: How muche more in them, that dwell in houses of claye, and whose foundation is but dust? &c. Again, if I will iustifie my selfe, myne owne mouth shall condempne me. If I wyll put forth my selfe for a perfect man, God shall proue me a wicked doer. If I washe my selfe with snowe water, & make my hãds neuer so cleane at the wel, yet shalt thou (O God) dippe me in the myre, and myne owne clothes shall defile me. Also in an other place: What is man, that he should be cleane? What hath he that is borne of a woman, whereby he might be righteous? Beholde, he doth not truste his sainctes: yea the very heauens are not cleane in his sight. How much more then an abhominable & vile man, whiche drinketh wickednes lyke water? Item: howe can he be cleane, that is borne of a woman? Beholde, the moone shyneth no thyng in comparison to him, & the starres are vncleane in his sight. Howe muche more then man, that is but corruption? and the sonne of man, which is but a worme? All our righteousnesses, sayth the prophet, are as a cloth defyled with mens true. S. Paule like wyse saith I knowe, that in me, that is to saye, in my flesshe, there dwelleth no good thyng. Againe, God hath comprehended all vnder synne, that he might haue mercy of all. The perfectest amongest the children of men may praye on this maner: Enter not into iudgement with thy seruaunt, (O Lorde) for none that lyueth, shall be ryghteous in thy syght. Againe, if thou (O Lorde) shouldest narrowly loke vpon our iniquities (O Lorde) who were able to abyde it? But there is mercy with thee in store: yea with thee Lorde there is mercy, and plenteous redemption with hym. The glorious virgin Mary, although of all creatures moste holy, more pure, moste innocent (Christe Iesus her sonne only excepted) in her songe, consydering certaine imperfections to remaine and abyde in her, whiche she receyued of old Adam from her father and mother, confesseth and graunteth, God, and not her selfe, to be her Sauiour. My soule sayth she, magnifieth the Lorde: and my spirite hath reioyced in God my Sauiour. She calleth God her Sauiour, to declare that there was somewhat in her, from the whiche she must be saued by the mercy and goodnes of God. Now if so pure, godly and vertuous a virgyn, would not iustifie her selfe before God, but humbly confessed God to be her Sauiour, and magnified him: who is so farre estraunged from the knowledge both of God and of hym selfe, that he will not humble hym self before the maiestie of God, and graunte hym selfe to be (as he is in dede) a sinner, but rather iustifie him selfe before God, in whose sight the very aungels in heauen are not pure & cleane? Father. Seyng we be all sinners, and greuously offende the Lorde our God, in so muche that thorowe our dissolution of lyfe, we deserue the losse of euerlasting lyfe: tell me, if there be any hope of the remission of our synnes at the hande of God. For there lacke not at this present daye, whiche affirme that a man sinning after baptisme, shal neuer be forgeuen.

Iob.4

Iob.9

Iob.15

Iob,25

Esay.64
Roma.7
Roma.11

Psal.143

Psalm.130

Mary the mother of Christ.

Luc.1

Iob,15.

The wicked opinion of the Anabaptistes.

geueth. Sonne. This is an olde hereſie, lately renewed by the wicked Anabaptiſtes. If thoſe ſinnes were vnpardonable, whiche be committ after baptiſme: than had Chriſt taught vs inuaine, daily to pray for the daily remiſſion of our daily ſynnes. But Chriſt teacheth nothing in vaine: Therfore our ſinnes alſo committed after baptiſme forgeuen. If God coulde not aſwell forgeue ſinnes after baptiſme, as afore, ſo were he not almighty: than is this article of our faythe falſe, I beleue in God the father almighty. But God is almighty: Therfore is he able at all times to forgeue and to remit ſynne. And that he doth at all tymes forgeue ſinne to ſuche as repent in faithe, & call vnto him for mercy: innumerable places of the holy ſcripture both in the olde and newe Teſtamen, doo euidently ſhowe and declare. Howe oftentimes doth God call ſynners vnto hym, and wyll them to conuerte and turne vnto him, and promiſe that he will receaue them, take them againe into his fauour, & forgeue them their ſynnes? Howe oftentimes doth he proteſt by the Prophetes, that at what ſo euer hower a ſinner turneth vnto him, repenteth him of his former life, and entendeth to become a newe man, he ſhalbe ſafe: his ſinnes ſhalbe forgeuen and forgotten, yea ſo forgeuen and forgotten, that they ſhall neuer more be remembred, nor layde to his charge? God is called the God of ſauing health: and is his hande ſo ſhortened, and his power ſo abated, that he can only ſaue and forgeue ſinnes before baptiſme, and not after baptiſme alſo? Is he not a God of ſauing health at all tymes and at all howres? The merties of God are lyke and one at all ſeaſons without exception. So often as a ſinner with all his harte repenteth and turneth vnto God: ſo often is he forgeuen and pardoned of all his offences. Turne you vnto the Lorde your God ſayeth the Prophet: for he is gracious and mercyfull, long ſuffering, and of great compaſſion, and ready to pardone wickednesse. Our Sauiour Chriſte cõmaunded vs in the Goſpell to forgeue our neighbours that haue offended vs, ſo often as they come vnto vs & graunt their offence, offend thei neuer ſo often: & promiſed again, that we ſhal finde the like kindnes at our heauenly fathers hand: How dare then the wicked Anabaptiſts teach, that the ſinnes cõmitted after baptiſme are not pardonable? who doubteth, but that the Apoſtles of Chriſt were baptiſed? And yet who knoweth not, that after baptiſme they both offended & were forgeuen? Did not Peter ſo offend his maiſter Chriſt, ỳ he called him Satan? Did not Peter afterward forſake his maiſter & ronne away frõ him, yea vtterly deny & forſweare him? Did not Peter after that alſo ſo halt in matters of the goſpel, ỳ Paule opẽly reproued him? Were not all thoſe ſinnes forgeuen Peter? James & John ỳ ſonnes of zebedeus were ſo ambitious ỳ they wold haue ben in autoritie aboue all their felow apoſtles, inſomueh ỳ chriſt reproued thẽ ſharpely for this their ambition. The very ſame Apoſtles alſo were ſo repleniſhed w anger againſt ỳ Samaritans, becauſe thei wold not receaue their maiſter Chriſt, ỳ thei wiſhed fire to come down frõ heauẽ vpõ thẽ, & vterly to cõſume thẽ, ỳ other apoſtles of chriſt had alſo their infirmities & imperfections,

Iere. 3.4
18.23:25.
Eze. 18.33
Oſee. 2
Ioel. 2
Ionas. 3.4.
zach. 1

Pſa. 68.
Eſay. 59.

Ioel. 2.

Math. 18
Luc. 17

Math. 6.
Luc. 6.

Math. 16

Math. 26

Gala. 2

Math. 20.
Marc. 10

ons, and yet were they all forgeuen, and are nowe mooste glorious sainctes in the kyngdome of God. Sinnes therfore are forgeuen after baptisme. The incestuous Corinthian was baptised, and in profession a Christian, yet fell he afterwarde so greuously from the rule of Christen doctrine, that by the Apostles commaundement he was excommunicate: And yet notwithstanding afterwarde he was forgeuen, whan he repented, and was receaued into the felowship of Gods sainctes. Synners then after baptisme are forgeuen. To whō wrote S. John those wordes: If we saye we haue no synne, we deceaue our selues, and the truthe is not in vs. But if we confesse our synnes, he is faythfull and iust to forgeue vs our synnes, & to clense vs from all vnrighteousnes. If we saye, we haue not synned, we make him a lyar, and his worde is not in vs. My litle babes these thinges wryte I vnto you, that ye sinne not. But if any man synne, we haue an Aduocate with the father, Iesus Christ that righteous one. He it is that obtaineth mercie for our sinnes, not for our sinnes only, but also for the sinnes of all the worlde. Wrote not S. John these wordes to the Christians, that were baptised? Se we not then here, that though the Christians do synne after baptisme, if they confesse their sinnes, God for his faithfulnes and righteousnes sake, will forgeue them: yea and that so muche the more, because Iesus Christe is our Aduocate, whiche for his dignitie and worthines, for his perfection and righteousnes easely obtaineth of God the father for vs, not only remission and forgeuenes of our sinnes, but also all other good thynges both bodely and ghostly? Our Sauiour Christe calleth vnto him all that are greued and laden with the burden of sinne, and promiseth, that he will refresh and ease them. He appointed no tyme, no age, before baptisme or after baptisme. Only he biddeth them come, and whansoeuer they come, he promiseth to ease thē of their burdens, be they neuer so greuous and many. Christ is that lambe of God whiche taketh awaye the sinne of the worlde. Note that he saieth, taketh awaye, and not haue taken awaye: to declare, that the vertue of Christes passion and death, abydeth still before God of suche dignitie and price, that it continually sufficeth at all tymes, and in all ages, to put awaye the synnes of the worlde, whether they be committed before or after baptisme. For as the Apostle sayeth, the bloude of Christ speaketh better then the bloude of Abell. Christ in the holy scripture is called our Mediatour and Aduocate, and is reported to lyue with God to this ende, that he may at all times make intercessiō for vs vnto the father. And is it to be thought that this his intercession serueth only for the sinnes committed before baptisme, and not rather generally for all sinnes, whensoeuer they be done? The Apostle wryteth, that Christ Iesus that most high and euerlasting byshop is able at the full, and euen vnto the vttermoste to saue them that come vnto God thorowe hym. But this could he not do, if he saued vs only from the synnes cōmitted before baptisme. Who seeth not nowe the fonde and foolysh, the vayne and wycked

1. Corinth. 5.
2. Cor. 2
1. John. 1
1. John. 2
Iohn. 1
Hebr. 12.
1. Tim. 2.
1. Iohn. 2
Heb. 7.
Hebr. 7

wicked doctrine of the Anabaptistes to be directly cõtrary to Gods moste holy and blessed worde, whyle they teache, that sinnes committed after baptisme are vnpardonable: whan the truthe of the holy scriptures plainly teacheth, that thorowe faith in Christe, synnes not only before, but also after baptisme committed, are forgeuen to the penitent sinner at all tymes. Father. As the doctrine of the Anabaptistes is vtterly vnconfortable, and leadeth vnto desperation: so likewyse is the doctrine of the holy scripture moste comfortable to a penitent sinner, and openeth the waye vnto euerlasting saluatiõ. But tell me my sonne: seyng we be al sinners, and notwithstanding there is hope of the forgeuenes of our sinnes: Who forgeueth these sinnes? Sonne. God our heauenly father. For thus pray we. And forgeue vs our trespasses. Father. But doth God alone, and none but God only forgeue sinne? Sonne. Onely God, for God alone forgeueth sinne. Father. Let me heare it proued by the worde of God. Sonne. God him selfe by the Prophet Esaye speaketh on this mauner: I am, I am he, whiche putteth away thy synnes, yea for that for myne owne sake, and I will remember them no more. God in this aforesayde sentence, because he would not haue vs to doubt, but to be moste certenly persuaded, that he alone forgeueth sinne, doubleth, and sayeth twyse, I am, I am he, whiche putteth away thy synnes. By the same Prophet he sayeth also: O Israel forget me not: As for thyne offences, I haue dryuen them away like the cloudes, and thy sinnes as the myst: turne the agayne vnto me. By the Prophet Jeremy God also sayth: from all misdedes, wherein they haue offended against me, I will clense them: and all their blasphemies, whiche they haue done against me, when they regarded me not, I will forgeue them. By the prophet Osee God also sayeth: thy destruction, O Israell, cometh of thy selfe: only of me cometh thy saluation. The prophet Micheas speaketh vnto God on this maner: where is there suche a God as thou: that pardonest wickednes and forgeuest the offences of the remnaunt of thyne heritage: He kepeth not his wrath for euer: and why? His delight is to haue compassion: he shall turne againe, and be mercifull to vs: he shall put downe our wickednesses, and cast al our synnes into the botom of the sea. The Psalmographe also saith: Prayse the Lorde O my soule, and all that is within me, prayse his holy name. Prayse the Lorde, O my soule, and forget not all his benefites. Whiche forgeueth all thy sinnes, and healeth all thyne infirmities: whiche saueth thy lyfe from destruction, and crowneth the with mercy and louing kyndnes. &c. The Lorde is full of compassion and mercy, long suffering and of great goodnes. He wil not alwaye be chiding, neither kepeth he his anger for euer. He hathe not dealt with vs after our sinnes, nor rewarded vs according to our wyckednes. For looke howe hie the heauen is in comparison of the earth: so great is his mercy also toward them that feare him. Looke howe wyde also the East is from the Weast, so farre hath he set our sinnes from vs. Yea lykeas a father pitieth his owne children: euẽ so is the

God alone forgeueth syn.

Esay. 43

Esay. 44

Ierem. 33

Osee. 13

Michee. 7.

Psalm. 103

so is the Lorde merciful vnto them that feare him. For he knoweth, whereof we be made: he remembreth, that we are but dust. As I may at the last come vnto the new Testament: we rede in the Gospell, ỹ our sauiour Christe sayde to a certaine man sycke of the Palsey: Sonne, be of good chere: thy sinnes are forgeuen thee. And behold, certayne of the Scribes said within them selues. This man blasphemeth. Who can forgeue sinnes, but God alone? The Scribes iudged Christ to be only man, and not God. Nowe if he had been man only, and not God also: so had he spoken blasphemies, forasmuche as he chalenged that to him, whiche is alone due to God, that is to say, forgeuenes of sinnes. But forasmuche as Christ is not only man, but also very God: therfore not Christ, but the Iewes blasphemed. Here is it euident, euen by the testimony of Christes enemies, that God alone forgeueth synne. Neyther reade we in any parte either of the old or new testamẽt, that any other forgeueth sinne, but God alone. For who can be made cleane of him, that is vncleane? who cã make him cleane, whiche is conceaued of vncleane seede, but God alone? All the saintes of the olde and newe law did alwayes flie vnto God for the remission of sinnes as it is written: For this, that is to say, for the remission of sinnes shall euery sainete praye vnto thee in time conuenient. He therfore doth nothing els, what soeuer he bee, than blaspheme God, whiche taketh vpon him to forgeue synne: seing that he only must forgeue the sinne, against whome the sinne is committed. Now is the sinne committed against God, whose commaundement is transgressed and broke: God therfore must forgeue the sinne, and none other. Father. The Bysshop of Rome hathe taken vpon him by his bulles and pardons to forgeue sinne. Sonne. Vniustly hath he this done. For not only the holy scriptures, but also the auncient fathers of Christes church affirme plainly, that God alone forgeueth synne. The Lorde alone, saieth S. Cipriane, may shewe mercy, and forgeue the sinnes, whiche are committed against hym: he alone can graunt pardon, which bare our sinnes, which sorowed for vs, whom God deliuered vnto the death for vs. Man can not be greater than God, neither can he forgeue or pardon the seruaunts of that, which thorowe greuous sinne is cõmitted against ỹ Lord. S. Ambrose saith: To forgeue sinne, & to geue ỹ holy ghost, is only in ỹ power of God. Again, He alone forgeueth ỹ sinnes, which alone died for our sinnes. S. Iustin saith: No man taketh away the sinnes of the world, but Christ alone, which is the lãbe, ỹ taketh the sinnes of the world. He taketh away both in forgeuing those sinnes ỹ ar done, & in helping that they may be no more done, & in bringing vnto yse, whẽ they can by no meanes be any more done. Cyrill the Greke doctor saith: Inwardly to quicken a sinner, it is the gifte of him alone, which saith by the Prophet: I am he, which putteth away thine iniquities. Chrisostome saith: To deliuer frõ the filthines of sinne, it is without doubt the mightie power of Christ. Again: The bondage of sinne is moste greuous: frõ the whiche God alone is able to deliuer.

Math. 9. Marc. 2. Luke. 5

To forgeue sinne, is proper to God alone.

Iob, 14

Psal. 32.

The Bysshop of Rome.

In sermo. de Lapsis.

In. 2. Cor. cap. 12

Contra Iulianum libr. 2

In Ioan. cap. 11

In Math. cap. 8. ho. 53

No man hath power to forgeue synne but God. Theophilacte saith: It belongeth to God alone to forgeue synne. Therfore he saith, euery one that doth synne, is the seruaunt of synne, and ye therfore are seruauntes, because ye are sinners. Moreouer forasmuch as it was lyke that they would saye: although we be bounde to such thraldō, yet haue we sacrifices, we haue also priestes, whiche shal purge and make vs clene from synne: he saith, that they also are sinners. For al haue synned and want the glory of God. And your priestes, for asmuche as they are also seruauntes, haue no power to forgeue other men their sinnes: whiche thyng S. Paule declareth manifestly, saying: The priest hath asmuche nede to offer for him self, as for the people, seing that he also is cōpassed about with infirmities & diseases. Againe he saith: Christe could not otherwise haue bene knowen to be God, except he had forgeuen the people their sinnes. For it belongeth to God to forgeue sinnes. The byshop of Rome in taking vpon him to forgeue synne, sheweth him selfe, to be that sinfull man, that sonne of perdition, that aduersary, whiche exalteth him selfe aboue all that is called God, or that is worshipped: so ỹ he doth sitte in the temple of God, boasting hym selfe to be God. Father. Priestes also in their priuate absolutions chalenged to them selues authoritie and power to forgeue synne. Sonne. Saint Ambrose sayeth: the worde of God forgeueth the synnes: the priest is the iudge, that is to saye, declareth and sheweth, that synnes are forgeuen to suche as repent, by the mighty power of God: and contrariwyse, that their sinnes ar retained and not forgeuen, whiche do not repent. S. Augustine also saith, that the priestes do not forgeue synne, but the holy ghoste throwe them, as it is saide: ye are not they that speake, but the holye ghost, whiche is in you. Theophilacte likewyse sayd: your priestes, forasmuche as they are seruauntes, haue no power to forgeue synnes. The priest executeth his commissiō, that is to saye, he preacheth the worde of God, and declareth, that what so euer synner repenteth him of his sinne, and beleueth the promes of God made to all penitent synners in Christes bloud, the same hath all his synnes forgeuē hym: but who so euer wyll not receaue the worde, nor beleue it, neyther repent hym of his former lyfe: as the priest declareth to the other that is penitent and faythfull, remission of his synnes: so lykewyse doth he pronounce to hym that is impenitent and vnfaythfull, that his synnes are not forgeuen hym, but that the wrath and vengeaunce of God abydeth vpon hym. God alone forgeueth the synne. Father. Doth God forgeue all the synnes together, or but parte of them, and reserue the residue styll vnforgeuen? Sonne. God is no botcher. He either forgeueth al or none, according to this old saying.

In Math. cap. 8. Ho. 53.
In Ioan. cap. 8
Rom. 3
Heb. 5
In Lucam cap. 1
2 Thes. 2
Priestes.
Math. 10
In Ioan. cap. 8
Iohn. 3.

☞ Summa dei pietas veniam non dimidiabit,
Aut nihil, aut totum, te pœnitente dabit.

That is.

God vnto goodnes so greatly is bent,
That he forgeueth not imperfectly:

For

For rather all or none, when thou repent.
Shall thy synnes be forgeuen thorowe Gods mercie.

Father. Dothe God also forgeue the payne with the faulte? Sonne. Why aske you that question? Father. I haue hearde some saye, that God forgeuing the faulte, reserueth the payne, and punysheth it afterwarde, some tyme in this worlde, and some tyme in the worlde to come. Sonne. That is a wycked doctrine, and vnworthy the maiestie of God. To remit the synne, and to retayne the payne or punyshement due for the synne, is nothyng els then to make God of a moste mercifull father, a marcyles tyraunte. The teathers of this doctrine make God inferiour to the Pope in goodnes and mercie. For the Pope in his pardons maketh menne cleane, and graunteth them remission of all their synnes A pœna & culpa, toties quoties. The Pope for a lytle money delyuereth men from all their sinnes, both from the faulte, and from the payne due for the faulte, yea and that so often as they bie his pardons: and shall not God, that father of mercie, and God of all consolation and comforte, for the moste dere and precious bloud of his Sonne Christe, shewe the like fauour to his creatures, whan they repent, beleue and amende? God sayth by the Prophet, that he wil so forgeue vs oure synnes ẏ he wil neuer remẽber thẽ more: when thẽ will he punish thẽ? He saith also, ẏ he wil cast al our syns into the botom of the sea: how shal thẽ the remembraunce of them so come before the presence of Goddes maiestie, ẏ he wyll punishe thẽ? The theefe that did hãge on Christes right hande, was forgeuen both the faulte and the paine: and shall God deale lesse mercyfully with vs? The shepe that went astray, & the wastfull childe, being forgeuen and receaued into fauour, were not afterwarde punished, as we reade: except this be to punische, namely, to bryng the wandring shepe home vpon shulders moste tenderly, and to haue compassion of the lost childe, to kisse him, to cloth him with the best garment, to put a ring on his hande and shoes on his feete, to make a banket for ẏ ioye of his returne, to cal the neighbours together, to be mery, to haue minstrelsy and dauncing, &c.

God forgeueth bothe the fault and the paine together.

Proude Antichrist

Esay. 43
Mi. he. 7
Luc. 23
Luc. 15

The Psalmographe saith: With the Lorde there is mercy in store, yea with him there is plenteous redemption. But what singulare mercy is this, or what plenteous redemption and deliueraunce is this, to haue the sinne forgeuen, and the paine reserued? Far be this from God. God, I graunt in this worlde many times sendeth to ẏ godly and faithfull people, afflictions: but these are none other thing then exercises and trials of their faithe and pacience, that thorowe them they may be the more prouoked to call vpon God, to mortifie ẏ olde man, and to be renued in the spirite of their mynde. But as for the life to come, the faithfull shal there taste no more sorowe, labour, payne, trouble, torment, weping, mourning, lamenting, &c. but rather all ioye, all comforte, all glorye, all pleasure, all felycitie &c. as it is wrytten: They shall hounger no more, neyther thyrste, neyther shall the Sunne lyghte on them, neyther anye heate.

Psal. 130.

Afflictiõs

For the lambe whiche is in the myddest of the seate, shall fede them,
Apoc. 7 and leade them vnto fountaynes of liuing waters: and God shall wype awaye all teares from their eyes. Againe, I heard a voyce
Apoc. 14 from heauen, saieth saint John, saying vnto me. Blessed are the dead that die in the Lorde. For euen out of hand, sayeth the spirite, they reaste from their labours, paynes or trauayles. The wyseman
Sap. 3 sayeth, that the soules of the righteous are in the hande of God, and the payne of death shall not touche them. In the sight of the vnwyse saieth he, they appere to die, and their end is taken for very destruction but they are in peace. Father. It is to be thought, that the inuentours of this doctrine had no true iudgement of Gods merry, and that they neuer thoroughly tasted of the sweatnes of Goddes tender goodnes. Sonne. It is to be thought, that the authors of this doctrine were of the nomber of them, whose God their belly is. Father,
Phil. 3 whome meanest thou? Sonne. Purgatory rakers and Soule catchers, whiche for the maintenaunce of their idle belies deuysed fyrst
Purgatory rakers of all this wycked doctrine, contrary to the worde of God vnto the great discomforte, yea almoste desperation of the simple Christians, by this meanes procuring to them selues one kyngdome, more then
Purgat. God him selfe hathe. Father. What is that? Sonne. Purgatorie. Father. Awaye with Purgatory and with al the purgatory rakers, and tell thou me, what moued God to be so beneficiall and merciful
Why god is so mercifull to vs to mankynde, that he is ready at al times to forgeue vs our synnes, when so euer we turne vnto hym. Sonne. His alone free goodnes & mere mercy, is the only & alone cause of this his benefite and of all other towarde mankynde for his sonne Christe Jesus sake, and not our workes, merites & deserues, as ỹ Apostle saith: Not by ỹ workes
Tit. 3 of ryghteousnes whiche we wrought, but according to his mercye hath he saued vs, by the fountaine of the newe byrth, and renewing of the holy Ghoste, whiche he shead on vs aboundauntly thorowe Jesus Christ our Sauiour: That we iustified by his grace shoulde
Esay. 43 be made heyres according to hope, of euerlasting lyfe. God him selfe sayeth by the Prophet: I am, I am he only, whiche put awaye thy wyrkednesses, yea and that for myne owne sake, and will remember them no more. Put me nowe in remembraunce (for we will reason together) and tell me, if thou haste any thinge, wherewith thou
Esay. 48 mayest be iustified. Againe, for my names sake I wyll withdrawe my wrathe, and it shall be for mine honoures sake, if I pacientlye beare thee, and roote thee not out &c. Euen for myne owne sake I
Psal. 118 Psa. 66. will do this. The Psalmographe saieth: He saued me, because he woulde haue me. Againe, for nothinge O Lorde, shalt thou saue them.

Nowe that God saueth vs only of his mere mercy for his sonne
Christ. Christes sake, the scriptures showe plentifully in euery place. God
Math. 3. 17 2. Petr. 1 from the hie heauens, testified with an open voyce, that his Sonne Christe is the alone cause, that he is so merrifull and bounteous vnto vs. This is my welbeloued sonne, sayth he, for whose sake I am well

well pleased with man. Saint Paule sayeth, that Christe is oure peace, because he hath made an atonement betwene God and vs, for as muche as it pleased the father, that in hym shoulde all fulnes dwell, and by hym to reconcile all thyng to hym selfe, and to sette at peace by hym thorowe the blonde of his crosse, bothe thynges in heauen, and thinges in earth. Againe, by Christe we haue redemption thorowe his bloud, euen the forgeuenes of sinnes according to the riches of grace. For by Christ hath he set vp al thinges perfectly, both the thinges whiche are in heauen, and the thinges whiche are in earth: yea by Christ are we made heires of euerlasting life according to the purpose of his owen will. Ones againe: God setteth out his loue toward vs, seing that while we were yet sinners, Christ died for vs. Muche more then now, we that are iustified by his bloud, shalbe saued from wrath through him. For if whē we were enemies we were reconciled to God by the death of his sonne: muche more, seyng we are reconciled, we shall be preserued by his lyfe. Father. What is the meane, whereby we obtayne of God for Christes sake this benefite of the remissiō and forgeuenes of synnes? Sonne. Faith only, whereby alone we be iustified and saued. For so sayeth our Sauiour Christe: God so loued the worlde, that he gaue his only begotten sonne, that whosoeuer beleueth in hym, should not perysshe, but haue euerlasting lyfe. For God sent not his sonne into the worlde to condempne the worlde, but that the worlde thorowe him might be saued. Again: He that beleueth on the sonne, hath euerlasting lyfe: but he that beleueth not on the sonne, shal not se life, but ꝑ wrath of God abideth on him. S. Paul saith: We being iustified by faith, are at peace with God through our Lorde Jesus Christ: by whome also it chaunced vnto vs to be brought in thorowe fayth vnto this grace, wherin we stand, & reioyse in the hope of ꝑ glory of God. Also in another place he saith: By grace are ye made safe thorowe faithe, & that not of your selfes. It is the gift of God, & cometh not of workes, least any man should boast him selfe. And in the actes of the Apostles we reade these wordes. To Christ geue all the Prophetes witnes, that through his name, whosoeuer beleueth in him, shall receaue remissiō of synnes. Againe, be it knowen vnto you, that through this manne (Christe) is preached vnto you the forgeuenes of sinnes, and that by hym, all that beleue, are iustified from all thinges, from the whiche ye could not be iustified by the lawe of Moses.

Ephe.2

Ephe.1.

Roma.5

Faith.

Ihon.3

Roma.5

Ephe.2

Act.10.

Act.13.

Thus see you, that God of hys owne mere mercye and free goodnes for Christes sake thorowe faythe forgeueth vs oure synnes without all our good workes, merites and desertes: agayne that noone neither in heauen nor in earth forgeueth synne, but God alone. Father. Thou hast fortressed and confirmed all these thinges so strongly with the authorities of the holy scriptures (my most dere sonne) that he can none otherwyse bee, then a playne Antichriste, that shall denie this doctrine. But as we may proceade with this our petition: Why doo we rather saye, Forgeue vs, then forgeue me:

Question

seyng one alone many tymes sayeth this prayer priuatly by hym
Aunswer selfe? Sonne. As in the former petition we desyred of God all things
necessary for this our present lyfe, not only for our selues, but also for
other (Christen charitie binding vs so to do) euen in lyke manner in
this present prayer we craue of God our heauenly father not onely
for our selues, but also for the whole companie of the Christians, re
mission of synnes, the fauour of God, the gyfte of the holye Ghoste,
quietnes of conscience, and euerlasting lyfe, according to this com-
maundement of God: Thou shalt loue thy neighbour as thy selfe.
Leuit.19 Father. Are we then bounde to seeke the saluation of our Christen
brethren? Sonne. If we be bounde to care for the health and prospe
ritie of our neighbours body: muche more are we bounde to be care-
full for the saluation of his soule: seyng the one is but earth, dust &
Eccle.17 ashes: the other is made like vnto the Image of God. And the wyse
Eze.3 man saieth, that God hathe geuen euery man charge of his neygh-
bour. And is not this the saying of God by the Prophet? If I saye
vnto thee concernyng the vngodly manne, that without doubte he
must die, and thou geuest him not warning, nor speakest vnto him,
that he may turne from hys euill waye, and so to lyue: then shall the
same vngodly man die in his owne vnrighteousnes, but his blonde
will I require at thy hande. Euery godly and charitable persone,
Roma.12 ought to be no lesse carefull for the healthe and saluation of other,
Math.23 then for his owne, seyng we are members one of an others bodye,
1.Tim.2 and haue one heauenly father, one Sauiour, one Redeamer, one
Ephe.4 Mediatour, one Lorde: And be baptised with one baptisme, profesle
1.Cor.10 one Gospell, eate and drynke of one misticall foode, haue one faych,
Roma.8 one hope, and looke for one enheritaunce of Gods mooste glorious
kyngdome. The holy scripture setteth forthe vnto vs diuerse godlye
Exod.32 persones, whiche were thus affected toward other. To whome is
it vnknowen, that when God was determined vtterly to consume
and to destroye the people of Israell for makyng and worshippinge
Exãples of loue to warde o- ther. the golden calfe, Moses sought all meanes possible to apease the
wrath of God, and wyshed him selfe not to lyue, yea to bee wyped
out of the booke of life, except those people, whiche had so greatly of-
fended, myght also lyue and be saued with him. Are not these hys
Moses. wordes: Oh, this people haue synned a great synne, and haue made
them Goddes of golde. And nowe I praye thee, eyther forgeue them
their synne, or if thou wylt not, wype me out of thy booke, whiche
thou haste wrytten. Here was feruent loue euen towarde the ene-
mies both of God and of himselfe. Here is a spectacle, wherein we
maye see, that a Christen hathe no lesse care for other, yea thoughe
they be his enemies, then he hath for him selfe, and praieth no lesse
2.Reg.24. vnto God for the remission of their sinnes, then for his own. In like
1.Par.21 maner when the Lorde God sent a great plage thorowe out all the
coastes of Israel, insomuch that there died of it. lxx. thousand men:
Dauid. Dauid beyng sore troubled in his heart for the deathe of suche a
multitude, & greatly wyshing, ỹ the wrath of God might be apeased

and the

and the plage ceasse, fel straightwaies vnto prayer, and sayde: It is I that haue sinned, and done euil in dede: & what haue these sheepe done? Let thine hande (O Lord my God) be on me, & on my fathers house: but not on thy people, that they should be punished. Dauid beīng with so feruent loue toward his people, that he badd rather dye him selfe, and all that were his kinsfolke, than his subiects should so miserably be slaine with plage.

What shall I speake of the holy Apostle S. Paul, which did not only continually pray vnto God for the forgeuenes of the sinnes of the Israelites, but he also euen frō the very hart wished to be accursed and vtterly banished from Christ, so that they might be saued. *Roma. 9 Paule.*

Of these histories & of such like we may easly learne howe one of vs ought to be affected toward another both in bodely and ghostly things: and that we ought to pray one for another, that not only abundance of all worldly things may be geuen vs, but also that we may haue remission of sinnes, the fauour of God, quietnes of conscience, and in fine euerlasting life, as S. James saith: Pray one for another, that ye may be saued. *Iam. 5.* In consideration wherof, our sauiour Christe taughte vs to say: Forgeue vs our trespasses, and not, forgeue me my trespasses. Father. Is it not therfore lawful for a man priuately to lament his miserable state vnto God and to desyre a redres of the same? Sonne, It is most lawful, as we haue diuers examples in the holy scripture. Dauid praied for the remission of his own sinnes only, whan he said: Haue mercy on me (O Lorde) accordinge to thy great mercy. And according to the multitude of thy tender compassions, put away my wickednes. Oh, wash me yet more (O Lord) frō mine iniquity: and clense me from my sinne. So likewise reade we of king Manasses and of diuers other. In the newe Testament we haue manifest examples likewise. Mary Magdalē secretly in her hart lamented her most miserable state, her most wicked and sinnful life, yea and that not without teares braking out frō the fourme of the heart, and she heard at the mouth of Christ these most comfortable wordes: Thy sinnes are forgeuen thee. Thy faith hathe saued thee: Go in peace. The lost sonne cōming home again to his father, praide on this manner for a redresse of his most miserable state: Father I haue sinned against heauē, and before thee, and am no more worthy to be called thy sonne: make me as one of thy hired seruāts. What shal I here recite the theefe, which did hang on the crose with Christ: Praide not he for him self on this wise, speaking to the Lord Christ: O lord remember me, when thou comest into thy kingdome. Christ answered him: This day shalt thou be with me in Paradise. I passe ouer the Apostles of our sauiour, and many other godly persons, which praid vnto God for their owne priuate causes, and were most graciously hard. Call on me, saith God, in the time of thy trouble, and I wil deliuer thee, and thou shalt honour me. Father, what be these trespasses or rather debtes, which we desire to be forgeuen of our heauenly father in this petition? Sonne. God in his holy lawe *Luc. 7.* *Luc. 15* *Luc. 23* *psal. 50* *Debtes.*

hath geuen vs ten commaundements, which we are bounde to obserue and kepe. Now for as much as none of vs al fulfileth them al, no, not one of them al with such perfection as the law requireth, being in dede spiritual, and we carnal as our sauiour Christ said vnto the Iewes: Did not Moses geue you a law, and yet none of you kepeth the lawe? Therfore are we al debters vnto God: so that in this petition we desire him to forgeue vs these debtes, yea the paine and punishment also, which is due to vs for not paying our debtes, and not to lay vnto our charge those our sinnes, which we daily commit in thought, word & dede, but rather most graciously both to forgeue & to forget them. Fac. We therfore are all debters vnto God? Sonne. Euery one of vs is that endebted seruãt, of whõ we rede in the gospel, which, when his master called him vnto accõpts, was found to owe him x. M. talents. Nether was he able to pay so greate a debte, though both wife, children, houshold, & al that euer he had, should be sold. After this sort are we al. We owe vnto God a most certen and sure debt, euen the fulfilling of his x. cõmaũdements. But this debt are we not able to pay: therfore owe we also vnto our Lorde & master ten thousand talentes, neither are we able to paye them: no, not the most riches, the most holiest, the most perfectest of vs all: Albeit there wante not, whiche so pryde them selues by the reason of their good workes and merits, that they shame not to boste, that they haue good workes inough, not only to saue thẽ selues, but other also. And these workes they cal Opera supererogationis: they might more iustly cal them Opera superarogantiæ. For to much & to great pryde is this vile, corruptible, and stinking flesh so to lift vp his hornes in the presence of Gods maiestye, that by his owne righteousnesses and good workes, which before God are more vnpure, vncleane & filthy, then a cloth polluted with menstrue, he wil take vpon him both to iustifye him self and other also. Is not this to sit in the temple of god, and to boast him self as God? Is not this to say with that most arrogant & proud kinge of Babilon: I will clime vp into heauen, and exalte my throne aboue, besides the starres of God. I will clime vp aboue the cloudes, and wil be like the highest of al. But, o thou vile, stinking & vnrighteous flesh, thou shalt be brought downe to the deepe of hell. God is an enemy to the proud, but to the humble & lowly spirited, he is a most dere and louing frend. He putteth downe the mighty from their seat, but he exalteth the humble and meke. The holiest & perfectest company of Gods sainctes, that euer liued in this world, maye iustly saye, as it is wrytten: We haue sinned with oure forefathers, we haue dealte vnrighteously, and committed wickednesse. Therfore to the Lord our God be righteousnes: but to vs confusion & shame. If thou, O Lord, shuldest narowly loke vpon our wickednesses: o Lord, who wer able to abide it? sayth the Psalmograph. Euery one of vs, when we be most holy & perfect, may right wel praye on this manner: Enter not into iudgemente with thy seruaunte (O Lord): for no man that liueth, is righteous in thy syghte.

Rom.7. *Ihon. 7.*

Math. 18. We all are debters to God.

Iusticiaries.

O proud Lucifers

Esay.64.

2. Thes.2.

Esay.14

1. Petr.5 *Luke.1*

Psal.106

Baruch. 1.

psal.130

Psal.143

If

If we say, we haue no sinne, saith S. Jhon, we deceiue oure selues, and the truth is not in vs. For as S. James saith, all sorte of vs offend in many thinges. Who seeth not now, that we al be debters vnto God, and haue greuously offended him? Father. What is then to be done, that we may be deliuered from this debt? Sonne. As our sauiour Christ, whiche is the wisdome of the father, teacheth vs here. Father. What is that? Sonne. Humbly to knowledge oure selues gods debters, transgressors and breakers of Gods moost holy lawe, and therfore worthy, if we shuld be handled according to our merits and deserts, not only of temporal punishment, but also of euerlasting damnation. Again, for as muche as we of oure selues withal oure good workes, merites, and righteousnesses are not able to pay so greate a debt: to desire our heauenly father for his sonne Christe Jesus sake, (in whome he is wel pleased with man, and for whose sake he gladly geueth and graunteth, whatsoeuer is asked in his name, as it is wrytten: What so euer ye shall aske the father in my name, he shall geue it you: Aske, and ye shall haue) to remit and forgeue vs, whatsoeuer we owe him, and to deliuer vs out of that seruitude and bondage, wherunto we are most miserably cast thorowe sinne, that we being set at liberty from that debt, may frankly and freely, and with a good courage serue him in holines and righteousnes al the dais of our life. Father. If we thus humble our selues before God, and with al submission of hart craue the forgeuenes of our debtes: wil God be merciful vnto vs, and forgeue vs our debtes, and set vs fre from all our sinnes, and from all the paines due vnto vs for those synnes? Sonne. Yea moost certenly. For he deliteth not in the death of a sinner, but is at all times moste redy to pardon and forgeue, whatsoeuer is done against him, if with humble harts we flie vnto the throne of his maiesty, and desire mercy and fauor, as we haue an example in that seruaunt, which ought his Lord, and master ten thousand talentes. So sone as that seruaunt humbled him self before his master, and desired fauoure at his hand: his master forgaue him all the debte, so clerely as though he had neuer ought him one farthing, as it appeareth by the wordes of the master: I forgaue thee all that debt, when thou desiredst me. So like wise wil our heauenly father do with vs, if we confesse the debt, and desire forgeuenesse of the same. Father. Well said, my sonne. God graunt vs of his grace. And blessed be the Lord our God for his clemency and goodnes toward vs his miserable and sinneful creatures. But what is ment by this that foloweth in our petition. As we forgeue them that trespasse against vs: or as we forgeue our debters? Sonne. Whosoeuer wil obtain at the hand of god grace, fauour, and remission of his sinnes: he must also forgeue them that haue offended him. And verely of this nature are the sonnes of God, which are regenerate and borne a new by the holy ghost, not of mortal sede, but of immortal, by the worde of God, which liueth & lasteth for euer, that they with in al thinges to resemble the mäners of their heauenly father, and to be the same vnto other, that God is vnto

1. Iohn. 1
Iac. 3

How we may obtaine forgeuenes of oure synnes.

Matth. 3. 17

Iohn. 16

Luc. 11

Ezec. 18

Matth. 18

Of forgeuing our debters.

1. Peter. 1.

vnto them, accoꝛding to this commaundement of our sauioꝛ Chꝛist: Be ye merciful, as youꝛ heauenly father is merciful. S. Paule also saith: Be ye the folowers of God, and walke in loue, as Chꝛist hath loued vs. Of this affection and minde were diuers godlye persons, which are mentioned in the holye scripture. Kinge Dauid vniustlye was persecuted of Saule, and his life verye narowly sought: yet the spirit of God was so stronge in Dauid, that he did not only not seke to be reuenged, but he also foꝛgaue his enemy Saule, and neuer eyther did, oꝛ pꝛocured any euil against him, in so muche that whan he might haue slaine him, he would not ones touch him: yea when Abisai said to Dauid: God hath deliuered thine enemy into thine hande this day: Now therfoꝛe let me smite him ones with my speare to the earth, and I wil not smite him the seconde time: Dauid answeared: Destroy him not. Foꝛ who can lay his hand on the Loꝛdes annoynted, and be giltlesse? S. Stephen in like maner did so litle malign his enemies, that he did not only frely foꝛgeue thē, but he also pꝛayed vnto God foꝛ them, saying: Loꝛde, laye not this sinne vnto theyꝛ charge. But wherfoꝛe doo I cease to rehearse him and his vnoutespeakeable loue, which is the mirrour of all goodnes, and of whome we are named: I meane, Chꝛist? This pꝛecious pearle of perfect patience shewed so great charitie euen vnto his most cruel and bloudy enemies, that he him self did not only mooste frankye and frely foꝛgeue them, but he also hanging on the cros, and euen in the middest of his toꝛments, pꝛaid vnto his heauenly father, that he would foꝛgeue them. After this manner oughte all Chꝛistians to be affected, not to reuenge, but ready to foꝛgeue: not to curse, but to blesse: not to render euil foꝛ euil, but to ouercome euil with goodnes, leauinge all vengeaunce to God, which sayeth: Vengaunce is mine: I wil reward Whosoeuer is otherwise minded, let him loke foꝛ no fauoure at the hand of God. Father. Let me heare it pꝛoued by the wooꝛde of God, that I ought to foꝛgeue them that haue offēded me: and that doing otherwise I shal finde no fauour at the hand of God, but rather displeasure, wꝛath, vengaunce, plages and euerlastinge dampnation. Sonne, Jesus the sonne of Syꝛach wꝛyteth on this manner: He that seketh vengaunce, shall finde vengaunce at the Loꝛdes hand, which shall surelye kepe him his sinnes. Foꝛgeue thy neighboure the hurte that he hathe done to thee: and so shall thy sinnes be foꝛgeuen the also, when thou pꝛayest. A man that beareth hatred againste another, howe dare he desire foꝛgeuenes of God? He that sheweth no mercy to a man, which is like him selfe: howe dare ye aske foꝛgeuenes of hys synnes? If he that is but flesh, beareth hatred and kepe it: who wyll entreat foꝛ his sinnes? Remember the end, and lette enemitye passe, which seketh death and destruction, and abide thou in the commaundementes Remember the commaundements, so shalt þ not be rigoꝛous ouer thy neighbour. Thinke vpon the couenaunt of the hyghest, and foꝛgeue thy neighboꝛs ignoꝛance. Our sauiour Chꝛist saith also: Foꝛgeue, and it shalbe foꝛgeuen to you. If ye foꝛgeue other mē

Ephe. 5.

Exāples of foꝛgeuing other. Dauid. 1. Reg. 24. 1. Reg. 26.

Act. 7. Steuen.

Chꝛist. Luke. 23

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Rom. 12. Deut. 32.

Eccle. 23

Luk. 6. Math. 6

their

their treſpaſſes, the heauenly father ſhall forgeue you. But if ye will not forgeue men their treſpaſſes, no more ſhall your father forgeue you your treſpaſſes. Again, when ye ſtande and praye, forgeue if ye haue ought againſt any man, that your father alſo which is in heauen, may forgeue you your treſpaſſes. And vnto what other end did Chriſte put forthe the ſimilitude and parable of the ſeruaunte, that ought hys Lord ten thouſand talents, which were alforgeuen him and notwithſtanding afterward the whole debt required of him again, becauſe he ſo cruelly handled his felow ſeruaunt; ſo ꝙ he was caſt into priſon, till he ſhuld pay al that was due vnto his Lord: but only to ſhew, that as we handle our neighbors and ſuch as are debters vnto vs, euen ſo will God handle vs again. This euidently appeareth by the concluſion of the Parable, where Chriſt ſpeaketh on this wiſe: So like wiſe ſhall my heauenly father do alſo vnto you, if ye from your heartes forgeue not euery one his brother their treſpaſſes. Hereto belongeth the ſayinge of S. Paule: As the choſen of God, holy and beloued, put on tender mercy, kindnes, humbleneſſe of minde, meekenes, long ſuffering, forbearing one a nother, and forgeuing one another: if any man haue a quarell againſte another, as Chriſt forgaue you, euen ſo doo ye. Howe we ought to behaue oure ſelues toward them that haue offended vs, the examples of our ſauiour Chriſt and of the moſt bleſſed martir S. Steuen do plainlye declare. Father. What if anye man preſume to praye vnto God, or to do any other good worke, not being in loue and charity, but bearing malice againſt his Chriſten brother, ſo that he by no means wil forgeue him, but ſeeke all meanes poſſible to be reuenged: is that hys prayer, or any other good worke that he doth, acceptable to God?

Math. 18

Colloſſi. 3.

Luc. 23
Act. 7

Sonne. So acceptable, as though he offered ſwines bloud vnto him or committed manſlaughter. What pleaſure God hathe in the prayers, giftes, and ſacrifices of the wicked, the hiſtory of Cain ſheweth openly. Therfore our ſauiour Chriſt geueth this commaundemente to all his people: ſayinge. If thou offereſt thy gifte at the altare, and there remembreſt that thy brother hathe oughte againſte thee: leaue there thine offring before the altare, and go thy way firſt, and be reconciled to thy brother, and then come, and offer thy gifte: who ſo euer ſaith either the Lordes prayer or any other for the remiſſyon of his ſinnes, not being in loue and charitie, doth nothing els, then aſk hengaunce of himſelfe, and haſteth the wrathe of God to fall vpon him. For ſuche as we are to them that haue offended vs: euen ſuche ſhal we finde God to vs againe. If the merciful ſhal receiue mercy: then ſhall the vnmercifull receiue no mercye, as S. James ſayeth: The iudgement ſhalbe without mercy to him, that hathe ſhewed no mercy. The parable of the endebted ſeruaunt whereof we ſpake before, declareth openly, what they may looke for at the hande of God, whych are vnmercifull to their neighbours. His Lord and maſter had forgeuen that ſeruant all the debt. And he ſtraightwais going out, founde one of his felowes, which ought him an hundred pence:

Iſay. 66

Gen. 4.
Math. 5

D

Math. 5.
Iac. 2

Math. 18.

and

and laid hãds on hym, & tolde him by the throte, sayinge: Paye ỳ thou owest. And his felow fel downe, and besought him, saying: Haue patience with me, and I wil pay thee all. And he wold not, but went, and cast him into prison, til he should pay the debt. His Lord vnderstanding this, called that malitious and cruell seruaunt vnto him, and said: O thou vngratious seruaunt, I forgaue thee al that debt, when thou desiredst me. Shuldest not thou also haue had compassion on thy felow, euen as I hadde pity on thee? And his Lorde was wroth, and deliuered him to the Jailers, til he shuld pay al that was due vnto him. S. Jhon sayeth: Whosoeuer hateth his brother, is a

1. Ihon. 3

manslear. And ye know, that no manslear hath euerlasting life abiding in him. Here may we se, that if we desire to haue forgeuenes at the hãd of God: it is necessarily required of vs, that we also forgeue them that haue offended vs: otherwise our desire is in vaine, yea so much in vaine, that we shall not onlye not obtaine remission of oure

Apoc. 21

sinnes, but we shall also after this life haue our portion in that lake that burneth with fire and brimstone. Our sauior Christe sayeth of

Math. 24.

that euil seruaunt which vngentlely and churlishlye entreateth hys felow seruauntes: The same seruauntes Lord shall come in a daye, when he loketh not for him, and in an houre that he is not ware of, and shal hew him in peces, and geue him his portion with the hipocrites: there shalbe weping and gnashing of tethe. Father. Seing it is so necessarilye required vnto the forgeuenes of oure sinnes at the hand of God: that we also must forgeue them that offende vs or els we shal neuer be forgeuen: it foloweth (as me thinketh) that ỳ cause why God forgeueth vs our sinnes, is because we haue fyrst forgeuẽ them that haue sinned against vs. Sonne. Nothing les, my deare father. For so shuld it folow, that the remission of our sinnes shuld not come of the fre fauour and mere mercy of God, but rather of our deserues. But that were contrary to the wholsome doctrine of the holy scripture, which teacheth, that we are saued by grace thorow fayth, and that it is the gift of God, and cometh not of workes, least anye man shuld boast him self. Not by the dedes of righteousnesse, which we wrought, saith S. Paule, but according to his mercy hath he saued vs by the fountain of the new birth, and renewing of the holye ghost which he shed on vs aboundantly thorough Jesus Christ oure sauiour, that we being iustified by his grace, should be made heires, according to the hope of euerlasting life. God him selfe sayeth by the Prophet. Thy destruction, O Jsrael, cometh of thy selfe: but thy saluation commeth of me onlye. Oure sauioure Christe sayeth: ye haue not chosen me, but I haue chosen you. And S. Jhon sayeth: Herein is loue, not that we loued God, but that he loued vs, and sent hys sonne to be the satisfaction for our synnes.

The forgeuing of our neighbor is not the cause why god forgeueth vs.

Ephe. 2
Tit. 3

Osee. 13
1. Ihon. 4.

Like wise saith saint Paule: God setteth out his hande toward vs, seinge that while we were yet sinners, Christ died for vs, muche more then nowe, we that are iustified by his bloude, shall be saued

Rom. 5

from

more then nowe, we that are iustified by his bloude, shall be saued from wrath thorowe him. For if when we were ennemies, we were reconciled to God by the deathe of his sonne: muche more, seinge we are reconciled, we shall be preserued by his life. All these and many such like sentences of the holy scripture shoulde be founde false and untrue: yea the order of Goddes doctrine shoulde not onlye be perverted, but also subuerted, if that your supposition mighte be founde true. For God forgeueth not vs our sinnes, because we forgeue the that haue offended vs, so that thorowe oure benefite fyrste shewed vnto oure neighboure, we shoulde prouoke hym to be beneficiall againe to vs, and forgeue vs oure debtes and Trespasses: but he forgeueth vs franckelye and freelye wythoute respect eyther of our former or latter good woorkes of his owne free fauoure, gratious goodnes and mere mercy for his sonne Christ Jesus sake, in whom. or for whose sake, he is wel pleased with manne, as he sayeth by the Prophette, I am, yea I am he, whiche putteth awaye thy synnes, yea and that for myne owne sake, and I wyll remember thy faultes no more. Tell me, if thou haue any thinge, wherewith thou mayest be made righteous &c. Note. Luce. 1. Esay. 43

In consideration where of Dauid prayeth for the forgeuenesse of hys synnes on this manner. For thy names sake, O Lorde, forgeue me my sinne, for it is muche. Againe, haue mercye on me (O God) accordynge to thy greate mercye. And accordinge to the multytude of thy tender Compassyons doo awaye my wyckednesse. Dauid desyreth not forgeuenesse of his synnes at the hande of god, because he hadde fyrste of all forgeuen suche as hadde offended him, but for goddes owne names sake, and for his greate mercye and tender compassyons sake, he craueth to be forgeuen. For what thyng canne we woorke, although neuer so good and godly, that mayes worthelye deserue the leaste of all goddes benefites: whan all oure ryghteousnesses are lyke to a polluted and defyled cloth: as Jacob sayd to god in his prayer: O Lord, I am not worthye of the leaste of all the mercyes and truthe, whyche thou haste shewed vnto thy seruaunt. The Prophette Daniell prayeth also on this manner: O my God, encline thine eare, and harken, at the leaste for thine owne sake open thine eyes: Behold how we be desolate: yea and the city also, which is called after thy name: for, we doo not caste oure Prayers before ther in oure owne righteousnesse, but onlye in thy great mercies. O Lord, heare. O Lord, forgeue. O Lord consider: tary not ouerlong, but for thine sake do it. Psal. 29 Psal. 50 Esay. 64 Gene. 32 Dan. 9.

That God doothe not forgeue vs oure synnes, because we haue fyrste forgeuen oure offenders, but rather that we oughte to forgeue suche as haue offended vs, because God hathe fyrste of all forgeuen vs oure offences: the order of the Parable of the endebted seruaunt shewe moste euidently.

For in that we reade, that when the seruaunt was not able withal, that he had to discharge the debt, and his Lorde and master moued with mercy, pity and compassion toward him, frankly and freely forgaue it him: is plainly declared, that God fyrst of al forgeueth oure sinnes, debts and trespasses. Again, whereas we read that the Lord was angrye with his seruaunt, whome he had forgeuen so greate a debt, because he so cruelly handled his felow seruant, for so litle and slender a debt, and shewed him no fauor at all, and therfore mooste worthely for his vnmercifulnesse he was cast into the pryson at hys Lordes commaundemẽt: it is plainly setforth vnto vs, that it is our duety, which haue receiued so great a benefite of God, euen remission of all oure sinnes, to be beneficiall again to our felow seruaunts, and according to our Lordes commaundement to forgeue them, as he hath al redy forgeuen vs, yea and that so much the more, because the debt, which we forgeue oure debters, is but litle & almoste of no valoure: where as the debt, which we owe vnto our Lorde and master is great and infinite. O thou vngratious seruant, sayd the lord, I forgaue thee all that debte, when thou desyredst me: shouldest not thou also haue had compassion on thy felow, euen as I had pity on thee? The obediente and loue, whiche we owe vnto God and vnto his holy law, oughte to moue vs to be the same to oure neighboure, that God is to vs. Hathe God dealte mercifullye with vs, and forgeuen vs oure debtes? Euen so oughte we louingly to deale wyth oure debters, and not to be cruel against them, yea and that so much the more, because God oure mooste mercifull, gentle, louing, bounteous and liberall father hathe in his holye woorde commaunded vs so to doo. When Simon Peter came vnto Christ, and sayde vnto him, Lorde, howe ofte shall I forgeue my brother, if he sinne agaynste me, tyll seuen times? Jesus saide vnto him: I saye not vnto thee, vntill seuen times, but seuentye times seuen times. Agayne he sayth: If thy brother trespas against the, rebuke him: & if he repent, forgeue him. And though he sinne against thee vii. times in a daye, and vii. times in a daye tourne againe to thee, sayinge: It repenteth me: Thou shalt forgeue him.

Math. 18

Euery manne ought to to be that to hys neighbor that God is to hym

Luc. 17

Thus se we, that we are bound by the commaundemente of God to forgeue them that sinne against vs, not to this end, that therowe our forgeuing we should deserue at the hand of God to be forgeuen (for that were nothing els then to disanull the free grace of God, and to make the merites of Christ vaine and of none effecte.) But to declare our obedient loue and louing obediẽce toward the blessed wyl and holy commaundement of our most merciful father, which hath commaunded vs to forgeue such as trespasse against vs, euen as he of his great goodnes hath all readye pardoned and forgeuen vs all our sinnes. Again, that it shuld be a sure certificat & an vndouted testimony vnto our consciences, that our sinnes are forgeuẽ vs of our heauẽlye father, that we are at peace with him, that he loueth vs, and in fine, that he hathe chosen vs to be hys Sonnes and heyres, yea

Why we ought to forgeue our neighbour.

yea and fellowe heires of his glorious kingdom, oyth hys Sonne Christe Jesus. Father. I perceiue nowe by thy woordes, that remission of oure sinnes commeth vnto vs from God freely, and wythout all merites and woorkes on oure behalfe for Christ Jesus sake thorow faith: and that our forgeuing of suche as offende vs, is not the cause, whye God forgeueth vs oure sinnes, but his owne meare mercye, gratious goodnesse, and free fauoure: Again, that we, whiche haue all ready receiued forgeuenes of all our debtes at the hand of oure heauenly father, should forgeue likewise our offenders their debtes and trespasses for two causes: the fyrst is because God hathe commaunded vs so to doo, whose commaundemente to disobey is more then double wickednesse: the seconde is, that we in forgeuynge oure neighboure, shoulde be perfectlye assured and certefied in oure conscience wythoute all doubtinge, that our heauenlye father hath also forgeuen vs all our debtes, sinnes, and wickednesses: whyche will alwayes be the same to vs, that we are to oure neighboure, so that if we gladlye and freelye forgeue them that trespasse agaynste vs, it is a mooste manifest argumente and vndoubted assuraunce, that we are forgeuen of God: but contrariwise, if we be vnmerciful, cruell and vengeaunce thirstye agaynste oure neighboure, so that we will not forgeue him, but seeke to be reuenged, and to rewarde euill for euill, by this meanes neglectinge and nothinge regarding the blessed will of God, whiche hathe commaunded vs to forgeue oure offenders: than it is a mooste sure signe, that oure sinnes are not forgeuen, but that the whotte wrathe and fearse vengaunce of God abideth still vpon vs, and that we remaine in a mooste dampnable state: seing that the propertye of suche as be in the fauoure of God, and haue obtained remission of their sinnes, is to be the verye same to their neighboure, that they feele in theyr conscience God is vnto them. Sonne. You saye truthe. For as Sainte Jhon saythe: Euerye one that loueth, is borne of God, and knoweth not. But he that loueth not, knoweth not God: for God is loue. If anye manne saye, I loue God, and hate his brother, he is a lier. For he that loueth not his brother, whome he hathe seene? how can he loue God, whome he hath sene? And this commaundemente haue we of hym, that he whyche loueth God, shoulde also loue his brother.

Roma. 8

A short rehersall of the thinges entreted of in this petition.

1. Ihon. 4.

And verelye if we did consider the greate goodnesse of god in forgeuing vs our debtes, being in dede great, manye, yea and innumerable: we should easlye be moued to forgeue those small and slender debtes, whiche other owe vnto vs. For looke how muche ten thousande Talentes are in noumber and waight being compared with an hondred pence: euen so farre doo oure debtes, whyche we owe vnto God, surmounte and passe the debtes, whyche oure neyghbour owe vnto vs. And who wyll not gladlye forgeue an hondred pence, to be discharged of the debt of ten thousand talentes. Father. Well sayde my sonne. We haue sufficyentlye conferred of this petityon. Let me nowe heare what foloweth,

Note.

Sonne. The ne.. ition is the first in nomber: and this is it.

The vi. petition. And lead vs not into temptation. Father. Wherfore hath our sauior Christ taught vs thus to praye. Sonne. You remember, that in the last petition we heard, that we are all sinners and debters vnto the Lord our God, and owe his deuine Maiestie so much, that we neyther are, nor neuer shall be with al our good dedes and merites able to satisfy him, in so much that of necessity we are enforced to flie vnto Gods mercy for the release of this our so great debt, which he frely forgeueth vs for his dere sonne Christ Jesus sake thorow faithe. Now least we should lose so greate a benefite, I meane remission of our sinnes, and fall againe into the old captiuity and misery, where in we were most miserably detained of Satan, before we receyued and tasted so great kindnesse at the hand of God, & so become worse then we were afore: (For of whome a man is ouercome, saith sainte Peter, vnto the same he is broughte in bondage. For if they (after
2. Peter. 2 they haue escaped frō the filthinesse of the world, through the knowledge of the Lord and Saulour Jesu Christ) are yet tangled againe therein, and yet ouercome: then is the latter ende worse with them then the beginninge. For it hadde beene better for them, not to haue knowen the way of righteousnes, then after they haue known it, to turn from the holye cōmaundement that was geuen vnto thē. But the same is hapned to them, that is vsed to be spoken by the true prouerbe: The dogge is turned to his owne vomet againe: and the sow
pro. 21. that was washed, is turned again to her walowing in the myre.)
We are taught in this petition, to pray vnto oure heauenlye father, that he wil most gratiously assist and aide vs with the power of his holy spirit against al our enemies, and preserue vs in that most blessed state, wherin he hath set vs by forgeuing vs our debtes, that frō hencefoorth we may liue with fre cōsciences, glad mindes and thereful heartes, and serue the Lord our God in holinesse and righteousnes all the daies of our life. Father. What enemies are these, of whō
Luk. 1. thou speakest? Sonne. Do you aske what enemies? As though a christen man in this world wanted enemies, which continually assault him, and seke his destruction. The life of a christian in this world is
Iob. 7 called of holy Job, a knighthode or warrefare. And not without a cause. For as they that are worldly warriours, haue ennemies that come against them, fight with them, and seke al meanes possible to vanquish them, and to make them their captiues and slaues, or elles to make hauocke of them, and vtterlye to destroye them: so likewyse is it with the true Christians in this world. Thinke you that Satā whōe the holye scripture tearmeth the prince & God of this worlde, is a slender ennemye, and of small force? Neuer was there wolfe, that so gredelye soughte the destruction of anye beaste, as Sathan
Sathan. seketh our dampnation. Are not these the wordes of Saint Peter?
Ihon. 14 Be ye sober and watche. For youre aduersarye the Deuill goeth a-
2. Cor. 4. boute like a rorynge Lion, seekinge whome he maye deuoure. Dyd
1. Petr. 5

not

not Sathan assaulte oure fyrste Parentes Adam and Heua in paradise, yea and also ouercome them vnto the great dismayinge not onlye of them selues, but also of all their posteritye: Prouoked not he Dauid to noumber the people of Israell, where by he dyspleased God: what mischefe hathe there beene doone sence the beginninge of the worlde, where of he hathe not bene the authoure: Howe manye hathe he moued vnto Idolatrye, vnto periurye, vnto dysobedience, vnto murther, vnto whoredome, vnto theste, vnto false witnes bearinge, vnto the transgression and breaking of all the commaundementes of God, vnto desperation, and by this meanes haue broughte them also vnto euerlastinge dampnation? And what maruell? seinge he feared nothinge at all to enter battel wyth our moste puissaunte and mightye captaine the Lorde Christe? If he made thys enterprise againste oure mooste valeaunte, victorious and Triumphant Emperoure, whiche is the Lorde of glorye, and myghtye in battell: shall we thinke, that he wil be afraid of vs, and leaue vs vnassaulted? So litle, yea rather so none are oure strengthes, if we be lefte vnto oure selues, that in comparison of him, I meane Sathan we are most weake, moste feble, moste miserable, mooste easye to be ouercome.

Gene.3 Roma.4

1.Par.21

Math.4 Luc.4.

psal. 24

Another of our ennemies is the flesshe, whiche is an aduersarye so muche the more to be feared, because she is domesticall, and one of houshold, yea nourished and broughte vp euen in our owne breaste. This ennemye ceaseth neither nighte nor daye to allure vs into her nettes, yea and that not tirantlike, but frendlike, while she with her honye like, yet hellike and poysonfull pleasures goo about to infecte vs, and to allure vs from godlinesse to beastlinesse, from vertue to synne, as Sainte Paule sayeth: The flesshe lusteth againste the spyrite: and the spirite againste the flesshe. These are alwaies contrarye one to the other. But they that belong vnto Christe, haue crucifyed the flesshe with the affectes and lustes there of. This greuous ennemye the flesshe hathe deceiued manye good and godlye men in times paste, as Sampson, Dauid, Salomon &c. and still doothe at thys present, so that she raigneth now not as a vice, but as a lady, Quene and Empresse.

Of the Flesh.

Gala. 5

The third ennemy is the worlde, which both with his pleasures and richesse doothe so entangle menne in thys oure age, that he seemeth to raygne alone lyke a God. All folowe the worlde, euen from the highest to the lowest, from the kynge to the subiecte: and from the Bishop to the Deacon. They are all Mammonistes and worldlinges. They all embrace the fraile and transitorye thinges of thys worlde, and vtterlye neglecte the constante and immortall treasures of the worlde to come. They all seke those thinges that appertaine vnto them selues, but not that belonge vnto Jesus Christe. They are louers rather of pleasure, then of God. They followe Couetousnesse, and by thys meanes they haue made Shippe wrack of all godlinesse, whome notwithstandinge the holye ghoste calleth vs

Of the wil worlde.

Phil.2 2.Tim.3

away from the loue of the worlde and worldly things. S. Iho̅ saith. 1. Ihon. 2
Loue not the worlde, nor those thinges that are in the worlde. If any man loue the worlde, the loue of the father is not in him. For all that is in the worlde, as the concupiscēce of the flesh, the lusts of the eies, and the pride of the life, is not of the father, but of the worlde. And the worlde passeth away, and the luste therof. But he that doothe the wyll of God, abydeth for euer. Likewise saithe Saint Paule: The 1. Cor. 7.
time is shorte: It remaineth, that they whiche haue wines, be as thoughe they hadde none: and that they which wepe, be as though they wepte not: and that they also whiche reioyse, be as thoughe they reioysed not: and that they whiche bie, be as thoughe they possesse not: and that they whiche vse this worlde, be as thoughe they vsed it not. For the fashion of this worlde passeth awaye. I passe ouer all the other infernall armye, malitious deuils, wicked spirites, dampned soules, cruell Tiraunts, bloudye Antichristes &c. which dailye do nothing els then seke our destruction. These, these goo about to bring vs vnto vilany. These with their wicked and deceytful temptations labour vnto the vttermooste of all their powers to bring vs againe into the pestiferous puddle of synne, and to defyle our selues with those most vngodly abhominations, from the which God of his great mercy hath purged and cleansed vs by the bloude of his sonne thorowe faithe. Nowe for as much as we haue so manye and so greuous ennemies, whyche seknge oure destruction dailye tempte and moue vs vnto wickednesse, that by this meanes we maye fall from the fauoure of God into the dreadfull pytte of euerlasting dampnation, and lose that mooste gratious benefite, whyche was for Christes sake geuen vs of our heauenly father, I meane, remission of synnes: oure Sauioure Christ teacheth vs, in this petition to fle vnto our heauenly father, with feruent and faithfull prayer, and humbly to craue of him aid and healpe against these our moste greuous enemies, that we be not ouercome with their temptations and so become their miserable captiues and slaues: but rather that we ouercomminge them thorowe stronge faith in the power of our captaine Christe, maye become valeaunte, victorious and tryumphante conqueroures vnto the glorye and praise of Goddes mooste blessed name. Father. Doth not God also tempt vs? Sonne. I graūt: but yet farre otherwise, then satan tempteth vs. Father. What difference is there? Sonne, Very much and great. Satan tempteth vnto this end, that he may accuse, condemne and destroy: and therfore he is called the tempter, the calumniatoure or quarell piker, and the accuser of the brethren. He tempted Adam and Heua vnto disobedience, Caine vnto manne slaughter, the people of the olde worlde vnto oppression and leud liuing, the Sodomites vnto vnnatural lusts, the Israelites vnto Idolatry, Dauid vnto whordom & murder, Salomō vnto the worshipping of false gods, Manasses vnto ꝑ sheding of innocēt blud, Judas to ꝑ betraying of his master Christ, Symon Ma. vnto counterfet religiō, Ananias & Saphira vnto dissimulatiō,

The tentations of God and Satan, how they differ.
Apoc. 12
Gene. 3
Genes. 4.
Gene. 6.
Gene. 19
Exo. 32
2. Reg. 11

wyth

with innumerable thousandes more: so that the tentation of Satan tendeth only vnto euill, and the end therof, if it be obeyed and followed, is euerlasting damnation. But it is farre otherwyse with that tentation, wherewith God assaileth vs. For it tendeth not vnto euil but vnto good, not vnto desperation, but vnto consolation: not vnto damnation, but vnto saluation, as S. James saith: Let no man say when he is tempted (vnto euyll) that he is tempted of God. For as God can not be tempted with euill, so neither he hym selfe tempteth any man (vnto euill). But euery man is tempted, when he is drawē away, and entysed of his owne concupiscence. Then when lust hath conceaued, she bryngeth forth synne: and synne, whan it is fynished, bringeth forth death. 3. Reg. 11 4. Reg. 21. Math. 26. Act. 8. Act. 5. Iac. 1

And forasmuche as this temptacion of God bringeth rather good than euill, lyght then darkenes, lyfe then death: it may not vniustly be called a probation or triall of ỹ faithful, seing that by it the wheat is knowen from the tares, the sonnes of the kyngdome from the chil dren of that euill, the true Christians from the dissembling hypocrites, the vessels of mercy from the vessels of wrath. This temptation bryngeth to the faithfull rather gladnes then sadnes. Therfore saith S. James: Brethren, count it for an exceading ioye, when ye fall in to diuers temptacions, knowyng this, that the triall of your faith bryngeth forth pacience: but let pacience haue her perfecte worke, that ye may be perfecte and sounde, lackyng nothyng. Againe, blessed is he that endureth temptation: for when he is tried, he shall receaue the croune of lyfe, whiche the Lorde hathe promysed to them that loue hym. Of this temptacion speaketh Dauid also on this maner: Examine me (O Lorde) and proue me: trye out my reynes and my heart. For thy louing kindnes is before myne eyes, and I will walke in thy truthe. Againe, trie me O God, and seke the grounde of myne heart: proue me and examine my thoughtes. Ones againe, with fyre haste thou tried me, and yet was there none vnrighteousnes found in me. S. Peter also saith Derely beloued, maruell not, that ye are proued by fyre, whiche thing is to trie you, as thoughe some straunge thyng happened vnto you: but reioyce inasmuche as ye be partakers of Christes passions: ỹ when his glory appeareth, ye may be mery and glad. Whosoeuer determineth to professe Christe aryght, and to be a true Christiane, he must determine with himself to suffer temptation, and not to looke to lyue in wealth, ioye & pleasure, as the wyse man sayth: My sonne, if thou wilt come into the seruice of God, stande fast in righteousnes and feare, and prepare thy soule vnto temptation. For in this exercyse hath God from the beginning trayned vp his people, whome he hathe loued, that he myght proue and trie their fayth, loue, hope, cōstancie, obedience, &c. as the vertuous matrone Judith sayeth: Call to remēbraunce how our fathers in tymes past were tempted, that they myght be proued, if they worshipped their God aryght. They ought to remember, howe our father Abraham beyng tempted and tried thorowe many Math. 13 Iacob. 1 Psal. 26 Psal. 139 1. Pet. 4 Eccle. 2 Iudith. 8

tribulations, was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moses, and all they that pleased God, beyng tried thorowe many troubles, were founde stedfast in faith. Againe, they that receiued not their temptations with the feare of God, but put them selues forth with vnpacience and murmurynge against God, perished of the destroyer, and were slayne of serpẽts.

Sap.3 The author of the booke of wysdome sayth: God proueth them, and findeth them mete for him selfe: yea as the gold in the fornace, doth he trie them, and receaueth them as a burnt offring, and when the

Iob.23 tyme cometh, they shall be loked vpon. Job sayeth of hym self thus:

Psal.66. He tried me as the golde in the fornace. The Psalmographe lykewyse speakyng of hym selfe and of all the other faythful, sayth: thou, O God, hast proued vs: Thou also haste tried vs, lyke as syluer is tried. Thou broughtest vs into the snare, and layed trouble vpon our loynes. Thou suffredest menne to ryde ouer our heades: We went thorowe fyre and water, and thou broughtest vs out into a

Tobi.2 wealthy place. In the history of Tobie we reade, that God suffred the temptation of blyndnes to faull vpon hym, that he should be an example of pacience to his posteritie. Againe, in that same booke it is wrytten: Remember howe our fathers were tempted, that they

Eccle.34 myght be proued. For as the wyse man sayeth: what knoweth he,

Esay.26 that is not tempted. Vexation geueth vnderstandyng, sayeth the Prophet.

Thus see we, howe God in all ages euen from the beginnynge hath sent temptations to all good and godly menne, not to destroye them, as Satan goeth about with his temptations, but to proue, trie, and examine them, whether they be cõstant in faith, loue, hope, pacience, obedience &c. that by this meanes they myghte be founde

1.Pet.1 the more perfecte and glorious, as S. Peter sayeth: Ye are kept by the power of God thorowe fayth vnto saluation: which is prepared all ready to be shewed in the laste tyme, in the whiche ye reioyce, though nowe for a season (if neade requyre) ye are in heauynes, thorowe manifolde temptatiõs, that the trial of the fayth beyng much more precious then golde that perysheth (though it be tried with fyre) myght be founde vnto prayse, glorie and honoure at the appearyng of Jesus Christe. Father. Howe doth God tempte vs? Sonne. Sometyme by prosperitie, and sometyme by aduersitie. Father. Howe by prosperitie? Sonne. God many tymes blessed his people with the aboundance both of corporall & worldly thynges, to tempt proue, and trie them, whether they wyll continue styll in that humblenes of mynde, that becometh true Christians: knowledge the liberalitie of God, lyue worthy his kyndnes: vse these giftes vnto the glory of his name, and at all tymes be thankefull for his benefites. Father. Should we not thus do? Sonne. We should do it in deade,

Gene.8 but who doth it? So corrupt is our nature, so wycked is our disposition, so bent vnto euyl are al our senses euen from our very cradles, that as experience teacheth, the most parte of the worlde greatly a-

God tẽpteth vs in maner of wayes.

The tẽptation of prosperitie.

vseth

buseth the benefite of God, insomuche that they forget God, so farre is it of, that they walke worthy of his great kyndnes & liberalitie: yea to saye the truthe, the temptation of prosperitie hathe plucked more from God, and allured them vnto wickednes, then the temptation of aduersitie, as both the wrightinges of God and menne, besydes daily experience, abundantly declare. Are not these the words of Moses concerning the people of Israell: He that should haue ben vpright, when he wared fatte spurned with his hele. Thou art well fedde: thou arte growen thicke: thou arte euen laden with fatnes. And he forsoke God his maker, and regarded not the God of his saluation. They prouoked him to anger with straunge Goddes: euen with abhominations prouoked they him. They offered vnto deuils, and not to God, euen to Goddes, whome they knewe not: to newe Gods that came newly vp, whome their fathers feared not. The Prophet Jeremie also saieth in the persone of God: I haue fed them to the full, and they haue fallen to whoryng, and playde the Ruffins in harlottes houses. In the desyre of vncleanly luste, they are become lyke the stoned horse: euery man neyeth at his neighbours wyfe. Should I not correct this, sayth the Lord? Should I not be auenged of euery people, that is lyke vnto this? Againe, they are waxen fatte and wealthy, and they haue vtterly set at naught my wordes. The histories of the holy Byble shewe plainly, that so longe as the people of Israell were assaulted with the temptation of aduersitie, & were kept lowe, and nourtured vnder the crosse: they called vppon God, and walked in the obedience of his holy worde: but when they had peace and quietnes, health and wealth, rychesse and aboundance of all thinges: then ranne they on whoryng after straunge Gods, fel to bancketing, to dauncing, to adulterie, to idlenes, to oppression of the poore, and moste wickedly lyued without the feare of God in all carnall securitie and fleshly quietnes: so great an aduersary vnto true godlines is the to muche abundaunce of worldly thynges, except it be thorowly tempered with the loue and feare of God: which thinge we reade also of other what was the destruction of the Sodomites, of the Gomorrians, and of other that dwelte about them, but wealth and plentie of all thinges, as the Prophet sayeth: Saul at the beginning when he was made kyng, was good, and pleased God, but after that he grewe to wealth, he waxed proude, and loste the spirite of god. Dauid so long as he was vnder the crosse, walked in the wayes of the Lorde: but whan he came once vnto prosperitie, and to lyue wealthely and idely and without care, he streyght ways forgate God, and became bothe an adulterer and a manslear. What brought Salomon vnto suche dissolution of lyfe, that he had vii. hundred Quenes, and three hundred Concubines, as I may speake nothyng of his idolatrie and worshippyng of false Goddes: was it not to muche prosperitie and aboundaunce of all thynges? Hieroboam, before he was exalted to be a kyng, was well commended and fauoured: but comming ones vnto the crowne of Israel, he streight-

Dent.32.

Iere.5

Prosperitie more daungerous, the aduersitie

Ezech.16.

1 Reg.13

2 Reg.11

3. Reg.11

3. Reg.12

wayes

wayes wrought abhomination in the sight of the Lorde. I let passe Roboam, Amasias, Ozias, Manasses, Nabuchodonozor, Aman, Ptolomeus, Antiochus, Herode, the rich gloton, with diuers other mencioned in the holy scripture, whiche throw the to much wealth and abundance of thinges, fell into intollerable pryde, & afterwarde into many great absurdities and incouueniences. It is truly sayde of S. Paul: they that haue a desire to be riche, fall into temptation and snares (of the deuill) and into many folysche and noysome lustes, whiche drowne men into perdition and destruction. For the desire of money is the roote of all euill: whiche whyle some lusted after, they erred from the faythe, and tangled them selues with many sorowes. But thou man of God flie suche thinges. Folow righteousnes, godlines, fayth, loue, pacience, mekenes. Godlines is great richesse: if a man be content with that he hath. For we brought nothing into the worlde, neither may we cary any thing out. But whē we haue fode and raiment, we must therwith be cōtent. King Salomon therfore wyshing to be ouercome neither with the temptation of prosperitie or aduersitie, prayed to God on this maner: Twoo thinges haue I required of thee, O Lord, that thou wilt not denie me, before I die. Remoue fro me vanitie & lies: geue me neither pouertie nor riches: only, graunt me a necessary liuing: lest if I be to full, I denie thee, & saye: who is the Lorde? And least I being cōstrained through pouertie, fall vnto stealing, and take the name of my God in vayne.

1. Timo. 6

Pro. 30.

Father. What and howe great a lett wealth is vnto true godlines, the history of the young man, of whome we reade in the gospell, maketh plaine and euident. For whā Christ said vnto him: Go thy way sell all that thou haste, and geue to the poore, & thou shalt haue treasure in heauen: and come, folowe me, and take vp my crosse vpō thy shoulders: he was discomforted, saith the Euangelist, because of that saying, and went away mourning: for he had great possessions.

Math. 19.
Marc. 10
Luke. 18

Sonne. It is not therfore without cause, that Christ cōpared richesse to thornes, and sayth that they smother vp the woorde of God: and that no man can serue both God and Mammon: but either he shall hate the one, and loue the other, or els leane to the one, & despyse the other. Father. But for as muche as health of bodye, rychesse, publique peace, tranquillitie, victorie ouer the ennemies, wealthe, abundance of all thynges, and suche lyke gyftes appertaynynge vnto thys mortall lyfe, are the benefytes of God, and hys good blessynges: Tell me howe we oughte to vse them, that we doo not abuse them, nor be ouercome of them.

Math. 13

Math. 6

Howe worldly thinges are to be vsed.

Sonne. Amonge all the bodelye, and worldlye gyftes, wherewyth God blesseth manye, I wil take rychesse for an example. Is any manne endewed with rychesse? Let hym consyder, that God hathe not onelye enryched hym wyth the goodes of thys worlde, that he shoulde bee the Lorde and owner of them, but also to tempte, trye, and proue him, whether he wyll vse them rightly & truly, according to his holy wil:

Of riches

or ra-

or rather suffer hym selfe to be ouercome with the inordinate and vn lawfull desyre and detayning of them. Nowe if this man do so vse, yea rather abuse, his goodes, that he either spend them away wastfully, prodigally and riotously in bancketing, in superfluous buylding, in costly clothing, in dayne playing, in wycked companye kepyng, as we reade in the Gospel of the wastful sonne: or els in oppressing his poore and neady neyghbour: then is he ouercome of his ryches, and become a miserable moneyslaue, and shalbe damned. But contrariwyse, if he vse his substaunce and ryches aryght, and vnto that ende for the whiche God gaue them vnto him, that is to saye, vnto the nourishing of gods ministers, whiche preache and set forth his holy worde, & vnto the releefe and socour of the poore and neady Christians, whiche are of the housholde of faith, and vnto the doing of suche good, godlye and charitable actes, & in fyne, knowledgeth God to be the geuer of them, and therefore is thankefull to him for them, and in all poyntes studie to dispose them accordyng to his blessed pleasure and holy commaundement: then is he not ouercome of his riches, neyther are they to hym any temptation vnto euill, but rather an allurement vnto all goodnes and godlynes. And so lykewyse of all the other gyftes and benefites, wherewith God blesseth men in this worlde. But forasmuche as many are not only tempted, but also ouercome with the temptation of prosperitie, as we haue also at this present daye (alas for pitie) to many for an example, yea & that among them, whiche in the tyme of the crosse were so zelous for the Lordes cause, that their very lyfe was not dere vnto them, much les the pelff of this worlde, and nowe contrariwyse are so drowned with the pleasures & rychesse of this worlde, that they may iustlye seme to be very worldlinges and epicures: Therfore lest they shuld so go forth and perysshe: God assayeth them anotherway, and assayleth them with an other kynde of temptation. Father. What is that? Sonne. The temptation of aduersitie, as sycknes of body, pouertie, infamie, warre, pestilence, famyn, persecution, imprysonment, tormentes &c. Father. Why doth God sende these euyls vnto vs? Sonne. Not destroye vs, but either to admonysshe vs of our synne, or to trye our faithe, loue, obedience, pacience &c, or for certaine other causes, whereof we wyll speake hereafter. And with this kynde of temptation God doth ofter trie and proue his people, then with the temptation of prosperitie. For as our grand captain Christ in this world was tempted with many and dyuers kyndes of temptation, & yet not with the temptation of prosperitie, but of aduersitie, accordyng as it is written, the sonne of man must first suffer, and afterwarde enter into glory: so lykewyse is it conuenient, that his souldiours follow their maister Christe, take the crosse vpon them, and so stryue to enter into the glorie of their Lorde and maister. For as S. Paul sayeth, by many tribulations muste we enter into the kyngdome of God. And verely this kynde of temptation is more profitable to the that be of the housholde of fayth, then the temptation of prosperitie.

Luc. 15.

Experience in our tyme.

The temptation of aduersitie.

Luc 24

Act. 14.

For

For prosperitie maketh not only the reprobate, but also the very e-
☞ lect and chosen people of God manytimes to forget God and to cō-
mit these thynges, whiche be moste vnworthy their profession, as
we tofore hearde of Dauid and Salomon, and of suche lyke. But
aduersitie kepeth the godly in ozbet, and suffereth them not to run
Luc.15 astraye: and as for suche as wander abrode and kepe no rule, it bry-
2.par.33 geth them home agayne, as we reade in the gospel of the lost sonne,
Dan. 4 and in the histories, of Manasses, of Nabuchodonozor, and of suche
Osee.6. lyke. God by the Prophet Osee sayth: In their aduersitie, they shal
earely seeke me, and saye: Come, let vs turne agayne to the Lorde,
for he hath smyten vs, and he shall heale vs. He hath wounded vs,
and he shall bynde vs vp agayn ar. so that we shal lyue in his sight.
Then shall we haue vnderstandynge, and endeuer our selues to
knowe the Lorde. The Psalmographe sayth: When he slewe them
Psal.78 they sought hym: and turned them early, and sought after God. And
they remembred that God was their strength, and that the hyghe
Esay. 26 God was their redeamer. The Prophet Esaye in his prayer vnto
God sayeth on this maner: Lorde in trouble haue they visited thee:
they poured out their prayer, when thy chastning was vpon them.
Lykewyse sayeth the Prophet Jeremy: Thou hast chastened me,
Ierem.31 O Lorde, and I was nourtured as an vntamed calfe. Conuerte
thou me, and I shalbe conuerted: for thou arte my Lord God.
Yea as soone as thou turnest me, I shall reforme my selfe: And
when I vnderstande, I shall smyte vppon my thyghe. For be-
1.Cor.11 rely I haue committed shamefull thynges. And S. Paule sayeth,
that when we are iudged of the Lorde, we are chastened, that we
should not be dampned with the worlde. Father. When God thus
trieth synners with the temptation of aduersitie, and they turne vn
to hym: wyll he receaue them, and accepte their conuersion and a-
mendement? Sonne. Vnto this ende doth God laye his crosse vpon
Why god lateth his crosse vpō vs. synners, not to destroye them and to make hauocke of them, but to
call them home agayne, whiche haue runne astraye lyke wandrynge
and losse sheepe: and in that he layeth vpon them his crosse, aduersi-
tie, trouble, &c. It declareth euidently, that God loueth them, wy-
sheth their saluation, and wylleth by no meanes that they shoulde
perysshe, as he hym selfe sayeth: As many as I loue, I rebuke and
Apoc.3. chasten. God desyreth not in the death and destructiō of sinners.
Ezech.18. His desyre is, that all men should be saued, and come vnto know-
1.Tim.2. ledge of the truthe. If what so euer he were a synner repenteth hym
Ezech.18 of his wyckednes: God putteth all his synnes out of his remem-
brauncе, as he sayeth by the Prophet: Turne ye vnto me, and I will
Zach.1. turne me vnto you. Howe greatly hadde Manasses, of whome we
4.Reg.21. spake afore, synned against the Lorde his God? Did he not euyl in the
syghte of the Lorde, euen after the abhominacions of the Heathen,
whome the Lorde caste out before the chyldren of Israel? Buylt not
he vp the hyll altares, whiche Hezechia his father had destroyed?
Reared he not vp altares for Baal, and made Idolgroues, & wor-

shypped

worshyped all the hoaste of heauen, and serued them? Offered he not his sonnes in fyre vnto Idolles, and gaue heade vnto wytchecrafte and sorcerye, and mayntayned wozkers with spyrites, and tellers of fortunes? Shed he not innocent blonde exceadynge muche, tyll he replenyshed Hierusalem from corner to corner? He wrought exceadynge muche wyckednesse in the syghte of the Lozde: not only he hym selfe, but he leade the people also out of the waye, to doo more wyckedlye, then dyd the heathen people, whome the Lozde destroyed before the chyldren of Israell. The Lozde therefore 2. Par. 33
thought hym to greate myserye, so that he was taken prysoner, bounde with chaynes, and caried awaye to Babylon. Nowe dothe God proue and trye this dyng Manasses with the temptation of aduersitie: whyche worketh so frutefully in hym, that he falleth vnto repentaunce, humbleth hym selfe exceadyngly before the God of his fathers, besechath the Lozde his God, and maketh intercession vnto hym: in so muche that the Lozde was entreated of hym, and heard his prayer, and broughte hym agayne to Hierusalem into his kyngdome.

Father. This is a comfortable history, and a good hearynge.

Sonne. Yea of this history maye we learne not onely the greate goodnes and vnoutspeakeable mercies of the Lozde oure God towarde synners, but also what our dutie is agayne toward God, when he mooste iustlye assayleth vs for oure synnes wyth the temptation of aduersytie. Father. What is that? Sonne. Not to murmure or grudge agaynst God, not to thynke God vnryghteous, not impacientlye to beare the vysitation of God, not to goo forthe to fyght of malyce and obstinacie, not to defie God: but humblye and euen from the verye harte to submytte our selues to the blessed wyll of God, to graunte our synnes, to confesse that we haue not onelye deserued those afflictions and troubles, which God hathe layde vpon vs, but also innumerable mo, yea the very paynes of hell: and to desyre God for hys mercies sake to geue vs grace, patientlye, quyetlye and thankefullye to beare that hys Crosse, and whan his good pleasure is eyther to take it awaye, or elles to mytigate and ease it, that we may with pacient and thankefull heartes suffer it, and alwaye doo that thynge, that maye be pleasaunt and acceptable in his Godly syght. what we ought to do in aduersitie.

Father. God geue vs all grace so to doo. For suche as murmure and grudge agaynste God, shall not escape vnpunyshed. The pacient and thankefull sufferer, shall obtayne all good thynges at the hande of God, as God sayeth by the Prophete: If ye will returne and bee quiet: ye shall be safe. For in sylence and hope shall Esay. 30
that strengthe bee: Or as the common englyshe translation hath: In repentaunce and in reast shall ye bee saufe: In quyetnesse and sure confydence shall be youre strengthe. The Prophete Jere- Ieremy. 3
mie also sayeth: The Lozde is good to them that truste in hym, and to the soule that seaketh after hym.

Iob.13 It is good with sylence and pacience to tary for the sauyng healthe of the Lorde. Hereto agreeth the saying of Job: Beholde, thoughe God slaye me, yet will I put my trust in hym. Sonne. Thys can we not doo of our selues, except it be geuen vs from aboue. For of our selues in all our afflictions, we can none otherwyse doo, than with impacience, murmur, and grudge against the Lorde God yea and blaspheme his holy name. And this is nothyng els then to be ouercome with the temptation of aduersitie, from the whiche we desyre God in this our petition to be deliuered. But God is faithefull, whiche will not suffer vs to be tempted aboue our strēgth, but will in the myddes of the temptation, make a waye that he maye be able to kepe it. Father. Well sayde my sonne: But doth God assayle synners onely with this temptatiō of aduersitie? Sonne. Before God the holyest and moste perfect of all menne are synners, neither can any manne saye, my heart is cleane, and I am pure from sinne: and to saye the truthe, synne is the principall and chiefe cause of all the plagues and punishementes, that God layeth vppon vs, as the holy scryptures testifie in many places: notwithstandinge God many tymes assayleth his dere people and welbeloued seruauntes, (without any respect had to synne) with this kynde of temptation, vnto this ende, that he may proue and trie their faith, loue and obedience toward hym, and that they may be an example of pacience & of long sufferyng to other. Father. Whome dyd God so handle? Sonne. The worde of God remembryng diuerse. But as I may let passe Abraham, Isaac, Jacob, Joseph, with many other, which wer all the true and faithfull seruauntes of God: let vs consyder Job that moste precious pearle of perfect pacience. The holy scripture describeth him to be a perfect and iust man, suche one as feared God, and eschewed euill. Nowe marke howe God dealte with hym, that he might proue his fayth and pacience. All that euer Job had both in goodes and cattell, was destroyed with fyre from heauen, or caried awaye by enemies. His chyldren also, as they were makyng merry together, were slayne, the house thorowe a myghty great wynde falling downe vpon them. Moreouer Job was smytten with marueylous sore byles, from the sole of his foote, vnto his crowne so that he sat vpon the grounde in the ashes & scraped of the fylthe of his sores with a potchard. Who beholding this most miserable state of Job, will not thinke him to be thus strikē of God for his sinnes? Notwithstanding euen by the reporte of gods owne mouthe, there was none like Job in the land. For he was a perfect & a iust mā, such a one as feared God, eschewed euil, & cōtinued stil in his godlines, yea & that not only in prosperitie, but also in aduersitie. Wherefore then did God thus plague hym? Verely, first of all, to proue and trie his faith and loue to God warde: whiche remayneth perfecte and constant, euen in the myddest of his plagues. Secondlye, to make hym an example of pacience to his posterytie.

1. Cor. 10.

Pro. 20

Note.

Iob. 1.

Iob. 2.

why god laieth his crosse vpon the faithfull.

For Job in al his troubles offended not God neither in word nor in dede:

ledge no, he dyd not once murmure agaynst God, but quietly, and patiently yielded vnto theis and suche lyke wordes: Naked came I out of my mothers woombe, and naked shall I turne thither againe, The Lorde gaue, and the Lorde hath taken awaye, euen as it hath pleased the Lorde, so is it come to passe: blessed be the name of the Lorde. Againe, if we haue receaued prosperitie at the hande of God, ought we not also to receaue aduersitie? Thirdly, to beare downe euerie temptation, stoning, kinde, bountifull and liberall, God is to them, that patiently abide his good pleasure in temptation and troubles. For the scripture declareth, that when God had tried the faith and patience of Job, he afterward made him richer then euer he was before, both in goodes, cattell and children, and he lyued after his trouble an hundreth and xl. yeares, so that he sawe his children, and his childrens children into the fourth generation. Of this Job S. James speaketh thus: ye haue heard of the patience of Job, & haue knowen what end the Lorde made. For the Lorde is very pitifull & mercifull. And of the holy Prophets he speaketh on thys manner like wyse: Take the Prophetes for an ensample of sufferyng aduersitie, and of patience, which spake in the name of the lorde. Behold, we count them happy, whyche endure.

Thus se we, that God doth not only tempt the synners with aduersitie, to call them vnto repentaunce and amendement of lyfe: but he also with the same temptation prouoketh the godly and righteous, that by this meanes they being tried as golde in the fornace with many and diuerse temptations and troubles, may the more gloriously set forth their fayth and loue, whyche they haue to God: submit their wyll to Gods good wyll and pleasure: beare patiently, thankefully and obediently, what so euer crosse God layeth vppon them: confesse the name and truthe of God boldly and stoutly, come lyfe come death: not murmure or grudge against God: not thynke that that temptation, trouble or aduersitie chaunceth to them anye otherwyse then by the determinate counsell and singulare prouidence of God: not suffer their hartes to depart from God and from his holy worde for the losse of any worldly thyng, although neuer so precious and deare: but bothe in prosperitie and aduersitie at all tymes vnto the vttermoste of their power auaunce and set forthe the glorie of God and of his true Religion. Father. Come these promises to the faythfull to their profyt, or rather for their disprofit? Sonne. Farther no doubt great profit and singular auauntage, as the Psalmographe sayth: It is for my great commoditie, that thou hast brought me lowe, that by this meanes I maye learne thyne ordinances. For herof cometh it to passe, as we haue heard, that the faythe, loue, constancie, obedience &c. of the Godly is tryed, euen as golde is in the fornace, and maye much more glorious and excellent in the sight of God, but also before menne vnto the glorye and prayse of oure heauenlye Father. Father. Thys tryall then of the faythfull, whyche is here called, Temptation, although it be

Iob. 1

Iob. 2

Iob. 42

Iacob. 5

Psal. 119

How we ought to behaue our selfes in aduersitie.

it be neuer so greuous to the old man & contrary to his fleshly lustes and filthy desires, is no token of Gods anger towarde suche, as be thus tempted. Sonne. It is rather a moste certen argument & sure token of Gods dere fauoure and singulare good will toward them. For whome the Lorde loueth, him he chasteneth: yea he scourgeth euery sonne that he receiueth, as God him selfe saieth: As many as I loue, I rebuke and chasten. By many tribulations must we enter in to the kyngdome of God. All that will liue godly in Christ Jesu, shal suffer persecution. Many are the troubles of the righteous: but the Lorde shall delyuer them from them all. For the Lorde kepeth all their bones, so that not one of them shall be broken. If ye endure chastenyng, sayeth S. Paule, God offereth hym selfe vnto you as vnto sonnes. What sonne is he, whome the father chasteneth not? If ye be not vnder correction, whereof all are partakers, then ye are bastardes and not sonnes &c. God norreth vs for our profyt to the intent that he may minister of his holynes vnto vs. No maner chastisyng for the present tyme, semeth to be ioyous but greuous: neuertheles afterwarde it bryngeth the quiet frute of ryghteousnes vnto them, whiche are exercysed thereby. Therefore sayeth the wyseman: My sonne despyse not the chastenynge of the Lorde, neyther fainte thou when thou arte rebuked of hym. Jesus the sonne of Syrach also sayeth: My sonne, if thou wylt come into the seruice of God, stande faste in ryghteousnes and feare, and arme thy soule to temptation. Father. Howe maye I perswade my selfe that this temptatiõ from God cometh of a loue and good will towarde me? Sonne. If you do consyder the ende thereof, you shall easely perswade youre selfe, that the temptation, wherewith God proueth you, proceadeth from Gods hartie good will towarde you. Father. Declare vnto me howe. Sonne. Fyrste forasmuche as the remnauntes of synne doo yet abyde in vs, and styll rage in our flesshe, continually labouryng to reygne and rule in vs as lordes and Emperours, and to ☞ subdue the spirite with all the godly motions thereof, and so at the laste vtterly to plucke vs from the fauour of God, and to throwe vs headlong into the whourle pytte of euerlasting dampnatiõ: God tenderyng our saluation, tempteth vs with some aduersitie, and layeth his crosse vpon vs, that by this meanes the olde man with all his affectes and lustes maye be mortified and slayne in vs: and contrariwyse, the newe man with his motions encrease, grow, prosper, flourishe, reigne and triumphe, as thapostle sayeth: though our outwarde man perish, yet the inward man is renewed day by day. For our tribulation, whiche is short & light, prepareth an exceadinge & euerlasting weight of glory vnto vs, while we loke not on thinges which are sene, but on the thinges which are not sene. For ẏ thinges which are sene are tẽporal: but thinges which ar not sene, ar eternal.

Pro. 3. Hebr. 12 Apoc. 3 Act. 14 2. Tim. 3. Psal. 34

Hebr. 12

Prouer. 3

Eccle. 2

why god tẽpted vs

2. Cor. 4

Now he that is thus tempted of God, & beareth this temtatiõ obediẽtly, quietly, pacientlye & thankefully, without any murmuring or grudging against God, euer submitting his will to ẏ good pleasure of God,

of God, & therof take an occasion to amend his mānners & to better his life, can nous other wyse do then cōfesse, that this temtatiō came vnto him from the singular good will of God, yea & that vnto his great cōmoditie and vnoutspeakeable profit, as the Psalmographe sayth: It is for my great cōmoditie, that thou hast brought me low, that by this meanes I may learne thine ordinaunces. Veration geueth vnderstanding saith the Prophet. And the wyse man saieth: what knowledge hath he, that is not tempted? *Psal.119* *Esay. 28* *Eccle.34*

Secondly, God tēpteth vs, that he may proue & trie by some outward aduersite, whether we be truly his or not: whether our fayth, loue, feare, obedience &c. toward him be constant & stedfast, or otherwyse. And with this temtation he hath proued all good men from ỳ beginning, as that noble matrone Judith said in her oration vnto ỳ citesins of Bethulia: call to your remēbraunce howe our fathers in times past were tempted, that they might be proued, if they worshiped their God aright. Cal to remēbrance how our father Abraham being tēpted & tried thorow many tribulations, was found a louer & friende of God. So was Isaac, so was Jacob, so was Moses, & all they ỳ pleased God, being tried thorow many troubles, were found stedfast in faith. Again, they that receiued not their tēptations with the feare of God, but put thē selues forth with vnpaciēce & murmuring against God, perished of ỳ destroier, & were slain with serpēts. He whiche in this temtation, is not driuen backe frō God & from his holy word, but abideth cōstāt & stedfast in his professiō, is greatly blessed, & this temtation hath chaunced to him for his great cōmoditie & profit. For by it he is now found the faithful seruant of God, & wel assured in his conscience, that he is enheritor of euerlastinge glory, as S. James sayth: Blessed is the man that endureth temptation: for when he is tried, he shall receaue the crown of life, which the Lorde hath promised to them that loue him. *Iudith.8* *Nu.11.21.6* *2.Cor.10* *Iaco.1.6*

Thirdly, God tempteth vs, that we paciently & thankefully abyding his louing visitation, should be an example to other, how they ought to behaue them selues toward God, when ỳ like thing chaūce to them, as it is written of Tobias: this temptation did God suffer to chaunce vnto him, that they which came after, might haue an example of his pacience, lyke as of holy Job. For in so much as he euer feared God from his youthe vp, and kepte his commaundementes, he grudged not against God, that the plague of blyndnes chaunced vnto him, but remained stedfast in the feare of God, prayeng god all the daies of his life. So likewyse reade we of the Thessalonians, which although tempted and proued with many & diuerse afflictiōs for the wordes sake, yet remained cōstant & stedfast in the faith of ỳ Lorde with ioye of the holy ghost, so that they became an ensample to all ỳ beleued in Macedonia & Achaia. Hereto belōgeth ỳ saing of S. James: take (my brethren) the Prophetes for an ensample of suffryng aduersitie & of pacience, which spake in the name of the Lorde. Behold, we count them blessed that endure. Ye haue heard of the *Tobi.2.* *1 Thes.1.* *Iacob.5*

pacience of Iob, and haue knowen what ende the Lorde made. For the Lorde is very pitefull and mercifull.

Fourthly, God tempteth vs, that we fealing the merciful hand of God and his present healpe in our temptatiō, may be made the more able thorow the healpe of the holy ghost to succoure, healpe & cōfort

Heb.2 suche as fall into temptatiō, as S. Paule wryteth of our Sauiour Christ: In that saith he, that it fortuned Christ him selfe to be tēpted, he is able to succour them also that ar tempted. Likewise saith S.

2.Cor.1. Paule him selfe: blessed be God the father of our Lord Iesus Christ, whiche is the father of mercy and the God of al comfort, whiche cōforteth vs in all our tribulation, in so much that we are able to comfort them, which are in any maner of trouble, with the same cōfort: wher with we our selues ar comforted of God. For as the afflictiōs of Christ are plenteous in vs: euen so is our consolation plenteous by Christe.

Fiftly & finally, God tempteth vs, that we may be made like vnto his owne sonne, which first suffred, before he entred into glory, with

Luc.24 this perfect persuasion & assured hope, that if we suffer with Christ,

2.Tim.2 we shall raigne with Christ: if we die with Christ, we shal liue with Christ: although ỳ afflictions of this lyfe are not worthy of the glory,

Roma.8 whiche shalbe shewed vpon vs.

Whosoeuer diligently cōsidereth these thinges, he shal easely perceiue, that the temptacions, wherewith God proueth and trieth vs, are moste certen argumentes and sure tokens of Gods good wil toward vs, so that we may well & iustly perswade our selues, that we are in the fauour of God, when we are thus tempted, & not in the hatred and displeasure of God, as the wicked world most wickedly iudgeth. Father. It pleaseth me right well, whatsoeuer thou haste said in this behalf. But it is to heauy a burden for vs to beare suche temptations, except God ayde vs with his holy spirite, & strengthē vs with power frō aboue. Sonne. It is truthe. But God is faithful

1.Cor.10. saith S. Paule, which will not suffer you to be tempted aboue your strength, but shall in the middes of the temptation make away that ye may be able to beare it. God knoweth, wherof we are made: he

psal.103 remembreth that we are but dust. And therefore mercifully wyll he deale with vs. Father. But the temptations of the deuill, the worlde and the fleshe, are greuous and intollerable. Sonne. Although they be neuer so greuous and intollerable, yet God is both able and also will make them easy and lyghte, if we earnestly call vpon him for

Psal.50. healpe and socour, according to this his promise: Call on me in the

Psal.91 tyme of thy trouble, and I wyll delyuer thee. Agayne, forasmuche as he hath put his trust in me, I wil delyuer him: I wil defend him, because he hath knowen my name. He hathe cryed vnto me, and I wyll graciously heare hym: I am with hym in his trouble: I will

℣ delyuer hym, and glorifie hym. For vnto this ende hathe God commaunded vs to praye in thys peticion for ayde and socoure vnto hym agaynste oure aduersaries, that in oure conflycte wyth the deuyll,

deuill, or with the worlde or with the flesh we shulde not doubt of the victory, nor despaire of the triumphe ouer oure ennemies, but wyth strong faith in Christ and with feruent prayer vnto our heauenly father buckle and striue with them manfully and stoutly, euer setting before the eies of our minde, that our graūd captain Christ hath subdued all oure ennemies, the deuill, the worlde, the flesh &c. and hathe most victoriously and gloriously triumphed ouer them: and his victory, glory and triumph is our victory, our glory and our triumphe.

Furthermore this thing ought also greatly to comfort vs, yea and to encourage vs to encounter with our enemies, I meane, to consyder, that these enemies, which are left only to try our faith, are of no puissance or strength, but miserable captiues and bonde slaues, and can do no more vnto vs, that be Gods electe and chosen people, then God doth both suffer and appoynt: but as a hunter hath hys Graye houndes in a lease, so that they cannot run, whan they wil, but whē the hunter lusteth: so likewise the deuill, the worlde, the flesh &c. can not rage so fearfully against vs, nor take their scope so farre abrode, as they would, but so much shal they do, and so farre shall they rage, as Gods good wil and pleasure shalbe, and no further. For God hathe them in lease. Yea God is their Lorde, and they are his slaues. The deuil could do no more to Job, then god bothe suffered and appoynted. The legion of deuils, which Christ cast out of a certain manne, had no power to enter into the heard of swine, til Christe gaue them licence. If so great company of deuils could do nothing to a sorte of filthy swine, til they had obtained licence of Christe: what shall they be able to do vnto vs, which are the elect and chosen people of God, enarmed with the spirite of god, with faith and with prayer. Onlye let vs be sober and watch: only let vs not geue place, but manfullye fight with faith, with prayer, and with the sword of the spirit, which is the word of God, and we shal surely obtaine a glorious victory, & put them to flight like miserable cowards, as S. James saith: Resist the deuil, and he wil fle from you. Therfore when so euer the enemy assaile vs, let vs not feare, but boldly in the name of our alone mediatour Jesus Christ crye vnto oure heauenlye father and saye: O thou father which art in heauen, lead vs not into temptation.

Note wel

Iob. 1. 2

Math. 8

Note.

1. Pet. 5
Ephe. 6

Iac. 4.

Father. Wel said, my sonne. But me thincke, the wordes of this petition so sounde, as thoughe god led vs into temptation, and that he is the cause that our enemies, the deuil, the worlde and the flesh tēpt vs: so that if god were not, we should be fre from temptation, and so in fine, from dampnation. And hereof then shuld it follow, that god is the author both of oure temptation and also of oure dampnation.

Marke well.

Sonne. God forbid. God forbid, that we shuld so vnreuerently think of the maiesty of god. Which will the deathe of no sinner, but rather that he shuld turne and liue: which wil haue al men to be saued, and to come to the knowledge of the truth. The Lord our god can abide no wickednes: he hateth all them that worke vngodlinesse: neyther shal suche abide in his sight. Now that god tempteth no manne vnto

Ezech. 18.
1. Tim. 2
psal. 5.

euil:neither is thoccasion therof:ye heard before out of the testimo-
Iac.1 nye of S. James. That we are tempted vnto euil, we oure selues;
whose nature is alwais prone vnto euil, & the deuil, which naturalli
is bent to seke our destruction, is the cause therof, & not God, as S.
Iac.1. James sayeth: Let no man say, when he is tẽpted, that he is tẽpted
of god. For as god cã not be tempted with euil, so nether he hym self
tẽpteth any man (vnto euil.) But euery man is tempted, whan he is
drawen away & entised of his own concupiscence. Then when lust
is conceiued, she bringeth forth sin, and sin, when it is finished, bring-
☞ geth forth death. Now, that god should be thautor of our damnation
Osee.13 that is so far from the truth, that nothing can be more false, as these
his words by the prophet do most manifestly declare: Thy destructi
on, o Israel, cometh of thy self: only of me cometh thy helth & saluati
1. Peter. 5 on. And S. Peter saith: Be ye sober & watch: For your aduersary the
deuil like a roring lion goth about, seking whom he may deuour. Of
these testimonies of the holy scripture it plainly apereth, ỹ not God,
but we our selues & the deuil are thoccasiõ of our dãnatiõ: so ỹ if we
perish & be dãned, we our selues & the deuil are the alone authors of
our destructiõ. Fa. How thẽ are the words of this petitiõ to be vnder
Note. stãd? Son. Forasmuch as the deuil, the world, & the flesh, are ỹ sworn
& immortal enemies of mankind daily sweating and swincking to
destroy vs & to make vs felow enheritors with him of euerlastinge
damnation in that lake that burneth with fire and brimstone, in ỹ
darknes, where weping & gnashing of teth shalbe, in those tormẽts,
where the worme that shal gnaw their consciences shal neuer die, &
the fire shal neuer be quẽched: & we of our selues are so feble, weake
Apoc.21. lame, impotent & without al strength, that we are able to do nothig
Math.22. against so puissãt, strõg, mighty, prudẽt, actiue, expert, exercised and
Esa.66 practised aduersaries in al kind of mischefe: we knowledging our im-
becilitie & weaknes, our litle, yea our no strengthes, most humbly &
frõ the very hart pray & beseche oure most dere & louing heauenly fa-
ther, ỹ he of his great mercy & tender goodnes wil vouchsafe to ayd
& preserue vs against such & so great enemies, to send vs strẽgth frõ
his hie towre, to endue vs with vertue & power frõ aboue, to entich
vs with the graces & gifts of his holy spirite, ỹ we neuer geue place
nether to the flatring entisemẽts nor to the manasing terrors of our
enemies, but being clad with ỹ armor of god, mãfully resist thẽ, stout
ly defẽd our quarel, couragiously maintain our title and right, that
by this meanes we being made noble and triumphant conquerors
thorow the puissans of our most noble & triumphant captain Christ
Jesus the Lord, may at the laste receiue the incorruptible crowne
and the immortall Laurel of eternal glory. Father. But tell me, my
swete sonne: what if in this temptation, we being negligent and vn-
circumspect in oure affayres, and making very slender prouision a-
gainst our ennemies, their crafftes and policies, shoulde chaunce to
be circumuented and ouercome: what is then to be doone. Sonne.
In thys petycion we doo not onlye desyre of oure heauenlye father
that he

that he wil so aid vs with his holy spirit against the assaults of our enemies, that we be not ouercome of them: but also oure prayer is, that if we at any time chance to geue place to our aduersaries, and to lose the victory, it may please his maiesty thorow his mighty and strong power to deliuer and set vs at libertye againe from the bondage of our enemies, and to strengthen vs with power from aboue that we once again being lifted vp and deliuered from their hands, may from hencefoorth become the more circumspect in our affairs, & so for euer after couragiously fight with our aduersaries, that at the last we may obtain the glorious crowne of immortality in heauen. Father. Thereis then hope of recouering Gods fauor, though sometime we be ouercome with the greuous temptations of oure ennemies. Sonne. Yea verely: so we returne, aske mercye for oure faulte, craue healpe from aboue, and continually afterward labour not only valeauntly to fight with our enemies, but also thorow the mighty power of God gloriouslye to triumphe ouer them. Father. Blessed be God for his inestimable goodnes towarde man. And God geue vs grace to walk worthy of this his kindnes. But let me now here the vii. petition. Sonne. This is it. But deliuer vs from the euyll. The vii. petition.

Father. What desire we of our heauenly father in this petition? Sonne. As in the laste petition we sued vnto God, that he will rule, gouern and strengthen vs by his holy spirit, that we may be able to fight against sinne, and to withstand all the perillous temptatyons of the deuil, the worlde and the flesh, and to ouercome them, that we may be found valeaunte souldiours in the campe of Christ: so lykewise in this vii. and last petition we desire of our heauenlye father, that he wil deliuer vs from that wicked euil, which is the original and only cause of al euils that chaunce vnto vs, whether we respect the body or the soule. Father. What is this euil? Sonne. Our archeenemy the deuil, author of al euil, which, as S. Peter sayeth, walketh about like a roring lion, seking whom he may deuour. Father. Where is he termed The euill, in any other place of the holye scripture? Son. S. Paule so calleth him in his Epistle to the Ephesians, where he hath these words. Aboue al things take to you ỹ sheld of faith, wher with ye may be able to quench the firye dartes of the euil, or wicked. And this satan may iustly be termed the euil: for as ther is nothing in him but euil, so likewise is he the only occasion of al euill that frō the fall of Adam (where of he also was the author) vnto thys daye haue raigned in this wicked worlde, or shall raigne vnto the ende of the same. For thorow the enuy of the deuil death, and with it al kind of euils, entred into the worlde. And as he fyrste of al soughte the destruction of man, which thorow his subtile perswasions he craftelye brought to passe, so likewise goeth he forth continually to bringe vs out of gods fauour, that we may lose the benefit of our redemption, which we obtained by Christ: therfore we desire our heauenlye father in this petition, that he wil deliuer vs from this euill, that is to say the deuil. Father. Why doo we rather desire to be deliuered from

1. Pet. 5

Ephe. 6

Gene. 3.

Sap. 2.

D

the

the deuil, then frō the world, or from the flesh? Are not they also grieuous enemies of mans soule? Sonne. I graūt. Notwithstanding, forasmuch as the deuil is our fierce enemy, and aboue al other seketh our destruction, and without him al our other enemies are able to do nothing, as receiuing al their power of him (for he is the God and prince of this world: the power of darknes: the ruler of the flesh &c.) Therefore in this petition we principally direct our prayers vnto God against him, as against the chefe captain of al euils, the most extreme foe of our health and saluation: whom once vanquished, al the other our enemies straight vnto flie away like cowardes and bastles mōsters. Father. Do we not also in this petition desire to be deliuered from the world and the flesh? Sonne. Not only from the world & the flesh, but also from al other euils both of body and soule, wherwith Sathan goeth about daily to molest, trouble, disquiet, hurt, greue, punish, plage and destroy vs. Father. Geue me examples of these euils. Name some of them vnto me. Sonne. The euilles of the soule, wherwith sathan laboreth cōtinually to plage vs, to the intent by this meanes he may wrest vs out of the fauor of God and make vs felow heritors with him of euerlasting dampnation, are incredulitye, misbeliefe, douting, desperation, Idolatry, superstition, false worshipping of God, inuocation of creatures, confidence in good workes, trust in other mennes merites, hipocrisy, straunge religion, counterfait holines, blinde zeales, good entents, ignorance, contempt of God, hate of Christes gospel, blindnes of hart, vnrepentance, reioysing in sin, glorying in wickednes, presumption, impacience, grudging against the wil of God, vnmercifulnes of harte, corruption of iudgement, error, hereSye, schismes, controuersies in religion, sectes, pride of the minde, obstinacy in wickednes, fleshlye lustes, and what so euer besydes can be reckened, that defyleth the soule of man. Now that we may be deliuered from these such and so great euils, plages and pestilences, whereby the saluation of our soule is greatly endaungered yea and also perisheth, if we perseuer in them without repentaunce and faith vnto the last end, we most humbly pray vnto our heauenly father in this petition, which alone is able to deliuer vs frō these euils: and as he is able, so likewise wil he do it for his mercies sake. Father. Which are the euils of the body, wherwith Sathan laboreth to plage vs, and from the which we desyre of our heauenly father to be deliuered? Sonne. Sodain death, plage, pestilence, vnholsome weather, to much aboundance of waters, famin, honger, bastel, dearth, beggery, lack of goodes, infamye, shame, confusion, madnes, insurrections, tumultes, commotions, tiranny of princes, disobediens of subiectes, dissolution of common wealthes, discorde betweene realmes, priuate lukes, singuler cōmodities, raising of rents, enhaunsement of farmes, ioyning of houses together, hauocke making of villages, townes, cities &c. destruction of hospitality, desolation of countries, and what so euer can be rehearsed besydes, that is

Ihon. 12
Ephe. 6.

The euils of the soule

The euils of the body.

hurtful

hurtful to the body, or to the thinges that appertain vnto the body. From these euils also we desire our heauenly father that he wil deliuer vs, that we thorow his mighty defence beinge safe and sounde both in body and in soule, may liue in his feare, and glorify his holy name. Father. As we desire in this petition of our heauenlye father, that he will deliuer vs from the aforsaid euils both of the body and of the soul: are not we here also hūble suters vnto him for the good treasures, gifts & benefits both of the soul, & of the body? Son. Yes verely. For in y we pray our heuēly father to take frō vs al euils, we craue at his hād al good things, & that it wil please him to enrich vs with the treasures both of the soule & the body, that we being fre frō al euil, and furnished withal good, may be the more able to resist our enemies, and to serue the Lord our God in holinesse and righteousnes al the daies of oure life. Father. Whiche are the treasures of the mynde, that we desire of our heauenly father? Sonne. The frutes of the holy ghost, as faith, hope, charity, repentaunce, ioy, peace, longe suffering, gentlenes, goodnes, faithfulnes, mekenesse, temperancye, righteousnes, holines, truth, mercy, humility, kindnes, patience in aduersitye, thankfulnes in prosperity, knowledge of God, purenes of life, liberality to the poore, mortification of the old man, viuificatyon of the new man. &c. Father. Whiche are the giftes or benefites of the body, that we require here of our heauenly father. Sonne. Healthe, long life, prosperity, ioy, quietnes, seasonable weather, aboundance of all necessarye thinges, a quiet and prosperous common wealthe, righteous Magestrates, good officers, learned schole masters, studious scholers, louing parents, obediēt children, faithful seruāts &c. And finally we pray here our heauenly father, that he wil geue vs a ioyful and prosperous departure out of this miserable world at the houre of death, that we may with strong faith commend our soules into his mercifull handes, and so thorowe his grace come vnto that heauenly kingdome, where we shal not only be deliuered from al euil, but also enioy for euer al good things, yea the glorious syght of the moste glorious maiestye of God, and there remaine with him in ioy and glory worldes with end. Father. God graunte it vs. Sonne. Amen. Father. But what are those wordes, which folow the ende of these vii. petitions, and are the conclusion of the Lordes prayer? Sonne. The wordes are these. For thine is the kingdome, the power, and the glory for euer and euer. Amen. Father. Why are these words added to the petitions that go before? Sonne. To our great comfort, and to the confirmation of our faith. For in that we ascribe vnto our heauenly father the kingdome and the power we are wel ascertained, that as he is a moste mighty and mooste glorious king, so is he sufficiently able euen to the vttermost both to vāquish our enemies the deuil, the world and the flesh &c. And also to graūt vs al that we aske, yea and more then we dare be bold to aske, as S Paule sayeth: God is able to do exceading aboundantly aboue all that we aske or thinke. Father. How proouest thou, that the kingdome and the power is

Luc.1.

Gala.5

Ephe.3.

1.Par.29

eris Gods. Sonne. Thus is it wrytten in the holy Scripture: Blessed be thou Lord god of Israel our father for euer and euer: Thine (O lord is greatnes & power, glory, victorye and praise: for all that is in heauen and in earth is thine, and thine is the kingdome (o lord) and thou excellest aboue al, euen as the head of al. And riches and honor coms of thee, and thou raignest ouer al, and in thine hand is power and strength, and in thy hand it is to make great, & to gene strength vnto al. And now our God we thanke thee, and praise thy glorious name. The Psalmograph also saith: Thy kingdõe is an euerlasting kingdom, and thy dominion endureth thorow out al ages. Again. The kingdome is the Lords, and he is the gouernor among the people. Also in a nother place: The Lord hath prepared hys seat in heauen, and his kingdome ruleth ouer al. Father. Why do we not only ascribe vnto god the kingdome & the power, but also the glory? Son. As of our heauenly father we receiue al good things both for the body & for the soul, so likewise is the glory, praise & honor for those benefites due to him alone. Therfore as we graunte, that whatsoeuer good thing we haue, we receiue it al the most excellẽt, mighty and powerful hand of god, from whõ cometh euery good & perfect gift, which also geueth aboundantly to thẽ that aske of him in faith, and casteth no man in the tethe: so in like mãer we freely confesse that al the glory, al the praise, al the honor is due to none neither in heauen nor in earth, but to this our heauenly father alone, which as he is able, so likewise he wil, and as he will, so likewise he doth both mercifully & plentifully enrich vs daily with his both spiritual and corporal giftes. Father. How prouest thou, that all glory, praise and honor is due to God alone? Sonne. The Apostle sayeth: To the alone wyse God be honor & praise through Jesus Christ for euer & euer. Again, vnto God king euerlasting, immortal, inuisible, wise only, be honor and praise for euer and euer. In the Reuelation of S. Jhon we rede, ỹ the xxiiii. elders fel down before him that sate on the throne, & worshipped him that liueth for euer, & cast their crowns before ỹ throne, saying: Thou art worthy, o lord, to receiue, glory, & honor, & power: for thou hast created al things, & for thy wils sake they are, and were created. Again: Blessing, honor, glory, & power be vnto him that sitteth vpon the seat, & vnto the lambe for euermore. Item. Blessing & glory, & wisdom, & thãks, and honor, and power, and might be vnto our god for euermore. Father. Wherfore dost thou say, For euer and euer? Son. By these words I plainly declare & signify, that the kingdom & power of our heauenly father is not like the kingdom & power of earthly princes, which endureth a short time, but his kingdom & his power, his dominion & his might abideth for euer and euer: ỹ is to say, euerlastingly & worlds without end, as the Psalmograph saith: Thy kingdõ is an euerlasting kingdom, and thy dominion endureth thorow out al ages. Again, that the glorye, praise, honor and worship of our heauẽly father is not like the glory, praise, honor and worship of worldly kings & rulers, which sone vanish away withal

Psal.145.

psal. 22.
psal. 103

1. Cor. 3
Iaco, 1.

Roma. 16.
1. Tim. 1

Apoc. 4

Apo. 5

Apoc. 7

Psal. 145.

theyr

their glory & renome, but it is euerlasting & neuer shall haue end, as Dauid witnesseth: blessed, saith he, are they, which dwel in thy house for they shal praise thee worlds without end. Father. Wherfore dost thou cicle vp the Lordes prayer with this word. Amen, Son: By saying Amen, I plainly and manifestly declare, that I most certely do beleue & am most assuredly perswaded, that my heauenly father for Christes sake, in whose name I haue offered these my humble supplications vnto him, hath verily graciously heard me, accepted my prayers, & also as he is able, so likewise he will graunt me these my petitions and requests, yea that he hath alredy geuen and graunted me my desires, and at al times will do, whensoeuer I cal vpon him in þ name of his derely beloued sonne Christ Iesu our lord & alone saui- Ihon. 14
our, according to this his sonnes promise: Whatsoeuer ye aske in my name, that will I do, that the father maye be glorified by the sonne. If ye shal aske any thing in my name, I will do it. Again verely, verely I say vnto you, whatsoeuer ye shal aske the father in my name, he Ihon. 16.
will geue it you. Aske, and ye shall receiue, that your ioy may be full. Father, God geue vs his holy spirit, that he may lighten our darke senses & teach vs so to pray, that we may at al times pray with fruite, euen vnto the glory of his holy name, and vnto the saluation of our soules. Son. Lord, let it so come to passe. Fa. Now haue we examyned (my dere sonne) the iiii. first partes of the Catechisme. It remaineth that we go in hand with the v. parte of the same. Wherof doth the entreat? Son. Of the sacraments. For so were we taught of our catechist. Fa. Let vs then now begin with that in the name of God. Sonne, Let it so be, my most louing father.

The v. part of the Catechisme.

Of the Sacramentes.

FAther. How many sacramentes are there? Sonne. I know, that in the churche of the Pope there are nombred seuen. Father. Whyche are they? Sonne. Baptisme, confirmation, other penaunce, eucharist, matrimony, and extreme vnction. Father. Confessest thou al these to be sacramentes? Sonne. Our preacher and our catechist taught vs, that there are but two only, which may properly and truely be called Sacraments. Father. Which are they? Sonne. Baptisme and the Lordes supper, otherwise called the Eucharist, or the Sacramente of the body and blood of christ. Father. What thinckest thou of the other fiue? Sonne. They said, that matrimony & the ministery concerning the preching of gods word & the administration of the Sacraments are holy orders of his instituted & ordained of God to be vsed in his church. As touching confirmation and extreme vnction, they are ceremonies, said they, brought into the churche by man, and not worthy, to be nombred among Sacraments. And as concernyng penaunce, which ought more iustly to be termed repentaunce, is a continuall exercise of a true Christian said they, so longe as he liueth and maye more iustly be reckened amonge the frutes of the holye ghost, then among sacramentes. Father. Why are baptisme and the Lordes supper properly called sacraments

Sacraments ii. only in nomber.

Sonne. Because they only haue those thinges, which are necessarely required in a sacramēt, yea & that of thinstitution of Chryst. Father. Which are they? Sonne. Thoutward sign & the promise of grace added to the signe. Father. Geue me an exāple hereof. Sonne. Baptisme hath his outward sign, which is water. It hath also his promise annexed to his outward sign, which is this: VVhosoeuer shall beleue and be baptised, he shalbe saued. Likewise the supper of the Lord hath his signes, that is to say, bread and wine. It hath also promises annexed to these signes, which are these: whiche shall be betrayed for you. which shalbe shed for you. Father. Tel me now, my child, what a sacrament is? Sonne. A sacrament is an holy action & exercise of Chrystes church, in the which the redemption & partaking of our lord Iesus Chryst is geuen to vs thorow the word & the signs instituted for this purpose of god. Or thus: A sacrament is an outward sign or visible token, cōprehending in it agrations, comfortable & helthful promes of god. Or on this wise: A sacrament is properly an outwarde sign, wherin God representeth & witnesseth his good will towarde vs, to sustain the weaknes of our faith. Or an other way more short & also more plain. A sacrament is a witnes of gods fauor, declared by an outward sign. Father. Wherfore are the sacramēts instituted & ordained? Sonne. First, that they should be vnto vs testimonies, pledges, signes or seales of Gods grace, fauor & mercy, to teach vs, that god is merciful vnto vs, & wil forgeue vs our sinnes, iustifye & saue vs for Chrystes sake, & that al the benefits of Chryst doth both belōg & are freely geuen vnto vs of God the father, if with faith we come & receiue those holye misteries. As for an ensample, baptisme beareth witnes vnto vs, that we are washed in the blud of chryst: that al our sinnes be put away & clensed by the death & passion of Chryst: & that chryst by his blud hath so purified vs, that he hath made vs vnto hi selfe a glorious congregation without spot or wrinckle, or any such thing, that we should be holy & withoute blame. Likewise the supper of the lord doth put vs in remembrans of the grace, mercy & fauour of God, and of the fre remission of al our sinnes, and testify vnto vs that al the benefits of the passion & death of Chryst apertain vnto vs & that we in the worthy receiuing of the lords supper, are made partakers of them al, if we beleue that Chrystes body was broken, and his bloud shed for our sinnes. Secondly, that they shuld be certain tokens & markes, wherby the church of Chryst may be discerned frō the sinagoge of antichryst, & from all other sects. For god will haue his church to be knowen, sene, and hard thorow out al mankind, as it is wrytten. The sonid of thē wēt out thorow al ỹ world. And therfore hath he ordained certen noble ceremonies, which should be euidēt signes of his church, & descern that frō other congregations. For wher baptisme & the lords supper is, there is the church of chryst, for as much as they are sacraments and tokēs of Chrystes church only & belong not vnto the congregations of the Ethnikes and infidels.

What is necessarily required in a sacramēt

Marc. 16

Math. 26.

What a sacramēt is.

Why sacramētes are ordayned.

Ephe. 5

Psal. 19.

Thirdly that they shuld be signes, tokens, & markes of our confession,

sion, in the which we outwardly profes, what we inwardly think & beleue. As for an ensāple: when we come vnto baptisme or vnto the lordes supper, we openly confes and profesle that we vtterly reiect & cast away al straunge doctrin & al false religion, & that we only cleue to the true religion of thalone true & euerlasting god, & that we embrace euen frō the very hart the doctrin of the gospel of Christ, of the which doctrin baptisme & the lordes supper are most certen signes & seales: As they, which in thold law were circumcised and dyd eat of the Paschal lambe did openly declare by those outward sacramēts, that they vtterly refused al the wicked doctrins of the heathen, and only embraced the law and ordinaunces of the God of Israell.

Fourthly, that they shuld be as seno wes & bonds to tincke & knyt together the congregations of god publiquely & opēly, wherby they may be known to be of one company & of one spirit, of one faith & of one doctrin & profession. For god wil that his people shuld oftētimes resort & come together, yea & that not only priuatly but also publikely, to pray vnto him, to geue thanks vnto him, to hear his holy word, to confer of matters concerning religion, to edify & comfort one another, & to occupy thē selues in such godly & spiritual exercises. Therfore as the lord apoynted, ỳ his sacramēts shuld be seno wes & bōds opēly to knit together in holy actiōs his people, euē so many as profes his holy name: euē so ought those sacramēts publikely & openly to be administred, as we se in thadministration of baptisme there is a cōmon resort. First, there is the minister: Secōdly, the parsō that shalbe baptised: Thirdly, ỳ witnesses: Fourthly, diuers other of christes cōgregation. For baptisme ought thē to be administred, when ỳ faithful do most assēble & mete together. Likewise the lords supper ought to be admnistred in a multitude & cōpany of Gods people, & not priuatly or wher one alone is present to receiue it, as it is vsed in the popes church. Thus S. Paule sayeth: The cuppe of thankes ge- *1.Cor.x*
uing, for the which we geue thākes, is it not the partaking of ỳ blud of christ: the bread, which we breke, is it not the partaking of ỳ body of christ: because that we, although we be many, are yet one bread & one body, inasmuch as we al are partakers of one bred, & of one cup Again, whē ye come together to eat (ỳ lords supper) tary one for another. Fiftly, that they shuld be vnto vs memorials to put vs in remē- *1.Cor.xi*
brās, what mutual beneuolēce, what loue & harty frendship one to another ought to raign amōg vs. For seing we al are partakers of ỳ same misteries, baptised w̄ one baptisme, & eat together of one bread & drink together of one cup, by this menes protesting opēly, ỳ weare mēbers one of anothers body, wherof christ Iesus is the head, who seeth not, how far al enmity, debate, strife, malice, enuy & al displeasure ought to be from vs? Again, what fernēt charity, loue, concord, amitye, good wil, frēdship, peace, quietnesse, gentlenesse &c. ought to rule in oure heartes one to an other: as Saynte Paule sayeth: I *Ephe.4*
erhort you that ye walke worthye of the vocation, wherwith ye are called, wal lowlines & mekenes, with hūblenes of mind, forbearing one another thorow lone: & be diligēt to kepe ỳ vnity of ỳ spirit, thorow the bōd of peace, being one body & spirit, euē as ye are called in one hope of your calling. One lord, one faith, one baptisme, one god

& father of al, which is aboue al, and thorow al, and in you al.
Strictly, that they shuld be testimonials vnto vs, to testify & witnes, how nigh christ toyn him self vnto vs, that he geueth him self whole vnto vs, & that he wil dwel in vs, & endow vs withal his benefits & riches, so that whatsoeuer is christes, the same is ours. For in takig vpon vs baptisme, we take Christ vpon vs withall his holines and righteousnes, as S. Paul saith: All ye that are baptised, haue put on christ. Likewise in receiuing the sacramēt of the body & blud of christ we receiue not only the sacramēt, but also christ him selfe withal the frutes, benefits & merits of his glorious passion & healthfull death, as Christ him self sayeth: This is my body, which is betrayed or broken for you. This is my blud, which is shed for you vnto the remission of your sinnes. Seuerthly, that they shuld be vnto vs a singuler cōsolation & an exceding great cōfort in all our troubles, perils, dāgers & aduersities, whyle in receiuing thē we do behold & cōsider the merciful good will of god toward vs, with this perswasiō, that that god, which hath instituted these sacramēts, deliuered thē vnto vs as pledges of his most harty good wil toward vs, & hath also cōmaūded vs to vse thē for our comforte, will not leaue vs soucorles, but in his time deliuer vs frō all those miseries, and bring vs into ye hauen of quietnes, accordinge to this his promise: Call on me in the day of trouble, & I wil deliuer the, & thou shalt honor me. Againe, for as much as he put his trust in me, I wil deliuer him: I wil defende him, because he hath knowen my name. He cried vnto me, & I wyll hear him: I am with him in trouble, I wil deliuer him and glorify him. Yea w long life wil I satisfy him, & shew him my sauing helth. Many other causes might here be aledged, why did god institute & ordain his sacramēts, but these are the chiefe & principall, & for thys pr̄sēt they may seme aboundātly to suffice. Father. What nede haue we of sacramēts, seing we haue the holy gost & the sacred scriptures of god to lede vs into al necessary truth, which can aboundantly enform vs of the grace, fauor, mercy and good will of god toward vs? Sonne. Christ the wisdō of the father knowing our grosnes & dulnes in vndertādīg matters that belōg vnto our saluatiō, wishing our health & cōmodity, & minding to remedy & help this our great infyrmity, & to bring vs into some knowledge of gods misteries, that we may be saued, hath not only geuen vs his holy spirit to enforme, instruct & teach our inward mā, but to make vs perfect both in body & soul, he hath also geuen vs his word to serue our eares, & hys sacramēts to serue our eies. For what soeuer the holy gost saith inwardly onto vs, the very same doth ỹ word of god to our eares, & the sacramēts to serue our eies, preach, declare & setforth outwardly, that we may be taught bothe corporally & spiritually. Again, who knoweth not, that things sene with eies are more surely fixed in ỹ myndes of men, then those things, whith are only hard? And therfore a Sacrament may rightwell be called a visible woorde For whatsoeuer the word is to the eare, the very same thing is the sacrament to the eye.

Galat. 3

Math. 16
Mar. 14
Luk. 22
1. Cor. 11

Psal. 50

Psal. 91

Ihon. 16.

1. Cor. 2

The

The word of god saith to mine ear: the body of christ was broke for the. The blud of Christ was shed for the. The very same thing doth the sacrament preach vnto mine eie, while in the holy actiō of ỳ lords supper I se the bread broken & the wine shed. Therfore christ ỳ lord to enforme & instruct our outward senses, ordained these outward signes & sacramēts, that by the consideration & beholding of them, ỳ thing might ỳ more easly slide into our minds, which hath ben inculked & beaten into our eares thorow ỳ voice of the preacher. If we had ben without bodies, Christ wold haue geuē vnto vs those spirituall gifts, nakedly & simply, which are geuen to the faithful in the deliuerās of the sacramēts: but forasmuch as we haue bodies ioynd to our souls, therfore in sēsible things he doth cōmunicate vnto vs ỳ gifts of grace. And this hath ben the property of god not only in the new but also in thold testament. For as in thold law he gaue to ỳ Jewes circūcision & the passeouer: so likewise in the new law hath he geuen to vs christians baptisme & the lords supper. Father. What differēce is ther betwene the sacramēts of thold, & of the new testamēt? Son. The sacramēts of thold testamēt wer figures & shadowes of christ to come. But the sacraments of the new testamēt do signify, declare & setforth vnto vs ỳ Christ is come, & haue perfectly fulfilled in hys flesh, whatsoeuer was prefigured & afore shadowed of him in thold sacramēts & ceremonies. Father. Let vs then fal in hād with the sacramēts of the new testament: And firste of al with the sacramēt of baptisme. For of that we haue our beginning, whē we come vnto ỳ professiō of christ. Tel me therfore my dere childe, what baptisme is.

The difference betwene ỳ sacramētes of the old & new testamēt.

¶ Of baptisme.

What baptisme is. *Tit.3.* *1.Petr.3*

Son. Baptisme, after the definition of S. Paul, is the fountain of the new birth, & renuing of the holy gost. Or thus: baptisme, as S. Peter doth define it, is not the putting away of the filthines of the flesh but a good cōsciens consenting to god by the resurrection of Jesus christ. Or on this māner: baptisme is an holy sacramēt instituted of the lord Jesu to this end, that so many as wil shake of the cruel yoke of satan, the world & the flesh, & become his faithful soldiors & trusty seruāts, shuld be washed with water in the name of the father, & of the son, & of the holy gost. Father. Of how many parts doth ỳ sacramēt of baptisme consist? Son. Of two. Fa. Of which two? Son. Of the word & of the water. Fa. Is not the water sufficiēt to make the sacrament of baptisme perfect wythout the word? Son: Nether the water without the word, nor the word without the water can make a perfect sacramēt. The word & the element must concur & go together, & so is it a sacramēt. In baptisme the word & the water must be ioynd & linked together. So likewise in the lords supper bread and wyne, which are the elements, & the words of institution must also go together: otherwise there is no perfect sacramēt. Take away the worde, and water remaineth water, and no Sacrament. Take awaye the word, and bread abideth breade, and wine continueth wine, and no Sacrament. But if the word be ioyned to the element, so is it made a sacrament. Father. How proouest thou that water alone without the word maketh not perfect baptisme.

Of how many partes Baptisme consisteth.

Ephe. 5 Sonne. S. Paule speaking of Baptisme ioyneth the word & the water together. His words are these: Christ loued the congregatyon & gaue him self for it, to sanctify it, & clensed it in the fountaine of water thorow the word, to make it vnto him self a glorious congregatyon without spot or wrinkle, or any such thing, but that it should be holi & without blame. Father. Which callest thou the word? Sonne. The in

Math. 28. stitution & cõmaundement of Christ, which are cõprehẽded in these

Marc. 16 words: Go ye & teach al nations, baptisinge them in the name of the father, & of the sonne, and of the holy ghost. He that beleueth and is baptised, he shalbe saued. Father. Of how many baptismes doth the holy scripture make mẽtion? Sonne. Of two. Father. Which are they? Sonne. The baptisme of water, and the baptisme of the spirite, that is to say, of the holy ghost. Father. Where is that found in the word of God? Sonne. Jhon Baptist sonne of Zacharye the priest sayde to

Math. 3. Marke. 1 Luk. 3. Act. 1. thẽ, whiche came vnto his baptisme: I haue baptised you with water, but he (Christ) shal baptise you with the holy ghost. And Christe said vnto his Apostles after his resurrectiõ: Jhõ baptised with water, but ye shalbe baptised with the holy ghost after these fewe daies. Of both these two baptismes speaketh S. Paul on this manner: Not by the dedes of righteousnes, which we wrought, but accordinge to his mercy hath god saued vs by the fountain of the new birth, and re-

Tit. 3. nuing of the holy ghost, which he shed on vs aboundantlye thorowe Jesus Christ our sauiour, that we iustified by his grace, shoulde be made heires according to the hope of euerlasting life. Father, what it is to be baptised with the holy ghost. Son. To be regenerate, to be

What it is to be baptised with the holy gost borne a new, to be made of earthly heauenly, of carnal, spirituall, of ỹ bonde slaues of the deuil, the sonnes of God, of the inhabitauntes of this wretched world, the citezens of that glorious & heauenly kingdome. Father. Is this baptisme of the spirit necessarye vnto euerlasting saluation? Sonne. So necessary, that without it the baptisme of water profiteth nothing. As in thold testament the circumcisiõ of the flesh profited the Jewes nothing at al, without the circumcision of the spirit: so likewise in the new testament the baptisme of the water auaileth nothing without the baptisme of the spirite. He is not a

Roma. 2 Jew saith S. Paul, which is a Jew outward: nether is it circumcision, which is outward in the flesh. But he is a Jewe, which is hyd wythin, and the circumcision of the harte is the true circumcisyon, which consisteth in the spirite, & not in the letter, whose praise is not

1. Pet. 3 of men, but of God. And S. Peter saith. Baptism now saueth vs: not the putting away of the filthines of the flesshe, but a good conscience consentinge vnto God by the resurrection of Jesus Christe. What

Act. 8 did it profit Simon Magus, that he was baptised with water, not being also thorowe hys hipocrisye baptised with the holye Ghoste? Verely nothing at all. They that are ledde with the spirite of God,

Roma. 8 they are the sonnes of God. If any manne haue not the spiryte of Christ, he belongeth not vnto God. The wycked and the vnfaithful haue the element of the Sacrament, which is water: but the godly

and

and the faythfull haue both the Sacrament, and also the vertue & strengthe of the Sacrament, which is ỳ holy Ghost as Christ saith: Except a man be borne of water and of the spirit, he can not enter in to the kyngdome of God. For that whiche is borne of the flesshe, is flesshe: And that whiche is borne of the spirite, is spirite. Father. But my sonne, let vs now returne vnto the outward baptisme: and tell me, who did institute it. Sonne. God the father did first of all institute it, and commaunded Johan zacharie the priestes sonne to practise it among his people the Jewes, euen among so many as repented them of their sinnefull lyfe, and purposed henceforthe to lyue in the feare of God. Father. Where readest thou that? Sonne. In the Gospell of S. John, where we reade on this maner: John bare recorde of Christe, saying: I saw the spirite descende from heauen, lyke vnto a doue, and abode vpon hym, and I knewe hym not. But he that sent me to baptise in water, the same sayde vnto me: vpon whome ye shall see the spirite descende, and tary styll vpon hym, the same is he, whiche baptiseth with the holy ghoste. Moreouer God the sonne Christe Jesus are Lorde a litle before his ascention into the kingdom of his father, ordained this holy sacramẽt of baptisme, when he sayde on this maner to his Apostle: Go ye and teache al nations, baptising them in the name of the father and of the sonne, & of the holy Ghost. He that beleueth and is baptised, he shal be saued. But he that beleueth not, shall be condempned. And as the Lorde Christe commaunded, that all such shoulde be baptised with water, that beleue in hym and appertayne vnto his holye congregation: so lykewyse was he hym selfe baptised, as the Euangelicall history playnely declareth: whereof we maye learne what an holy and precious misterie baptisme is, & ỳ it ought not to be neglected nor despysed, but rather, as they saye, to be embraced with metyng armes, & to be had in great reuerence. I haue geuen you an ensample, sayth Christ, ỳ as I haue done so lykewyse ye shuld do. Fat. What is it, to be baptyzed in the name of the father, and of the sonne, and of the holy ghoste? Sonne. To be admitted and receaued into the familie and housholde of God the father, the sonne, and the holy ghost, and from henceforth to be reckened yea and also to be the sonne and heyre of God, seruyng him in holynes and righteousnes all the dayes of our lyfe. Father. To what ende art thou baptised? Sonne. First, that baptisme (whiche thing I haue partly touched before) shoulde be vnto my conscience a sure testimonie and wytnesse of Gods fauoure towarde me thorowe his sonne Christ, against the subtle assaultes of Satan, the worlde, and the flesshe, and against the curse of the law, the fynge of death, and the dreadfull darte of damnable desperatiõ: wherewith I may be bolde at all tymes to comfort my selfe against myne enemies euen in the middest of all my troubles & temptations. Father. Of what fauoure from God is baptisme a signe and testimonie vnto thee? Sonne. Baptisme declareth euidently vnto me, that God doth so derely loue and fauour me, that wher as before I was

Iohn.3.

Who first institutes baptisme

Iohn.1.

Math. 28. Marc.16

Math.3. Marc.1 Luc.3

Iohn.13

What is to be baptised in ỳ name of the father and of the sonne and of the holy ghost.

Why we are baptised.

The fruite of baptisme.

an Heathen, I am now become a Christian: where as before I was by nature the childe of wrath and a very firebrande of hell, I am nowe the sonne of God and heyer of euerlasting glory: where before I was a member of Satan, I am nowe a member of that holy congregation and body, whereof Christe is the head: where as before I was stuffed full of all synne, yea I was nothynge elles but a verye lompe of synne both body and soule, I am now clensed from al sinne delyuered from all wyckednes purged from all vnclennes, and adourned with moste beautifull and goodly vertues, as S. Paule sayeth: Christe loued the Congregation, and gaue hym selfe for it to sanctifie it, and clensed it in the fountayne of water thorowe the worde to make it vnto hym selfe a glorious congregation without spotte or wrincle, or any suche thyng: but that it should be holy and without blame. Agayne, after that the kyndnes and loue of oure Sauiour God toward man appeared, not by the dedes of ryghteousnes whiche we wrought, but accordoing to his mercie, he saued vs by the fountayne of the newe byrth and renewynge of the holye ghost, whiche he shed on vs aboundauntly thorowe Iesus Christe our Sauiour, that we iustified by his grace, should be made heyres according to the hope of euerlasting lyfe. Father. Camest thou then a synner vnto baptisme? Sonne. Yea and stuffed ful of synne, begotten, conceaued, brought forth, noury shed, and lyuing in synne, & the very childe of wrath by nature. Father. And arte thou delyuered from the whole lompe of vngodlynes at thy baptisme? Sonne. Yea verely. Father. Howe prouest thou that? Sonne. Christe our Sauiour sayeth: he that beleueth and is baptised, he shal be saued. The citesins of Hierusalem sayde vnto Peter, when he reproued them in his sermone for their wickednes against the Lorde Christe the alone authour of our saluation: What shall we do? Peter sayde vnto them: Repent of your sinnes, and be baptised euery one of you in the name of Iesus Christe for the remission of synnes, and ye shal receaue the gifte of the holy ghoste. And Ananias saide to Paule: why tariest thou? Aryse and be baptised, and washe away thy synnes in callyng on the name of the Lorde. And we heard before out of the mouthe of S Paule, that Christ hath sanctified and clensed his congregation in the fountaine of water thorowe the worde to make it vnto him selfe a glorious Congregation without spotte or wrynele or any suche thyng, that it should be holy and without blame. And agayne he sayeth: Suche were you some tyme (he meaneth, fornicatours, worshyppers of Images, aduouterers, weakelyngs, theues, couetous persones, dronkardes cursed speakers, pyllers, extorcioners, and polluted with al kynde of synne) but ye ar washed (from these your synnes by baptisme) but ye are sanctified, but ye are iustified by the name of the Lorde Iesus, and by the spirite of our God. Father. In baptisme then we receaue both remission of our synnes, and the holy goste. Sonne. Yea, & wyth the holy ghoste the frutes also of Gods spirite, whiche S. Paule remembreth in his epistle to the Gala-

Ephe.5. *Tit.3.* *Psal.51* *Ephe.2* *Marc,16* *Act. 2.* *Act.22* *Ephe.5* *1.Cor.6* *Gala.5*

the Galathians. And this is it, whiche Christ saide to his disciples: John baptised with water, but you shalbe baptised with the holye ghost. So lykewyse sayed John the Baptist: I baptise you with water vnto repentaunce, but he that shal come after me, is mightier then I. He shall baptise you with the holy ghoste & with fire. Father. If synne be remitted and forgeuen vs, yea and put awaye in baptisme: howe cometh it then to passe, that we fele in our selues suche cruell and raging lustes, which without ceasing moue and prouoke vs vnto the transgression of Gods moste holy will. Sonne. That cõcupiscence is left vnto vs, to be an exercise of our faithe, that we should dayly labour thorowe spirite of God to represse it, and by lytyll to quenche it, that at the last we may waxe perfect in Christe. Father. Doeth not that concupiscence condẽne vs? Sonne. No verely, except we willingly geue ouer the spirite of God, and gyue place to those fleshly lustes, and so fall away from the grace that was geuen vs in our baptisme. For not only the grosse sinnes, but also the concupiscence of the flesshe is forgeuen in baptisme: not that it shoulde not be, but that it should not be reckened to vs for sinne. For as S. Paule saith: There is nō damnation to them whiche are in Christe Jesu, whiche walke not after the flesche, but after the spirite. For the lawe of the spirite of lyfe thorowe Jesus Christ, hath made me free from the lawe of sinne and death. For what the lawe coulde not do, inasmuch as it was weake because of the flesh, that performed God and sent his sonne in the similitude of sinnefull flesche, and by sinne damned sinne in the flesshe, that the righteousnes of the lawe might be fulfilled in vs, whiche walke not after the flesche, but after the spirite. So long as we lyue in this mortall body, we shall fynde in our selues a continuall stryfe, yea a mortall warre betwene the flesshe & the spirite, as S. Paule saith, the flesche lusteth contrary to the spirite, and the spirite contrary to the flesche. These are contrary one to the other, so that ye can not do whatsoeuer ye woulde. Lykewyse sayth S. Peter: Derely beloued, I beseche you as straungers and pylgrimes, abstayne from fleshly lustes, whiche fyght agaynst the soule, and see that ye haue honest cõuersation among the Gentiles, that where as they backbyte you as euill doers, they maye see youre good workes, & prayse God in the day of visitation. And S. Paule commaundeth vs so to frame our lyues, that synne reigne not in our mortall bodies, that wee should thereunto obeye by the lustes of it: Agayne, that we should not make prouision for the flesshe to fulfil the lustes of it. Father. What other thyng doth baptisme preache vnto thee? Sonne. Baptisme doth not only declare vnto me, that I am in the fauour of God, haue obtayned remission of all my synnes, and that I am the sonne and heire of God, but also that I am dead vnto synne, that I haue crucified the olde man with his concupiscences & lustes, that I haue geuen ouer the deuill, the worlde and the flesshe with all their workes, pompes, vanities, pleasures &c. that I haue put of olde Adam with al his dedes, & that I am buried with Christ

Act.1

Math.3 Marc.1 Luc.3.

Iac.1.

Rom.8

Gal.5.

1. Pet.2

Roma.6.

Rom.13.

Colos.3 Rom.6 Gala.6

so that

so that from henceforth the worlde should be crucified vnto me, and I vnto the worlde. Father. How prouest thou this? Sonne. S. Paul
Roma. 6 sayeth: knowe ye not, that all we whiche are baptised into Jesus Christe, are baptised to die with hym? We are buried then with him by baptisme for to die, that lykewyse as Christ was raysed vp from death by the glorie of the father: euen so we also shoulde walke in a newe lyfe. For if we begrafte in death lyke vnto hym: euē so shall we be partakers of the resurrection: knowyng this that our olde man is crucified with him also, that the body of synne might vtterlye be destroyed, that henceforth we should not be seruauntes vnto synne. For he that is dead, is iustified from sinne. Wherefore if we be dead with Christe, we beleue that we shall also lyue with hym, knowing that Christe beynge raysed from death, dyeth no more. Death hath no more power ouer hym. For as touchynge that he died, he died concernyng synne ones. And as touchyng that he lyueth, he liueth vnto God Lykewyse consyder ye also, that ye are dead as touchyng synne, but are alyue vnto God thorowe Jesus Christe oure Lorde.
1. Petr. 3 Lykewyse sayeth saint Peter: Baptisme now saueth vs, not the putynge awaye of the fylthynesse of the fleshe, but in that a good conscience consenteth to God by ỹ resurrection of Jesus Christ, which is on the ryght hande of God, and is gone into heauen, Aungels, powers, and myghte subdued vnto hym. Father. What learnest thou more of thy baptisme? Sonne. Baptisme preacheth vnto me not onely the mortification of the fleshe, but also the viuification of the spirite. Father. What meanest thou? Speake more playnely. Sonne. Baptisme teacheth me, that I shoulde not onely put of the olde man with all his lustes and workes, mortifie the fleshe with all her affectes and concupiscences, and vtterly dye and be buryed vnto synne: but also that I should put on the newe manne, whiche is
Colos. 3 renewed into the knowledge and image of hym that made hym, in
Ephe. 4 ryghteousnes and true holynes: that I shoulde walke in a newe
Rom. 6 lyfe: That I nowe beyng delyuered from the power of myne enne-
Luke. 1 mies, should serue the Lorde my God in suche holynes and ryghteousnes, as are accepted before him, all the dayes of my lyfe: and in synne, so from my lyfe and compose my manners in all poyntes, that it may be garnyshed with good workes and with the frutes of the holy ghost vnto the glory & praise of God. For how shall we that ar
Roma. 6 dead as touching sinne, liue any lenger therein? We are buried with Christ by baptisme for to die (vnto sinne) ỹ lykewyse as Christ was raysed vp from death by the glory of the father: euen so we also shuld
2. Cor. 5 walke in a new life. If any man be in Christ, he is a newe creature.
Gal. 3. So many as are baptised, haue put on Christ. Yea they that belong
Galat. 5 vnto Christe, haue crucified the fleshe with the affectes and lustes therof. If ye be rysen again with Christ, sayth S. Paule, seke those
Colos. 3 thinges, whiche are aboue, where Christe sytteth on the right hand of God. Set your affection on heauenly thinges, and not on earthy thynges. For you are dead, and your life is hid with Christ in God,

Fat.

Father. So many therfore as are baptised, oughte to addresse them selues vnto a newe life, and to walke worthy this kindnes of God, which they haue receiued in their baptisme. Sonne. Yea verely. For they that are baptised in Christ Iesu, haue not only remission of all their synnes, but they receaue also of God the gifte of the holy ghost, whiche worketh in them newe affectes and newe motions, yea and those Godly and spirituall, out of the whiche issueth thorowe the power of Gods spirite a vertuous lyfe and a Christen conuersation, so that it is truly sayde of S. Paule: All ye that are baptised, haue put on Christ. *Gal.3* Father. What is it to put on Christ? Sonne. Not onely to clothe our selues with his sauing healthe, but also to garnische our lyues with his Godly vertues, whiche he vsed in all his lyfe, when he was in this wretched world to gene vs an ensample that we shuld folowe his steppes, as he saith: I haue geuen you an ensample, that as I haue done, so lykewyse ye should do. He *What is to put on Christ.* *1. Pet.2* *Ihon.13.* *1.Iohn.2.* ý sayeth, that he dwelleth in Christ, sayth S. John, ought to walke as Christe hath walked. Againe: If we saye, that we haue folowship with God, & walke in darkenes, we lie, and do not the truth. But if we walke in light, euen as he is in light, then haue we felowshippe with him, and the bloud of Iesus Christe his sonne, clenseth vs from all sinne. If any man be in Christ saieth saint Paule, he is a newe creature. They therefore, whiche haue taken on them holy baptisme, ought to aunswete and to lyue agreable to their baptisme: I meane, to dye vnto synne, & to lyue vnto righteousnes: and not only to clothe thẽ selues with the merites of Christ, embrasing him with strong faith as their true and alone Sauiour: but also to garnishe their life and conuersation with the vertues of Christ, that they may be Christes both in heart, worde and dede. *1.Iohn.1* *2.Cor.5* Father. What sayst thou then to those christians whiche bragge muche of Christ and of Christes Gospel, and yet leade a lyfe spotted and defiled with all kynde of sinne and wickednes? Sonne. These are fallen from the grace, whiche they receaued in their baptisme and haue lost the holy ghoste, where with they were renewed in the fountayne of regeneratiõ: and although with their mouth they professe God, yet with their dedes they denye him, seyng they ar abhominable, and disobedient, and vnapte vnto euery good worke: neyther are suche the seruauntes of Christ, though they bragge neuer so muche of Christ and of Christes Gospell, but rather bondslaues of Satan, and myserable captiues of the worlde and of the flesh. Knowe ye not, sayth S. Paule, that to whome soeuer ye commit your selues as seruauntes to obeye, his seruauntes ye are, to whom ye obeye: whether it be of synne vnto death, or of obediẽce vnto righteousnes? Likewyse saith S. Peter: Of whome a man is ouercome, vnto the same is he brought in bondage. For if they (after they haue escaped from the fylthines of the worlde thorowe the knowledge of the Lord & the Sauiour Iesu Christ) are yet tangled againe therein, and ouercome, then is the latter ende worse with them then the beginning. For it had bene better for thẽ, not to haue *Gr̃ose gospellers.* *Tit.1* *Roma.6* *2.Pet.2*

knowen

knowen the waye of righteousnes, then after they haue knowen it, to turne from the holy commaundement that was geuen vnto the. But the same is happened vnto them, that is vsed to be spoken by the true prouerbe: the dogge is turned to his owne vomite agayne: and the sowe that was washed is turned againe to her walowing in the myre. These backsliding Christians may iustly be compared to Lotts wyfe, whiche after she was deliuered out of stynking Sodome, and commaunded no more to looke backe vnto it, but with all expedition to flie farre from it, looked backe againe vnto Sodome, contrarie to the commaundement of God, and for her disobedience, she was turned into a pyller of salte. They may also be truly resembled vnto that sonne, which promised his father to worke in his vineyarde, and yet wrought nothyng at all. They are those foolyshe virgins, whiche had lampes and no oyle: and therfore wer they shut out of the brydegromes chamber. Yea they may not without a cause be lykened to Judas Iscarioth the traytour and to Simon Magus, whiche bothe fell away from their profession, which they made at baptisme. No mã that putteth his hand to the plough and looketh backe is mete for the kyngdome of God. He that continueth vnto the ende, he shall be saued. God hath delyuered vs frõ the power of our enemies, that we should serue hym in holynes and ryghteousnes all the dayes of our lyfe. The bloude of Christe hath pourged our conscience from dead workes to serue the lyuing God. God hath not called vs vnto vnclennes, but vnto holines. Be faythfull vnto the death, sayth Christ, and I will geue thee the crowne of life. Father. God make vs all true Christians both in woorde and in worke. But come of my childe, what thinkest thou of those ceremonies, whiche are vsed in the Popes churche at the ministration of Baptisme, as salte, oyle, creame, spittle, candle, halowed fonte, holye water, crossyng of the childe, cryssume, conjuring the deuill out of the childe, laying the childe down vpon the ground before the hie altar, whyle the priest read the Gospell against the falling sickness, & such lyke? Doest thou thynke, that these thynges are necessarie vnto the administration of Baptisme? Sonne. I thinke them neyther necessary nor commendable. For they are but the idle inuentions of the moste idle Papistes, thruste into the churche without the authoritie of Gods worde, not garnishing but rather obscuring the dignitie of holy baptisme. S. Iohn the baptiste, Christe and his Apostles, and the auncient primatiue churche knewe no suche beggarly ceremonies: neyther doth the worde of God make any mention of them.

Prouer. 11.

Gene. 19

Math. 21

Math. 25.

Math. 26

Act. 8.

Luk. 9.

Math. 10.

Luc. 1

Heb. 9

2 Thes. 4

Apoc. 2

Of ceremonies vsed at baptisme in ỹ Popes churche.

☞ The more simply and the more agreable to the institution of Christ the Sacramẽtes are ministred, the more doth it please God. In the Actes of the Apostles we reade, that Philippe baptised the Eunuch chamberlayne to the Quene of Candace. This Eunuche did confesse Jesus Christe to be the sonne of God, whiche is the signe of our fayth, and desyred baptisme: and Philippe at the nexte water they came vnto, washed hym in the name of the father, and of the sonne, &

Act. 8.

of the

of the holy Ghost. Here was neither halowed fonte, nor holy water, salte, oyle, creame, spitle, candle, or any other point of Papistrie: and yet I am sure, that no man wil denie, but that the manner of baptising, which Philippe vsed here, was both good and perfect. And to saye truthe, it were better that these poppishe ceremonies were rooted out of the churche, then that they shoulde be suffred to continue. For they haue bene & yet are the occasion of much superstition & false belief. Father. It is truly sayd. For many people at this present day die so superstitious & so farre from true belief, that they are fully perswaded, that if any of those ceremonies, whereof we spake tofore, do lacke in the ministratiō of baptisme, that the baptisme is not perfect, nor the childe fully & sufficiently christened. Sonne. Truthe it is. And verely it is greatly to be lamented, that suche blind popishe errours haue crept into the churche of Christ. These are those tares, whiche the enemie hath sowen in the Lordes field, whyle the mē slept. But euery plante that the heauenly father hath not planted, shalbe plucked vp by the rootes. *Math. 13*

Father. Forasmuche as now we entreate of baptisme, I would gladly heare thine opinion & learning concerning the baptisme of infantes. *Math. 15*

Of ỹ baptisme of infantes.

For there wanteth not a swarme of heretikes in this our age, which both denie & condemne the baptisme of infantes, and teache that suche as were baptised in their infancie, receaued no profit by their baptisme, and that therfore they must be baptised againe, when they come to age, and be able to confesse their fayth. Sonne. These are the Anabaptistes, whome the deuill that olde enemy of mankinde hath raysed vp nowe of late to trouble and to disquiet the churche of Christ with their moste pestilent and schismaticall errours and heresies. Father. Is it then lawfull to baptise yonnge childzen in their infansie, and before they be able openly to confesse their fayth? Sonne. Yea verely. Father. Howe proouest thou that? Sonne. When our Sauiour Christe sent forth his disciples to conuert the worlde from vayne superstition vnto true religion, frō false Goddes vnto the one and alone lyuing God, he commaunded them to baptyse all nations generally, excepting no state nor age. Under this generall commaundement are the infantes conteyned: therfore ought the chyldzen also to be baptysed. Father. But the chyldzen can not professe their fayth: therfore saye the aduersaries, they ought not to be baptysed. Sonne. As concernyng the profession of fayth, that dooth God require only of suche as are growen vp in age, and are all ready instructed in the misteries of Christes Religion: of the whiche sorte there were many about the begynning of Christes churche after Christes ascention, whiche after they were taught the Gospel, confessed their fayth, and so were baptised, as we reade in diuerse places of the holy scripture. But this toucheth not the Infantes, whiche as they lacke speache, so wante they the vse of reason, whereby (God assisting them with his grace) they should attayne vnto the knowledge of Gods doctrine and of Christen fayth, and yet notwithstandinge they are not excluded from baptysme. *Anabaptistes.*

but are comprehended vnder the generall commaundement of bap-
tising all nations. For as the infantes of the Hebrues were not se-
cluded and put away from circumcision, which was also a Sacra-
ment or signe of Gods grace, mercie and fauour to the Iewes, euen
as baptisme is nowe to the Christians, although they could not pro
fesse their faith, but were commaunded of God notwithstanding to
be circumcised, and by this outwarde signe to be receaued into the
congregation of Gods people, & so to be counted for the promes sake
the sonnes and heyers of God: euen so in lyke maner ought the In-
fantes of the Christiãs to be admitted vnto the Sacrament & signe
of grace, I meane baptisme, although they can not by the reason of
their tender age professe their faith, forasmuche as God is nowe no
les the God of the Christians and of their children, then he was in
times past the God of the Iewes & of their children. For this grati
ous promes of God (I will be thy God, and the God of thy seede.)
Gen. 17 appertaineth no les vnto vs Christians and vnto our children, then
it belonged heretofore vnto the Iewes and vnto their children. For
there is one God both of the beleuing Iewe and of the faithful Gen
tile: neither is there any respect of persones before him. And is it to
be thought, that the grace of God is now diminished toward the chil
dren of the Christians, and not so plenteous in this time of the new
testament, after that the Lorde Christe hath taken vpon him our na
ture and clothed him selfe with our flesh, and all figures & clowdes
be vtterly dispelled & put away, so that now the true light of Gods
moste glorious truth shineth, as it was in the lawe of Moses? God
blessed the chyldrẽ of the Iewes euen in their mothers wombe, and
gaue them his holy spirite, yea and that before they were borne: and
is it to be thought, that his hand is now so shortened, that he neither
can nor will shewe the like mercifull kindnes to the children of the
Christians, whome he hath taken vnto him to be his people, yea to
be his sonnes & heires of euerlasting glorie? God enuied not the chil-
dren of the Iewes his Sacrament and signe of grace, I meane cir-
cumcision, although they could neyther speake nor hadde the vse of
reason: and shall we thinke, that he disdaineth, that our chyldren
shoulde be ennabled with his Sacrament and sygne of grace, I
meane baptisme, nowe in the newe Testament?

The chyldren of the olde testament were endewed with the holy
Ghost euen from their cradles, yea before they were borne, as we
Ierem. 1. reade of Ieremie the Prophet, and of S. John Baptiste: and shall
Luc. 1 we be perswaded, that the lyke mercy is not shewed to our children
in the newe testament, a tyme of all grace, fauoure, mercie and lo-
uyng kyndnes? The chyldren of the olde testament after they hadde
receaued the holy Ghoste euen in their mothers wombe, were ad-
mitted vnto circumcision, yea and that by the commaundement of
God: and shall the chyldren of the newe testament be barred & shut
out from baptisme, whiche haue nowe receaued the holy Ghoste no
lesse then they did in the olde lawe? The best & the chiefest baptisme

is geuen

is geuen to the infantes, and shall we denie then the inferioure and baser baptisme? God hath baptised them with the holy Ghoste, and shall we disdaine to baptise them with water? Saynt Peter sayeth: Can any man forbydde water, that these shoulde not be baptised, whiche, haue receaued the holye Ghoste, as well as we? They that are ledde with the spirite of God, sayth saint Paule, are the sonnes of God. The Infantes of the Christians are ledde with the spirite of God, as we heard before of the Prophet Jeremie and of saynt John Baptiste: and saynt Paule lykewyse calleth the chyldren of the Christians holy and pure: Therefore are they the Sonnes of God. Nowe if the infantes of the Christians be pure and holy and the sonnes of God, shall any man be so rygorous to take that from them, whiche God hath appointed and ordayned for his sonnes? God hath instituted baptisme as a moste certen pledge of his loue, mercy and fauoure towarde his people, and hathe commaunded it to be receaued of all that appertayne vnto hym: and shall we contrary to the commaundement and wyll of God, denie it to the infantes, whome Christe commaunded to be brought vnto hym? whome Christe moste louyngly embraced in his armes? whome Christe moste graciously blessed? whome Christe pronounced to bee longe vnto the kyngdome of God? Whose Aungels Christe affyrmeth to see the face of oure heauenly father? Who seeth not here therfore the madnes of those appsche Anabaptistes, whiche contrary to the commaundement and expresse wyl of God forbyd baptisme to be geuen vnto the Infantes? Oure Sauiour Christ sayeth: Except a man be borne of water and of the spirite, he can not enter in to the kyngdome of God. What other thyng then doo the Anabaptistes by forbyddinge the water of baptisme to be geuen vnto Infantes, then vtterly seclude and put awaye the younge chyldren, so muche as in them is, from the enheritaunce of Gods kyngdome, & so to become for euer heyers of euerlastyng damnation? O moste dampnable secte. O bloudy murtherers both of soules and bodies. As they are of the deuyll their father: So do these wicked Anabaptistes satisfie the desyres of the deuyll their father, whiche was a murtherer from the begynninge, and abode not in the truthe, because there is no truthe in hym. Moreouer doo we not reade, that the Apostles baptysed whole housholdes? And is it to bee thought, that there were no chyldren among them? If it were lawfull at that tyme to baptyse chyldren, is it vnlawfull nowe in these our dayes? If it were thē lawful to dedicate young chyldren to God and to receaue them into the church of Christ by baptisme, that they myght be one body with the elders and partakers of the same glorye, shall it be compted nowe vnlawfull? If the Apostles of Christ and the primatiue churche thoughte it an holy deede and acceptable before the presence of Gods Maiestie to offer theyr Infantes by humble prayers and by the admynistration of holy baptysme vnto God, obeynge the generall commaundement of Christe to baptyse

Act. 16a
Roma. 8
Ierem. 1
Luke. 1.
1. Cor. 7
Math. 19
Marc. 10
Luc. 18
Math. 28.
Ihon. 3.
Iohn. 8.
Act. 16
i. Cor. 8
Math. 28

all nacions without exception, and trustyng on this mercifull pro-
mes of God: I wyll be thy God, and the God of thy seede: shall we
be so farre estraunged from all sense and sealyng of Godlynes, that
thorowe the fleshly, wycked, vngodly and deuelyshe persuasions
of these moste fleshely, moste wycked, moste vngodly, and moste de-
uelyshe Anabaptistes, we shall cease to doo that for the saluation of
oure infantes, whiche both the Apostles of Christe and the primi-
tiue churche moste gladlye and moste wyllingly practysed? Father.
But the Anabaptistes vtterly denye, that the Apostles of Christe
and the primatiue churche baptysed any infantes. Sonne. It is an
easy thynge to denye. But let them proue their denyall with the ma
nifest wordes of the holye scripture, as we haue proued our pur-
pose by the authorite of the same, and we wyll gladly geue place
streyghtwayes vnto them. If they can not so doo (as I am ryght
well assured, they can not) let them geue ouer their dampnable er-
rours, leane to the truthe, and come agayne vnto the churche of
Christe, out of the whiche there is no saluation. But that chyldren
were baptysed in the tyme of the Apostles and of the primatiue
churche, not onely the holy scriptures, but also the moste auncient
fathers doo testifie. Origens that auncient father and doctour of
Christes churche, whiche lyued in the yeare of our Lorde two hun-
dred and thyrty, affyrmeth playnly, that the baptisme of infantes,
was the doctrine of the Apostles, and that to baptise younge chyl-
dren was no newe inuention, but an obseruation vsed of the Apo-
stles, and by them commended to the churche of Christe.

Origene.

In sext. ca. ad Rom. Libr. 5

Cyprian.

Lib. 3. ca. 8 ad fidum.

Saint Cipriane that auncient father and mooste constant Mar-
tyr of Christe, whiche lyued about the yeare of our Lorde two hun-
dred and fyue and fyftie, affyrmeth playnly the baptysme of infants
and sayeth, that the younge specheles chyldren ought not to be kept
from baptisme and grace. Agayne, where as a certayne Priest cal-
led Fidus, healde this opinion, that the infantes of the Christianes
ought not to be baptised before the eyght daye, as the chyldren of the
Hebrues were not circumcysed before the eyght daye, S. Cypriane
with lxvi. byshops gathered together in a counceil, consented and
agreed that the infantes myght be baptised at all tymes, yea euen
so sone as they are borne, and not of necessitie to differre their bap-
tisme vntyll the eyght daye. For spirituall circumcision, sayed he,
ought not to be hyndred by carnall circumcision. S. Hierome that

Hierome.

Ad lætam & aduers Jus Pelagian.

olde and learned doctour of Christes churche, whiche lyued about
the yeare of our Lorde thre hundred and lxx. in diuerse of his boo-
kes both approueth and proueth with manifest scriptures and grou-
ded reasons the baptisme of infantes. S. Ambrose that bothe aun-

Ambrose, De voc. gent. lib. 2 cap. 8.

cient, learned and couragious doctor of Christes churche, whiche
lyued about the yeare of our Lorde thre hondred and thre score,
maketh mencion also of the Baptisme of infantes, affyrming that it
ought necessarely to be geuen also vnto younge chyldren. What
shall I speake of sayne Augustine, whiche lyued also in the tyme of

sayne

of saynt Ambrose and of saynt Hierome?

Verely he is so stoute in the defence of the Baptisme of infantes that he doeth not onely affirme the baptisme of younge chyldren to come from the Apostles vnto vs, and not to be enacted and stablyshed by any councell of menne, but also, that all Infantes ought of necessitie to be baptysed: and that otherwyse they are in great daunger of their saluation. I passe ouer the other auncient fathers and doctours bothe of the Greke and Latin churches, whiche in all their wrytynges alowe the Baptisme of Infantes, as a doctryne comyng from Christe and his Apostles vnto vs. But one thynge I may not passe ouer, howe a certayne Bysshoppe of Rome called Higinus, whiche lyued in the yeare of our Lorde a hundred and xi. as some wryghte, commaunded that Infantes, when they were brought to be baptysed, should haue at the least one Godfather and Godmother, whereby we may also learne, that the baptisme of chyldren is no newe inuention, but an auncient godlye custome commyng vnto vs from the Apostles, and so from their dayes vnto this tyme contynued in the churche of Christ. *Austen. Aduersus Donatist. Libr. 4 cap. 4* *Higinus.*

Father. But the aduersaries obiecte and saye: That chyldren ought not to be baptysed, because they haue no faythe. For these are the wordes of Christe: He that beleueth and is baptysed, shall bee saued. Faythe, saye they, goeth before baptisme. If any man therefore putteth baptisme before fayth, he peruerteth the order of Christes wordes. For as muche therefore as Infantes and specheles chyldren haue not faythe, saye they, therfore ought they not to bee baptysed. Sonne. If the aduersaries doo so greatly reioyse in thys one sentence, whiche you haue alledged out of saynt Marke: what will they saye to thys sentence wrytten in the Gospell of saynte John, whiche also are the wordes of our Sauiour Christe? *Marc. 16*

Father. What wordes are those? Sonne. Verely, verely I saye vnto thee: Excepte a manne be borne of water and of the spyrite, he can not enter into the kyngdome of God. Here is mention made fyrste of water, and afterwarde of the spirite. Hereof then may we gather that chyldren may be baptysed before they haue faythe. For water is put here before the spirite, whiche spyrite, I meane the holy Ghoste, is the authour and geuer of faythe. *Iohn. 3.*

If baptisme may be ministred to the specheles chyldren before they beleue, then doo the Anabaptistes playne wronge to the infantes, when they denye them baptisme. And looke what authorite the wycked Anabaptistes may denie baptisme to the Infantes by the vertue of this texte: He that beleueth and is baptised, shalbe saued: Euen with the same authorite will we graunte baptisme to the infantes by the vertue of this text: Verely verely I saye vnto thee: Except a man be borne of water and of the spirite, he can not enter into the kyngdome of God. *Marc. 16* *Iohn. 3.*

Father. How then is that text, which ỹ aduersaries alledge out of *Marc. 16*

Marc.16 saynt Marke to be vnderstande, whiche mencioneth faythe before baptisme, as though no man oughte to be baptised before he beleueth? ☞ Sonne. It may be aunswered twoo maner of wayes. Firste we shall consyder what goeth before. Thus wryteth the Euangelist, Go ye into all the worlde, and preache the Gospell to euerye creature. He that beleueth, and is baptysed, shall be saued. But he that beleueth not, shalbe dampned.

Here our Sauiour Christe gaue commaundement to his Apostles to preache the Gospell to all reasonable creatures. Nowe if any that heard the preachyng of the Gospell (I speake of thē, which thorowe their age had the vse of reason) beleued the doctrine of the Gospell preached vnto them: he commaunded, that they shouldē be baptised, in token that they were of the housholde of God & enheritours of euerlasting glory. For when thapostles begā firste to preach the Gospell, their hearers were for the moste part Heathen & ignoraunt both of God & of his godly misteries: & therfore so many as beleued the doctrine of the Apostles & desired to be recompted among the Christians, firste confessed their sinnes, afterward protested their faith, & so cōsequētly they were admitted vnto holy baptisme. Thus see we, that faith went before baptisme according to the saying of Christ: I meane in them that had the vse of reason, & were able to cōfesse their faith. Another way it may be aunswered thus: Infantes and speecheles childzen haue fayth: therfore they also oughte to bee

Marc.16 baptised, that they may be saued according vnto Christes saying: He that beleueth and is baptised, shalbe saued. So that this sentence of our Sauiour Christe, whiche the vngodly Anabaptistes wreaste and wrynge for the condempnation of the baptisme of Infantes,

Of the faith of infantes. make nothing for them, but rather stablysheth the baptisme of yoūg childzen against them and agaynst their moste deuelyshe doctrine.

Rom.10. Father. What, hath infantes fayth? S. Paule sayeth: Fayth commeth by hearing: and hearyng cometh by the worde of God. Howe can infantes haue fayth, when they vnderstande not the preachinge of gods worde? Sonne. Whether infants haue faith, or no (I speake of the infantes whiche are the childzen of the Christians) we shall afterwarde consider. But I wyll firste aunswere to the wordes of S. Paule. It is truthe, that faythe cometh by hearing. But this is to be vnderstande of suche as haue age and are endewed with reason, and can discerne good from euyll. The ordinarie waye, whiche God vseth to call suche vnto faythe, is the preachynge of his holye woorde, as we maye see thorowe out the holy Scripture. God saith by the Psalmographe: A people whome I knewe not, haue serued

Psal.18 me: thorowe the hearyng of the eare they obeyed me. And the Psal-

Psal.51. mographe hym selfe sayeth: I wyll teache the wycked thy wayes: and the vngodly shall turne vnto thee. So lykewyse reade we that

Act.14 when the Apostles preached the Gospel of Christ among ẏ Heathē: so many as were tofore appointed vnto euerlasting life, beleued, and with great ioye receaued the doctrine of the gospel: so ẏ faith cometh

by hearing

by hearing, and hearing cometh by the worde of God, as God sayeth by the prophet: Like as the rain & snow cõmeth down from heauen and returneth not thither again, but watereth the earth, maketh it fruteful and grene, that it may geue corn to the sower, and bread to him that eateth: so the worde also that cometh out of my mouth, shall not turn void again vnto me, but shal accomplish my wil, and prosper in the thing wherto I send it. For although God is able by hys holy spirit to turn the harts of al men, to plant faith in the minds of al men, and to bring al men vnto the knowledge of him, and of hys sonne Christ Iesu, which knowledge bringeth euerlasting life, as he is able to fede the whole worlde without meat, drincke or bread, as our sauiour Christ sayeth. Man shall not liue with breade alone, but with euery worde that commeth out of the mouth of God: yet as his ordinary way to feede his creatures, is to geue them corporall sustenance, so likewise to plant faith and true religion in the harts of mẽ his ordinary way is the preaching of his holy worde: so that it is not without a cause said of S. Paule: I am not ashamed of the Gospel of Christ. For it is the power of god vnto saluation to euery one that beleueth God was able to haue conuerted al, both Iewes and gentiles without the preaching of any man vnto the faith: not withstãding in thold law to turn the Iewes he sent his Prophets, Priestes and Leuites to preach vnto them: and in the new law to turn both the Iewes and gentiles he sente his Apostles, that by this meanes they might beleue and be saued. God was able to haue cõuerted the city of Corinthe without Paules preaching: notwithstanding he vsed his ordinary meane to cal them vnto the faith, and therfore saide vnto Paul: Feare not, but speake, and hold not thy peace: for I haue much people in this city. The like examples finde we in other places of the holye scripture, as of Philip & the chamberlain, of Saule and Ananias, of Peter and Cornelius &c.

Esa.55

Ihon.17.
Matth.4
Luke.4.

Rom.1

Act.13

Act.8
Act.9
Act.10

Thordinary way to cal such, as are growen vp in age, and haue the vse of reason, vnto faith and vnto the true knowledge of God, is the preaching of Gods worde, as S. Paul sayth, faith commeth by hearing, and hearing commeth by the worde of God. And as the Psalmograph saith: The declaration of thy worde, O Lorde, geueth light, and openeth vnderstanding to the litle ones. Again: The law of the Lorde turneth soules, geueth wisdome to the humble, maketh merye the heartes, lightneth the eies: and is worthy more to be desired thẽ gold & precious stone: yea it is sweter then the honye and the honye combe. Father. But this ordinary way vseth not God toward the infantes, which haue neither speach nor vse of reason, to bringe them vnto the faith. Son. No verely. Father. Howe then doo they obtayne fayth? Sonne. By the holy ghost. For true and christen faithe, is the worke and frute of the holy ghost: without whose deuine inspiratiõ al the preaching in the worlde can not bring faith to a manne, as S. Paul saith: Neyther he that planteth, nor he that watereth is anye thing, but God, which geueth the encrease. And our Sauior Christ

rom.10
Psal.119
Psal.19

Faithe is ỹ worke of God.
1.Cor.3

sayeth: This is the worke of God, that ye beleue in him, whome he
Iohn.6 hath sent. Again. No man can come vnto me, except my father draweth him. It is wrytten in the prophets. All shalbe taught of God.
Esay.54 Ier.31 And S. Paul wryting to the Philippians sayeth: It is geuen to you
phil.1. not only, that ye shuld beleue in him, but also that ye shuld suffer for
Act.16 him. Likewise wryteth S. Luke of a certain woman called Lydia, whose hart, saith he, the Lord opened, that she attended to the thinges, which Paul spake. Father. I graunt, that faith is the great and singuler gift of god. But how canst thou proue, that the infants and spechles children haue this gift of faith in the? Sonne. Saint Paule saith: without faith it is impossible to please God. But children doo
Hebr.11 please God. Therfore children haue faith. Father. The first part of thine argument I can not deny. But how prouest thou the ii part? I meane, that children please God. Sonne. By the histories of the sacred bible: in the which we rede that Jacob, Jeremy the prophett, Jhon Baptist & such like pleased God. Father. What saith the scripture of Jacob? Sonne. God him self sayeth thus: I haue loued Jacob
Mala.1 and hated Esau. Of Jeremy the prophet God speketh thus: Before
Iere.1. I fashioned the in thy mothers wombe, I did know thee. (That is to say, I fauored and loued the.) And or euer thou wast borne, I sanctified the. Of Jhon Baptist thangel of the Lord spake vnto Zacha
Luke.1 rias the priest his father on this manner: He shall be filled with the holy ghost, euen from his mothers wombe. Blessed Luke also wryteth, that when Elizabeth Jhons mother the priestes wife hard the salutation of Mary, the babe sprong in her wombe. And Elizabeth her self said vnto Mary her cosen christes mother: Beholde, assone as the voyce of thy salutation sounded in my eares, the babe sprong
Mar.10. in my wombe for ioy. Saint Mark also telleth in his Euangelical history, how Christ rebuked them that forbadd the children to come vnto him, and commaunded, that they shuld come vnto him: Again how he toke the children in his armes laid his hands vpon them, & blessed them. Are not al these things manifest signes and euident tokens of Christes dere loue toward children. If he commaunded the chyldren to come vnto him: if he enbraced them in his armes: if he blessed them, is it not a good argument, that they pleased him? If they pleased him: then doth it consequētly folow, that they wer not without faith. For without faith it is impossible to please god, sayeth
Heb.11 S. Paul. And what soeuer is not of faith is sinne. Who doubteth now
Roma.14. of the faith of infants? If they haue faith: with what forhead dare ỹ impudent Anabaptistes deny infants their baptisme, & recompt thē in the nombre of the vnfaithful? Moreouer, how can thinfants be
ii.Cor.vi without faith, when they haue the holy Ghost? Dwelleth the holye Ghost in the harts of the vnfaithful? what felowship hath righteousnes with vnrighteousnes? Or what company hath light with darknes? Or what concord hath Christe with Belial? Father. Howe proue-
Rom.8 uest thou that children haue the holy Ghost? Sonne. Saynte Paule sayeth: If any man haue not the spirit of Christ, he is none of gods.

But

But children are Gods, and derely beloued of God, as we haue to-
fore heard: Therfore children haue the spirit of Christ. The histories
also of Jacob, of Jeremy the prophet, of Jhon Baptist &c. where of
we spake before, declare euidently that children haue the holy ghost
We reade that God loued Jacob, yea and that before he was borne. *Genes. 25*
But God loueth none, that hath not his spirite, as we heard before *Roma. 9.*
out of S. Paule. It therfore foloweth, that Jacob had the spirit of *Mala. 1*
God, yea and that before he was born. Of Jeremy the Prophet the *Roma. 8*
scripture saith, that before he was fashioned in his mothers wõbe, *Iere. 1*
God knew him, that is to say, fauored and loued him: Again, or that
euer he was born, God sanctified him. Wherwith was Jeremy sãc-
tified, but by the holy Ghost and faith? So doth it then follow, that *Luc. 1.*
Jeremy had both the holy ghost and faith. Of Jhõ Baptist we rede
that he was filled with the holy Ghost euen frõ his mothers wõbe:
Again, that being in his mothers wombe he spronge for ioy, so sone
as Mary the mother of Christ saluted his mother Elizabeth, reioy-
sing without al doubt, ẏ the time of grace was come, wherin Christ
the sauior of the world so oft promised and so long loked for should be
born vnto the great comfort of all people. Thus se we, that infantes
also haue the holy Ghost, as these aforesaid ensamples of Jacob, of
Jeremye, of Jhon Baptist &c. doo manifestlye declare. Further- *Ioel. 2*
more God him self sayeth by the prophet Joel: I wil pour out of my *Act. 2*
spirit vpon al flesh: and your sõnes and your doughters shal prophe-
sy, and your yong men shall se visions &c. Now if the infants haue ẏ
spirit of God, as it is all ready proued by the holy scripture, then are
they also the sonnes of God, as S. Paul sayeth: They that are led *Roma. 8*
with the spirit of God, are the sonnes of God. If they be sonnes, thẽ
are they also heirs: the heirs, I meane, of God, and heires annexed
with Christ. Again S Paul calleth them holy: & our Sauior christ *1. Cor. 7*
pronounceth them to pertain vnto the kingdome of heauen: & God *Math. 19*
him self sayeth, that he wil be their God, that is to say, their sauiour *Marke. 10*
& mighty defender. If yong children then be fauored of God, sancti- *Genes. 17*
fied in their mothers wõbe, haue the holy gost, be endued with faith
are the sonnes and heirs of God, are holy, belong vnto the kingdom
of heauen, haue God their sauiour & mighty defender &c. Howe can
baptisme be iustly denied them, seing that baptisme apertaineth vn
to the people of God, wherof the children are not the lessest parte?
For God him self nombreth the yong infantes among his people. I *Genes. 17.*
wil be their God, saith he, and the God of thy seede. And the prophet *Ioel. 2*
Joel sayeth: Cal the congregation, and gather the people together,
warn the congregation, gather thelders, bring the children & sucke-
linges together. &c. Father. But the aduersaries obiect and say: We
se no frutes of faith in the infantes, neither in word or in work: ther-
fore we may right well dout of their faith, yea we may conclude that
they haue no faith, Son. That thinfants haue faith, we haue to fore
hard. Now wheras thaduersaries say, that thinfantes shew no fru-
tes of faith, & therfore they haue no faith: this is no good argument

Saint

S. Paul, who knoweth not? was a diligent preacher of the Lordes worde, and had a strong faith in Christ. Shall we notwithstanding say, that when S. Paul after his great & vnrestfull labors gaue him self to rest, & to the quietnes of swete slepe for the comfort of his wearied body, & for the recouery of his wasted strengthes, and ceased to preach, to pray, to make prouision for the poore &c. he had no fayth? Faith without al doubt remained in S. Paul being a slepe, although he brought not forth the workes & frutes of faith. Euen so likewyse dwelleth faith in children thorowe the secreat ministery of the holye Ghost, although they be not yet come vnto the time of declaryng of faith by their workes. And God, which kept the faith of S. Paule, when he was at reast, doth also kepe and norish the treasure of faith in ỹ ỹg ones by his holy spirit, vntil the time come of bringing forth the frutes of faith, and in the meane time they are counted faythful before God. Is there any man so fond or so folish, that wil cal a ỹg gryft of the first yeres gryfting fruteles and barren, when as it can not for lacke of time and age bring forth as yet any frute? If we can not cal a tree vnfrutefull vntill the time come of bringinge forthe of frute: so ought we not to cal a childe vnbeleuing and faithles, vntill he come vnto the time of declaring his faith. As a childe both is and also may be called a reasonable creature, although for lacke of tyme and age he can not vse reason: so likewise may a childe haue fayth & be called faithful, although for lack of time & age, it can shew as yet no good workes, which are the tokens and frutes of faith. A christi-

Psal. 52. sten in the holye scripture is resembled, compared and likened to a tree planted by the riuers side, that wil bring forthe his frute in due

Mar. 4 season, or as some read, in his time. The kingdom of God, sayth our sauiour Christ, is, euen as if a man should sow sede in the ground, & shuld slepe, and notwithstanding it riseth vp night and day and the sede springeth and groweth vp, while he is not a ware. What cã be more plainly spoken against the wisdome of mannes reason, then ỹ Christ saith here? Reason can not se howe infantes can haue faith & beleue. But of these wordes of Christ we learne, that faith, euen whẽ we knowe not, yea when we are a slepe, groweth and encreaseth in vs: so that euery faithful christian may say: I slepe, and yet my hart

Cant. 5 watcheth. Father. Thou holdest then, that the infants of the christians haue both the holy Ghost & faith: and that therfore they ought of right to be baptised according to the commaundement of Christ & the practise of the primatiue church. Sonne. Yea verelye. Father. What sayest thou of the infantes of the heathen and vnbeleuing? Sonne. For as much as they belong not vnto the houshold of fayth, neither are contained in this couenaunt: I wyll be thy God, and the

Gene. 17 God of thy sede. Again, I wyll poure oute my spirite vpon thy seede,

Esay. 44 and my blessing vpon thy buddes: Therfore I leane thẽ to the iudge-

rom. 14 ment of god, to whome they either stand or fal. With the children of the faithful God hathe made a sure and an euerlastinge couenaunt, that he wil be their God and sauiour, yea their most louing father,

and

and take them for his sonnes & heirs, as S. peter saith: The promes was made to you and to your children. Father. Hitherto thou haste rightwell setforth the Baptisme of infantes, confirminge the same both by the holye scriptures, and by the testimonies of the auncient fathers of Christes church, as I may speak nothing of thy answers to the objections of the Anabaptistes, wherwith they goo about to impugne the baptisme of infantes. But nowe come of and tell me, what thou thinckest of those children of the christians, which preuented with death come not vnto baptisme, but depart vnbaptised. Iudgest thou them damned or saued? Let me heare thine opinion in this behalfe. Sonne. I know how hard and rigorous diuers fathers of Christes church are to such infants as die without baptisme, whose names I passe ouer with silence. And althoughe I reuerence bothe them and their writinges, yet their iudgement in this behalf I can by no meanes alow, forasmuche (so farre as I haue learned,) it is not only iniurious to the grace of God, but also it vtterly dissenteth from the verity of Gods word, which we all are bound to defend against al men and all mennes inuentions, that the victorye may be Gods and his sonne Christes: yea that God may be true, and al men liers. Father. How proouest thou, that the doctrine, which generallye condempneth al that die without baptism, is iniurious to the grace of God? Son. First I here protest, that, as you haue all ready hard, I vtterly abhorre and detest, I wholly contempne and condempne the wicked doctrine of the Anabaptistes, which denye the baptisme of infantes as a thing vnprofitably vsed in the church of Christ, and I beleue with my hart, and confesse with my mouth, that baptisme is an holy sacrament, and a most certen signe of Gods grace, fauor and mercy toward the faithfull, instituted of the Lorde Iesu to be frequented and vsed in his church, and reuerently to be receiued of al degrees and estates of what so euer age they are, so that who so euer may haue conuenient time to be baptised, and yet refuse to take that holy Sacrament, and willingly reiect and cast away baptisme as I beleue them not to be led with the spirite of God, but wyth the spirit of error, not with the spirit of Christ, but with the spirit of antichrist, so likewise I am fullye perswaded that they haue no portyon in the enheritaunce of Gods kingdome. And this also doo I speake of all such parents, as wil not suffer their children to be baptised being infected with the pestiferous plage of Anabaptisme. Notwythstanding this protestation, I plainly confesse, that I nether do, nor can allow the doctrin of them, which generally condempne al such, and seclude them from the kingdome of God, that die without the baptisme of water, whether they be infantes, or of a more ripe age. For, as I said before, this doctrine is not only iniurious to the grace of God, but also it vtterly dissenteth from the verite of Gods word. Father. Let me heare it proued, that this doctrin is iniurious to the grace of God. Sonne. The holy scripture in euery place attributeth our saluation to the free grace of God, and not either to oure owne

Act. 2

Of children dyinge without baptisme

Ihon. 3. & Psal. 116 Rom 3

The protestation of the author concerning the baptisme of infats.

works

wozks oz to any outward sign oz sacramēt. S. Paul saith: Ther is
Rom.3 difference: foz al haue sinned, & haue nede of the glozy of god: but are iustified frely by his grace thozow the redēption that is in Chzist Jesu, whō god hath setfozth to be thobtainer of mercy thozow faith, by the meanes of his blud to declare his rightousnes, in ẏ he fozgeueth the sinnes that are passed which God did suffer to shew at his time his righteousnes, ẏ he might be counted righteous, & the righteous maker of him, which beleueth on Jesus. Again If (our saluation) be of grace, thē is it not now of wozks. Foz thē grace is no moze grace
Roma.11. But if it be of wozkes, thē is it now no grace. Also in another place:
Ephe.2 By grace are ye saued thozow faith, and that not of your selues. It is the gift of god, & cometh not of wozks, least any man should bost him self. Itē, not by the dedes of righteousnes, which we wzought,
Tit.3 but accozding to his merry he saued vs. S. Peter also saith: we be-
Act.15 leue that we shalbe saued by ẏ grace of our lozd Jesus chzist. Ones
2.Tim.1 again S. Paul saith, god hath saued vs, & called vs with an holy calling, not accozding to our dedes, but accozding to his own purpose & grace, which was geuē vs thozow Chzist Jesu befoze ẏ wozld began. And in a nother place he saith: By the grace of God, I am that
1.Cor.15 I am. Here the blessed Apostle graunteth that whatsoeuer he is, oz whatsoeuer he hath ẏ is good, appertaining vnto body oz soul, whether it be his election, vocation, creation, reparation, iustificatiō, glorification &c, it cometh altogether of the fre grace of god. If our election, vocation, creation, reparation, iustification, glozification, and
Rom.8 whatsoeuer maketh vnto ẏ saluation either of body oz soul come of ẏ fre grace & mere mercy of god, is it not iniurious to the grace & kindnes of ẏ lozd our god, so to embzace it, ẏ without the help of an external sign & outward ceremony, it cannot saue vs? Hath god so bound & made him self thral to a sacramēt, that without it his power of saueing is lame, & of no fozse to defend from dānation? In the old testament it was not lawful to circūcise the male childzen of ẏ Hebzues befoze the viii. day: who douteth, but that many of their infants, died befoze that time, & so departed without circūcision? shal we now say, that al those childzen perished & wer damned? no her is thē thys
Gene.17 pzomes of God becom? I wil be thy God, & the God of thy sede. God saued not the Jewes & their childzen foz the circumcision sake but foz his gratious & merciful pzomes sake. Foz he is not a Jewe,
Rom.2 as S. Paul saith, which is a Jew outward: nether is it circumcision which is outward in the flesh. But he is a Jew, which is hid within, & the circumcision of ẏ hart is the true circūcision, which cōsisteth in the spirit, & not in the letter, whose pzaise is not of men, but of God.
Galat.5 Again. In Chzist Jesu nether is circūcision any thing wzoth, nether yet vncircūcision, but faith, which wozketh by loue. Once again: circūcision is nothing, & vncircumcision is nothing but the keping of Gods cōmaundements. Foz this cause the holy scripture calleth the
1.Cor.7 Deut.10 Ierem.4 Act.7 disobedient & vngodly Jewes vncircumcised, & exhozteth them to circumcise the hart, & to mozty their carnal affects, which fyght a-

gainst

against the soul, & to becom new mẽ in their life & cõuersatiõ, which is the true circũcision, & not the cutting away of the foreskin. We are the circũcision, saith S. Paul, which serue god in the spirit. Again, by Christ are ye circũcised with circũcision which is don without hands, forasmuch as ye haue put of the sinful body of the flesh thorow ỹ circũciliõ that is in christ, in that ye are buried w̃ him thorow baptisme in whõ ye are also risẽ again thorow faith, that is wrought by thope ration of god, which raised him frõ death. Hereof thẽ doth it folow, ỹ if god saued not the fathers of thold testament for circũcision, but for his gratious & merciful promes: again, if god receiued vnto his glory the childrẽ of the Hebrues, before they wer cõprehended in the couenãt, which god made with their fathers, although thei died vncircũcised: nether doth he saue vs for thoutward baptisme, which is the washing of ỹ body by water, but for his gratious promes: again that he wil receiue the children of the christiãs, because they be mẽbers of his church, vnto euerlasting life, though it so chaunce ỹ they die without baptisme. For it is not to be thought that god wil deale as mercifully with the christiãs, and with their children, thẽ he did with the fathers & with their infants in the time of thold testamẽt. The hand & mighty power of god is not so shortned, that it can not now also help. Nether is his ear so stopped, that it cãnot now hear. He is a sauing God at all times a like. And moreouer loke of what price & dignity baptisme is now with vs christians: euẽ of the same price & dignity was circumcision with the Iewes, into whose place baptisme hath succeded. And loke of what necessity baptisme is required now of vs Christians, euen of the very same necessitye was circumcision required of the fathers in the old testament. But God by his grace for his merciful promesse sake saued the infants of the Hebrues, although they departed before the viii. day & so wer vncircũcised: in like mãner god by his grace for his merciful promes sake saueth the yong children of the christiãs, although by the prouidẽce of God they are taken away frõ this life before they be baptised. S. Paul calleth circũcision not the self righteousnes or the righteous making, but a seale of righteousnes. And to declare ỹ righteousnes that is to say, forgeuenes of sinnes, saluation & euerlasting life cometh not of any outward sign, sacramẽt, ceremony or work, but of the fre grace of god thorow faith: ỹ blessed apostle S. Paul expresseth with manifest words, ỹ Abraham was iustified & accepted for righteous before god thorow faith, before he was circumcised. His words are these: we say, ỹ faith was reckned to Abrahã for righteousnes. How was it then reckned? whẽ he was in the circũciliõ, or when he was in the vncircũciliõ? Not in the time of circũcision, but whẽ he was yet vncircũcised. And he receiued the sign of circumcision, as a seal of the righteousnes of faith, which he had yet being vncircumcised, that he should be the father of al thẽ that beleue, though they be not circumcised, that righteousnesse might be imputed to them also: and that he might be the father of circumcision, not vnto thẽ only

phil. 3.

Coloss. 2

Esay. 50

Note.

rom. 4

rom. 4

Gene. 15

which came of the circumcised, but vnto thē also that walk in ẏ steps of the faith, ẏ was in our father Abrahā before the time of circūcisiō For the promes, that he should be ẏ heir of the world, hapned not to Abrahā or to his sede thorow the law, but thorow ẏ rightousnes of faith. For if they which are of the law, be heirs, thē is faith but vain & the promes of none effect. Forasmuch therfore as baptisme is vnto the christiās euen the veri same in effect, that circūcision was to the Jewes, I mean not the self rightousnes or rightous making, but only a seal of rightousnes & a sign or tokē of gods fauor toward vs (for thoutward baptisme doth nether geue vs the spirit of god, nether yet grace, ẏ is to say, the fauor of God, by any power or influence that it hath: otherwise should it com to pas, that whosoeuer wer baptised, although he wer an infidel & vtterly wout faith, should receiue this precious gift, that is, the spirit & grace of god, which is not so.) it followeth, ẏ not thoutward washing in water saueth vs, but the fre grace & mere mercy of god. And as thenioyning of this outward baptisme doth not saue: so likewise the wāting of it (if it be not contēned of any man ẏ is grown vp in age, but he wold gladli haue it, if he might obtain it, as many holy martirs in times past preuēted by death thorow the cruelty of tirāts died without baptisme of water, beinge in dede baptised inwardly with the holy gost, & outwardly wyth theyr own blud: or if an infant of the christian taken away by death, ether before the birth, or in the birth, or immediatly after the birth should depart before the baptisme of water cā be ministred vnto the child) doth not condemn. This cōsidered S. Peter right wel, whē he wrot on this manner: Baptisme now saueth vs, not the putting away of the filthines of the flesh, but in that a good conscience consenteth to god by the resurrection of Jesus Christ, which is on the right hand of god, & is gone into heauen, angels, power & might subdued vnto him. Hereof then may we truly conclude, that forasmuch as the outward baptisme, which is don by water, nether geueth the holy gost nor the grace of God, but only is a signe & token therof, if any of the christen infants preuēted by death, depart without baptisme (necessity so cōpelling) they are not dāned, but be saued by the fre grace of god, forasmuch as we to fore hard, they be contained in the couenāt of grace, they be mēbers of gods church, God promiseth to be theyr God, they haue faith, & be endued with the spirit of God, & so finally sonnes & heirs of god, and heirs annexed with Christ Jesu. who seeth not now, that the doctrin: which generally condēneth al such, be they yōg or old, that die without the baptisme of water, is iniurious to the grace of god, wherby alone we be saued? For if the baptisme of water saueth either in part or in whole, so resteth not al our saluatiō only & alone in the fre grace of god, nether is God a perfect & sufficient sauior. But as god in thold law saued many both yong and old, which wer neuer circūcised: so likewise it is not to be douted, but many also in this time of grace both yong and old god saueth, although preuented by death, & not of any contēpt, they die vnbaptised, seyng God

1. Pet. 3

Rom. 8

God is as merciful vnto vs, which are of the spiritual Israel, as he was vnto carnal Israel. For as S. Paul saith: They are not al Israelites, which are of Israel: nether are they all childrē straightwais, ꝑ are the sede of Abrahā. They which are the childrē of the flesh, are not the childrē of god: but they which be the childrē of promes, are counted the sede &c. Father. I haue hard some say, that ther is great difference betwene the sacraments of the old law, & the sacramēts of the new law. Sonne. It is truth. For the Jewes had circumcision: in whose place the christians haue baptisme. The Jewes had ꝑ Paschal lamb, in whose sted the christiās haue the lords supper. The Jewes sacramēts prefigured and tofore taught Christ to come. The sacraments of the christians do plainly declare & shew vnto vs that christ is come, & hath perfectly fulfilled whatsoeuer was wrytte of him in the law, in the psalmes & in the prophets. The Jews sacramēts had specially in outward apearāce promises of corporal benefits anexed vnto thē: the sacraments of the christians haue adioyned vnto them promises of spiritual & heuenly benefits, as the grace, fauor & mercy of god, remission of sinnes, the gift of the holy gost, quietnes of cōscience, & thassurance of euerlasting life. The sacramēts of thold testament only appertained vnto the nation of the Jewes: but the sacraments of the new testament belong both vnto the Jew and vnto ꝑ gentil, yea vnto the whole world, euen vnto so many as turn frō idolatry vnto the true worshipping of that one & alone liuing god, and with sure faith embrace the gospel of our sauior Jesus Christ. Father My meaning is this. The sacraments of thold law wer onli signes & tokens of gods grace & fauor to the Jewes: but the sacraments of the new testament (as I haue hard say) are not only signes & tokēs, notes & markes, testimonies and seales of gods grace, but they also geue grace to such as receiue thē. Son. This your hearsay hath sounded no truth in your ears. For this doctrin is cōtrary to the word of God, brought lately into the church by the papists, & is greatly iniurious both to the grace of god, & to the blud of christ, & also to the dignity of faith. If our sacramēts, which of thē selues are nothyng els then, as S. Paul termeth thē, the seales of rightousnes, or of our righteous makig by faith, and witnesses of gods fauor toward vs, wer of such vertue, ꝑ they could geue grace, that is ꝑ fauor of god, remission of sins, iustification, the holy gost euerlasting life &c. by ꝑ worke wrought, as they say, or by any power ꝑ remaineth in the outwarde signes: so should it folow, ꝑ our iustification depend not onlye of ꝑ free grace of god, but of workes: which is most false: If it be of grace, as S. Paul witnesseth, thē is it not now of workes For then grace is no more grace. Again. By grace are ye saued thorow faith, & that not of your selues. It is the gift of God, & cometh not of workes, least any man should bost him self. Also in another place: Not by the works of righteousnes, which we wrought, but according to his mercy he saued vs &c. that we iustified by his grace, should be made heirs, according to hope, of euerlasting life.

The difference betwene ꝑ sacramentes of the old & new law.

Rom. 9

Sacramētes of thē selues geue not grace.

Rom. 4.

Roma. 11.
Ephe. 2

Tit. 3.

If sacraments of thē selues by any power or influence that is in them

thē, could geue grace & the spirit of god, thē shuld Simon Magus & Judas the traitor haue bene endued with the grace & spirit of God, which is most false. For although Simon Magus ỳ filthy sorcerer & dissēbling hipocrit receiued thoutward sign of baptisme, I mean water, as a great nōber of false christiās likewise haue don, yet receiued he nether the grace nor the spirit of god, as both deuine & humain hi-
Act.8 stories declare. Likewise Judas the traitor receiued the sacramēt of christes body & blud with thother disciples, I meane the bread & the wine, yet receiued he nether the spirit nor the grace of god, but ỳ de-
Iohn.6 uil & dānation, as the holy scriptures bear witnes. Are not these also
Iohn.13 the wordes of thapostle, cōcerning al such as unworthely come unto
Ihon.17 the holy cōmunion of the body & blud of the lord: Let a man examin
1.Cor.11 him self, & so let him eat of the bread & drink of the cup. For he that eateth & drinketh unworthely, eateth & drinketh his owne dānation. And as concerning thoutward baptisme of water saith not S. Peter on this maner: Baptisme saueth vs now, not the putting away of ỳ
1 Peter.3 filthines of the flesh, but in that a good cōscience cōsenteth to god by the resurrection of Jesus Christ. Who seeth not now euidētly by the testimonies of these .ii. apostles, that thoutward sacramēts of them selus geue not grace, iustify not, nether bring ỳ holy gost: which only are ỳ workes of thalmighty god: I baptise you with water unto repentance saith S. Jhō, but he that shal come after me (he speketh of Christ) shal baptise you w̄ the holy gost & with fire. of these wordes of
Matth.3 the holy Baptist, it is manifest ỳ washinge w̄ water bringeth not ỳ
Marc.1. holy gost, but it is the gift of god. Mā baptiseth with water: but god
Luke.3. baptiseth w̄ his spirit & grace. Without thinward baptisme of ỳ holy gost, thoutward baptisme of the water profiteth nothing, as S. Aust̄ saith: Moses sāctifieth not for the lord, but Moses w̄ inuisible sacramēts thorow his ministry, & the lord with inuisible grace thorow ỳ holy gost sāctifieth: wher is the whole frute also of the visible sacra-
Lib.quest. mēts. For without this sāctifying of the inuisible grace, what do the
3.quest.83. visible sacramēts profit? & afterward in the same place he sheweth, ỳ
☞ thinuisible sāctifying may both be present & also profyt without the
Luke.23 visible sign, as in the theef: and again, that the visible sign without ỳ inuisible sanctifying may be present and profite nothinge, as in Simon Magus. Again he saith: The lord hath graūted to many thoffice of baptising, but the power and authority in baptisme to forgeue
Act.8 sinnes hath he retained to him self alone. Saint Ambrose also saith
In scal. parad. cap.3 to forgeue sinnes (in baptisme) & to geue the holy ghost, is the office of God alone. If God therfore geue the effect of healthe, there is no
In 1.Cor. capi.3 glory of man in this behalf. For we know, that the holy ghost was
Act.10 geuen of god without laying on of hands, and that he, whych was
In 4.lib sentent. dist.1.q.3. not baptised, obtained remission of sinnes. Frier Bonauenture a writer nounbred amonge the Schole doctors, & canonised of the Pope for a Sainete writeth on thys manner: It is by no meanes
☞ to be sayd, that grace is contained in the Sacraments essētially, as water in a vessell, or Medicyne in a boxe: yea thus to thyncke, is erroneous. But the Sacramentes are saide to contayne grace, because they signifye it, and because, excepte there be a defaulte of the receyuers part, in them grace is alwayes geuen, yet so understa

ding the matter, that grace is in the soul, & not in the visible sighes; In consideration wherof they are called the vessels of grace. They may also be called vessels in another respect. For as that which is in the vessel is not of it, nor of the substāce therof, but yet is drawn frō it: so likewise grace is not of the sacraments nor out of ỳ sacramēts, but it springeth frō the euerlasting fountain, and is drawn frō that of the very soul in the sacramentes. Another frier called Franciscus Maronis hath these words also. If the very sacramēts by their own vertue shuld cause grace, thē such ministers as minister ỳ sacramēts shuld geue ỳ holy goost. Who seeth not, ỳ the sacramēts by thē selues, & by their own power do not geue grace, nor ỳ spirit of god, nether iustifye they the receiuer? If righteousnes come by workes, thē died Christ in vain. By faith doth god purify our harts, & by the grace of the lord Jesu are we saued. Nether he that plāteth, nor yet he ỳ watereth is any thing worth, but God, which geueth the encrease. In Christ Jesu neither circumcision nor vncircumcision is anye thinge worth, but faith which worketh bi loue. In cōsideration wherof our sauior Christ, when he speaketh of baptisme, ioyneth the water & the spirit together, or baptisme & faith, which is the frute of the spirit, to declare that outward baptisme without the spirite & faith auaileth nothing. These are his words: Except a man be borne of the water & of the spirit, he can not enter into the kingdō of God. Again, he that beleueth & is baptised shalbe saued. So likewise do the Apostles of Christ, as the holy scriptures doo euidentlye declare. For when the Jewes hearing Peters sermon, wherin he rebuked thē for their cruel murdering of Christ, wer pricked in their harts, & said vnto him & vnto thother apostles. Ye men & brethren what shal we doo? Peter said vnto thē: Repent ye of your sinnes, & let euery one of you be baptised in the name of Jesu Christ vnto the remission of sins, & ye shal receiue the gift of the holy goost. When the Eunuche said vnto Philip: Behold water, what letteth, that I may not be baptised? Philip answered: If thou beleuest frō thy whole hart, it is lawful. And the eunuch said: I beleue that Jesus Christ is the son of God. Likewise S. Paul, whē he shuld baptise the keper of the prison, said vnto him: beleue thou in the lord Jesus, & thou shalt be saued. And in his Epistle vnto bishoppe Titus he writeth thus: God according to hys mercy hath saued vs by the fountaine of the new birth and renuing of the holy Ghost, which he shed on vs aboundantly thorow Jesus Christ our sauior, that we iustified by his grace shuld be made heirs, according to hope of euerlasting life. Father. Thou haste aboundantly satisfied me in this poynt. Lette me heare it nowe proued by the holye Scripture, that that doctrine, which teacheth that christen infants dying without the outward baptisme of water perish & are damned vtterly dissenteth from the verity of gods word, as thou hast al redy proued, that it is intutions to the grace of God. Sonne. First, as we haue to fore hearde, God hathe promised not onlye to be GOD of the auncient beleuers, but also of their children. Nowe what other thing is it to be the God of the faithfull peoples children, then to be their sauior and blessed maker? If God, which is faithfull in all hys

In 4. lib. sentens.

Gala. 2
Act. 15.
1. Cor. 3
Galat. 5

Ihon. 3.
Mar. 16.

Act. 2

Act. 8

Act. 16.
Tit. 3.

wordes, which also is not only true, but also the self truth, saueth the
Gen.17 children for his promes sake: is it to be thought, that the wāt of a lit-
tle water (when necessity cōpelleth) cā make god to fal frō his truth
and his promes to be both vain & void, so that without the water he
Psal.145 can not saue the christen infants, whome notwithstanding he hath
Ihon.14 promised to saue? What other thing is this, then to make god seruāt
to his sacraments, & to binde his grace & spirit to an outward cere-
mony or signe? Which thing what is it, but to deny god to be omnipo
tent? But ỹ god both is able, and also wil, yea & doth saue without ỹ
help of any outward sacrament or signe, we haue tofore sufficiently
hard. Again, that the grace & spirit of god cometh where & when it
Iohn.3. pleseth god, yea and ỹ they be not bound to any externall ceremony,
as to be present & to be geuen, when the sacraments are ministred, &
otherwise not, so ỹ the spirit & grace of god must wait & attend vpō
those outward sings, as seruants do attend & wait vpon their lordes
& masters (which is nothing els then to bring God into bondage of
his creatures, & to make him not master of his owne) the history of
Cornelius the Centurion doth euidently declare. For Cornelus & al
Act.10 his houshold (as blessed Luke testifieth) receiued the holy ghost, be-
fore they wer baptised: insomuch ỹ Peter said: May any mā forbid,
ỹ these shuld be baptised with water, which haue receiued the holye
ghost, as well as we? And so he cōmaunded thē to be baptised in the
name of the lord. Here may we se, that ỹ spirit of god lighteth wher
he wil, nether is he bound to any thing. Hereof also may we learn, ỹ
the sacraments are geuen to be an outward witnes vnto al the con-
gregation of ỹ grace, which is geuen before priuately vnto euery mā
so that thorow baptisme the congregation of god receiueth thinkant
into ỹ churth of christ, which was receiued before of god thorow the
grace of his promise: Who seeth not now, ỹ baptisme it self bringeth
not grace, but doth testifi vnto ỹ cōgregation, ỹ he which is baptised
hath alredy receiued grace & the spirit of god, & is acepted of god for
his merciful promes sake a dere child and heir of euerlasting glory?
Again, who knoweth not, ỹ many euen amōg ỹ gentils, as Job and
such like, vnder thold law, wer thelect & chosē people of god, yea and
had ỹ spirit & grace of God, & were saued, although outwardly they
wer not circūcised, being notwithstanding inwardly circūcised tho-
row the spirit of God, which in dede is ỹ true circūcision, & most re-
Rom.2 garded of god, as S. Paul testifyeth, saying: He is not a Iew, which
is a Iew outward, nether is that circumcision, which is outward in
the flesh: but he is a Iew, whiche is hid wyth in, and the circumcisi-
on of the heart is the true circumcision, which consisteth in the spirit
& not in the letter, whose praise is not of men, but of God? And it is
not to be douted, but ỹ euen among the turkes & the other heathen,
there are many spiritually baptised, & so are saued, although theyr
bodies want the water of baptisme. For he is not a Christian only,
which is washed with water, nether is that baptisme only, which is
outward in ỹ flesh, but ỹ is the very baptisme, which God alloweth:

euen to

to be baptised in harte thorow the spirite of God, As S. Peter saith: Baptisme nowe saueth vs, not the putting away of the filthynes of the flesh, but in that a good conscience consenteth to God by the resurrection of Jesus Christ. S. Paule also saith: we are the circumcision, whiche serue God in the spirite. Againe, by Christ are ye circumcised with circumcision whiche is done without handes, forasmuche as ye haue put of the sinful body of the flesh thorowe the circumcision that is in Christe, in that ye are also buryed with him thorowe Baptisme, in whome ye are also rysen againe thorowe fayth, that is wrought by the operation of God, whiche reysed hym from death. Item who doubted, that many and diuerse infantes of the Israelites died without circumcision? Shall we saye, that all these perished and were dampned for lacke of circumcision? God forbyd. God saued not these infantes for the circumcision sake, but for his mercifull promes sake, and because they were comprehended in the couenaunt of grace, which he had made with Abraham and his posterite. And is it to be thought, that this Lorde our God, that father of mercies and God of all consolation and comfort, wyll be lesse mercifull to the infantes of the Christians then he was to the yong chyldren of the Hebrues, seyng that the very same promyse of grace, mercie and fauour is made to vs, that was made to them? The infantes of the Hebrues dying without circumcision were saued because of the promes: and shal our children (whome in our hartes we haue consecrated and cõmended to God, whome also we haue greatly wyshed to haue bene baptysed, if they had not bene taken awaye by soden death) dying without baptisme, be dampned, seyng that the same gracious promes doth no lesse appertayne vnto them, then it doth to the other? Who seeth not nowe, howe greatly their doctrine dissenteth from the truthe of Gods worde, which teache that the infants of the christiãs dying without baptisme perish & are damned?

1. Peter. 3

Philip. 3
Coloss. 2

1. Cor. 7

Moreouer doth not S. Paule cal the children of the Christians pure and cleane? If they be pure and cleane, can the lacke of a lytle water make them so vnpure and so vncleane, that they shall be caste out of the fauour of God, and haue their portion with the dampned whites in that lake that burneth with fyre and brymstone? They that be pure, shall se God. The childrẽ are pure. The chyldren therfore shall see God. The Aungels, whiche as ministers attend vpon the children for their health and safegarde, see the face of our heauenly father: and shall the infantes, vpon whome they wayte at the appointment of God, be cast from the sight of that heauenly father, because they departe vnbaptised? The infants of the Christians are so derely beloued of God, that he sendeth his Aungels to attende vpõ them: and shall the lacke of an outwarde signe be of suche force, that it shall quenche this loue of God towarde the infantes, seyng whom God ones loueth, he loueth vnto the ende? Seing also that the gifts and callyng of God are suche, that it can not repent him of thẽ?

Apoc. 21
Math. 5
1. Cor. 7.
Math. 18.

Iohn. 13
Rom. 11.

Furthermore S. Paule sayeth: they that are ledde with the spirit of god

Rom. 8

tite of God, are the sonnes of God. The infantes of the Christians are ledde with the spirite of God, as we tofore hearde of Jacob, Jeremie and John Baptiste. Therefore are the infantes of the Christians the sonnes of God. If they be sonnes, thē are they also heiers: the heyers, I meane of God, and heyers annered with Christ. How can these sonnes and heyers of God then be damned, if thorowe the prouidence of God they be sodenly called away from this life before they can attaine vnto baptisme, seynge there is no dampnation to them, whiche are in Christ Jesu.

Rom. 8

Roma. 8

Of Gods election.

Besydes all these thinges, what shall we saye of Gods election? Can the lacke of outwarde baptisme destroye and make of none effect the election of God? So that whom God hath chosen vnto euerlasting saluation, the want of an externall signe shall caste downe vnto euerlasting damnation? S. Paule saith: whome God appointed before, them also he called. And whome he hath called, them also he iustified: and whome he iustified, them also he glorified. What shall we then saye to these thynges? If God be on our syde, who can be against vs? Whiche spared not his owne sonne, but gaue hym for vs all: howe can it be, that with hym he should not geue vs al thyngs also? Who shall laye any thyng to the charge of Gods elect and chosen? It is God that iustifieth, who is he that can condemne? It is Christe, whiche died, yea rather, whiche is rysen againe, whiche is also on the right hande of God, and maketh intercession for vs. Who shall separate vs frō the loue of God? &c. I am sure, that no creature shall be able to plucke vs from the loue of God, whiche is in Christe Jesu our Lorde. Our Sauiour Christ saith also: All that the father geueth me, shall come to me, and him that commeth to me, I caste not away. For I came downe from heauen, not to doo that I wyll, but that he will, whiche hath sent me. And this is the fathers wyl, whiche sent me, that of all, whiche he hath geuen me, I shall loose nothyng, but rayse them vp again at the last day. Agayne he sayeth: My sheape heare my voyce, and I knowe them, and they folowe me, and I geue vnto them euerlasting lyfe, and they shall neuer perysshe, neyther shall any man plucke them out of my hande. My father whiche gaue them me, is greater then all, and no man is able to take them out of my fathers hand. If the election of God be certen, as it is moste certen, who learneth not then of these aforesayde sentences, that Gods elect can by no meanes perysshe: to be elected, is to be saued: The infantes are elected: the infantes therefore are saued. God, sayth S. Paule, did chose vs in Christ, before the foundations of the worlde were layde, that we should be holy and without blame before him thorowe loue: whiche ordained vs before thorowe Jesus Christe to be heyers vnto hym selfe accordinge to the good pleasure of his wil, to the prayse of the glory of his grace, wherwith he hath made vs accepted thorowe the beloued, by whome we haue redemption thorowe his bloud, euen the forgeuenes of sinnes, accordyng to the rychesse of his grace. Of this sentence also of saynt

Rom. 8

Iohn. 6.

Iohn. 10.

Ephe. 1.

Paule

Paule who learneth not that our saluation dependeth onely of the election of God, and not of any outwarde sacrament: Neither are we then first elected, when we be washed with the water of baptisme: but we were elected in Christ Jesu, sayeth S. Paule, before the foundations of the worlde were layde: that we may certenly knowe, that our whole saluation dependeth not of anye externall worke, but of the free election and vndoubted grace of God.

Who seeth not nowe, that the doctrine of them, whiche teache, ỹ Christen infantes dying without the outwarde baptisme of water, perysshe and are dampned, vtterly dissenteth from the verite of gods worde? They therfore that teache and holde this doctrine, are not only enemies to the saluation of the infantes, but they also vtterly obscure, yea and quenche the grace and election of God, and the secret operation of the holy ghost in the tender breastes of the most tender infantes, and attribute to an externall signe more then right is.

Father. What sayest thou then to these wordes of Christe? Verely, verely I saye vnto the: except a man be borne of water and of the spirite, he can not enter into the kyngdome of God. Are not these wordes plaine enough? Doth it not euidently appeare here, that except a man be borne not only of the spirite, but also of water, he can not be saued? How can infantes then be saued, if they be not borne of water? Sonne. The lyke maner of speaking almoste reade we in the holy scripture concerning circumcision, when God sayde vnto Abraham: Se thou kepe my testament both thou and thy sede after thee in their generations. This is my testament, whiche ye shall kepe, betwene me and you, and thy seede after thee. Euery man chylde among you shalbe circumcised. Ye shal circumcise the flesshe of your foreskynne, and it shall be a token of the bonde betwene me and you: and euery manchylde of eyght dayes olde shalbe circumcised among you, and suche as be in your generatiõs, and borne at home, and he that is bought with mony of any straunger, whiche is not of thy seede. He that is borne in thyne house, & he also that is bought with money, must nedes be circumcised, and my testament shall be in your flesh for an euerlasting bonde. And the vncircumcised manchilde, in whose flesshe the foreskynne is not circumcised, that soule shall perysshe from his people, because he hath broken my testament.

Who seeth not here, what streight charge God geueth concernyng circumcision? He must nedes, sayeth he, be circumcised. Agayne, The vncircumcised manchyldes soule shall perysshe. Who perceaueth not nowe by these wordes howe streight God here requireth circumcision: so that as the wordes do importe outwardly, the manchilde of necessitie must be circumcised, otherwyse his soule perisheth, &c.

What shall we then saye to those infantes, whiche died before the eight daye? are they dampned? Where then is this promes of God become? I wyll be thy God, and the God of thy seede. What shall we saye of Gods election & predestination? Are they made frustrate and voyde, because the flesshe of the foreskynne is not circumcised?

Ihon. 3.

Gene. 17.

Gen. 17

What

What shall we then saye to these wordes of thapostle? Whome God appointed before, them also he called. And whome he hathe called, them also he iustified: and whom he iustified, them also he glorified. What shall we then saye to these thinges? If God be on our syde, who can be against vs? Againe, God did electe & chose vs in Christe Iesu, before the foundacions of the worlde were layed. And a lytle after he sayeth: God hath predestinate and tofore ordayned vs thorowe Iesus Christe to be heyers vnto him selfe, accordinge to the good pleasure of his will. What shall we also saye to the operation of the holy Ghost in the tēder breast of the infant? Is that also vaine, if circumcision be absent, specially when necessitie compelleth? But howe standeth that with this saying of S. Paule? They that are ledde with the spirite of God, are the sonnes of God. If the infants be ledde with ỳ spirite of God, as we haue tofore heard: so foloweth it that they are the sonnes of God. If they be the sonnes of God, thē are they also the heyers of God. If they be the heyers of God, then are they also heyers annexed with Christ. If they be fellow heyers with Christe, howe can the lacke of an outwarde ceremonie condempne them, seyng it is wrytten: there is no condempnation to thē, which are in Christ Iesu? who doubteth, but that there were many infantes, whome that moste bloody tyraunt Herode slewe, when he pursued the Lorde Iesus that new borne kyng of the Iewes, which in that persecution died without circumcision? Shall we saye, that these all perysshed and are dampned? and not rather (as the churche of Christe beleueth and confesseth) that they are blessed sainctes and glorious martyrs in the kingdome of God? King Pharao gaue cōmaundement to the mydwyues of the Hebrewes womē, that in the byrthtyme they should kyll all the malechyldren of the Hebrues, and by no meanes to suffer them to lyue. What if this bloudy commaūdement of this most bloudy kyng had bene obeied of the midwyues so that they had slayne the infantes, before they had bene circumcised: is it to be thought, that they had so fallen away from the fauour of God, that notwithstanding his mercifull promes and couenante made with them and with their fathers, they had perysshed and bee dampned? The holy scripture declareth, that all the tyme that the people of Israell were in the wyldernes, whiche was the space of fourty yeares, there was no circumcision vsed among them: is it not to be supposed, that many in the meane tyme bothe of the younger & of the elder sorte died? Shall we nowe saye, that al suche were dāpned, because they died vncircumcised? God forbid. Therefore as the young children of the Hebrues many times died before they were circumcised, and yet notwithstanding for Gods election and promes sake they were saued: so likewyse the infantes of the Christiās preuented by death, remayne styll in the fauour of God and state of saluation, although (necessite so compelling) they die without baptisme, forasmuche as the gracious and mercifull promes of God pertayneth nowe no les to the infantes of the Christians, then it did in tymes

Roma. 8

Ephe. 1.

Rom. 8

Rom. 8

Math. 2.

Exod. 1

Iosua. 5.

Gene. 17.

tymes past to younge chyldren of the Hebrues. Father. But what is to be sayde to this sentence of Christ: Except a man be borne of wa- *Ihon.3.*
ter and of the spirite, he can not enter into the kyngdome of God.
Sonne. The lyke manner of speaking reade we in the Gospell of S. John, and they also are the wordes of Christe. Verely, verely I saye *Iohn.6*
vnto you: Except ye eate the flesche of the sonne of man and drynke his bloud: ye haue no lyfe in you. Some of the auncient fathers vnderstanding these wordes literally, thought that whosoeuer dyed without the receauing of the Sacrament of the body and bloud of Christ, was in great daunger of damnation: and therefore they ordayned, that the younge infantes also, so sone as they were baptised, should receaue the Sacrament of the body and bloude of Christe, lest that they departing without it, should fall from the fauoure of God, and so perishe: when to saye the truthe, these wordes of Christ are not to be vnderstande literally, but spiritually, not of the Sacramentall, but of the spirituall eating and drinking of Christes body and bloud, whiche is done by faith. And as these fathers grated to harde vpon this sentence of Christ: Except ye eate the flesche of the *Iohn.6*
sonne of man and drynke his bloud: ye haue no lyfe in you: so lykewyse did those fathers cleue tomuche to these woordes of Christe. Except a man be borne of water and of the spirite, he can not enter *Ihon.3.*
into the kyngdome of God: when they taught, that the chyldren dying without the baptisme of water perysche and are not saued. For as many of the people of God are saued, which neuer receaued the Sacrament of the body and bloude of Christ: so lykewyse are many saued, though they were neuer outwardly baptised with water, for as muche as the regeneration of a Christian consisteth rather in the spirite then in the flesche: euen as the circumcision also of the Jewes consisted not in the letter but in the spirite: not in the circumcision of the flesche, but in the circumcision of the hearte. This text therfore of Christ: Except a man be borne of the water and of the spirite, &c. *Iohn.3*
is to be vnderstande of suche as may conueniently be baptised, and yet notwithstanding contemptuously refuse baptisme, and in this behalfe despyse the ordinaunce of Christe, & by this meanes seclude them selues from the company of Gods people: These shall not enter into the kyngdome of God. For this contempt of the outwarde sacrament is an euident argument and a sure signe, that suche despisers of Gods ordinaunce haue not the spirite of God, without the *Reade y*
whiche no man can be saued, as S. Paule saieth: If any man haue *xxvii. Epistle of*
not the spirite of Christe, he is none of Gods: and so dooth it consequently folowe, that they haue no portion in the enheritaunce of *S. Bernarde.*
Christe and of God. But as touching the young infantes, whome *Rom.8*
their parentes would gladly offer vnto God by baptisme, and in their hartes they haue all ready dedicated them to God by prayer & a free willing spirite, if they had not bene preuented by death: they are free from this sentence of damnation: not only they, but also all other persones of what so euer age they are, if they do not contemne

the ordi-

the ordinaunce of God, but rather in the hartes moste desirously wyshe to receaue that outwarde baptisme of water according to the institution of Christ, if they might come by it. Suche as are thus affected toward holy baptisme, ar without doubt led with the spirite of God, and though baptisme of water be denied, yet inwardly beyng baptised with the holy ghoste, they can not perysshe, but haue euerlasting lyfe, as we reade of a certaine Emperour called Valentinianus, whiche being desyrous to be baptised, and notwithstanding preuented by death, came not vnto baptisme, & yet died in the Lord, and is saued, as S. Ambrose aboundauntly proueth. And who knoweth not, ỹ in ỹ primatiue church many wer sodenly takẽ away thorowe the tyrannie of wycked rulers from this lyfe, before that they could attayne vnto the Sacrament of baptisme, and suffered martyrdome for the testimonie of the Lorde Jesus? Shall we saye that all these perysshed, because they lacked the water of baptisme? God forbyd. Who seeth not nowe then, that this sentence of Christe, Except a man be borne of the water and of the spirite, he can not enter into the kingdome of God, is not so strayghtly to be taken, that we should iudge all those damned, whiche die without the baptisme of water? The theafe died without baptisme, yet the theafe was saued as these wordes of Christe spoken vnto him declare manifestly: this daye shalt thou be with me in paradise. It is notably sayde of saynt Augustine: Then is it fulfilled inuisibly, when not the contempte of Religion, but the article of necessitie excludeth the misterie of baptisme. And S. Bernarde lykewyse sayeth: The wyll is taken for the dede, when necessitie excludeth the dede. This thing cõsidered right well certayne fathers of Christes churche, whiche affirme the baptisme is deuided into thre kyndes, that is to saye, the baptisme of the holy Ghoste: the baptisme of blonde, and the baptisme of water: and of all these thre, the baptisme of water is the moste inferiour, for as muche as we reade, that diuerse so baptised, haue notwithstanding perysshed. But whosoeuer is baptised with the holy Ghoste, and so dieth: he can not perishe. For without this baptisme, the baptisme of the water profiteth nothing. Again, suche as confesse Christ boldly, and seale the confession with their bloud, and thorowe the crueltie of the moste cruell persecutors preuẽted by death, can not come vnto baptisme, are no lesse dere and acceptable to God, then they were baptised with water. For they are baptised with the holy Ghost and with their owne bloud: so that in them is fulfilled this saying of the Apostle: With the hart it is beleued vnto righteousnes, but with the mouth confession is made vnto saluation. For the scripture sayeth: whosoeuer beleueth on him, shall not be confounded.

Reade S. Ambrose de morte Valentiniani.

Iohn. 3

Luc. 23

Contra Donatist. libr. 4

Epist. 77

Three kindes of baptisme.

Rom. 10

Esay. 27

Marc. 16

Moreouer the wordes of Christe, which he spake after his resurrection to his disciples concerning baptisme, are diligently to be noted. The wordes are these: He that beleueth and is baptised, shall be saued. But he that beleueth not, shalbe dãned. He sayth not: He that is not baptised (with water) shalbe damned: but only, he that beleueth not, shall

not,shalbe dampned: hereby declaring that our saluation hãgeth not of the water but of the fayth,as it is wrttẽ, he that beleueth on the sonne,hath euerlasting lyfe. But he that beleueth not on the son shall not se lyfe,but the wrath of God abideth on hym. *Ihon. 3.*

Of these afore sayd authorities both of the holy scripture and also of the auncient fathers, I gather and conclude,that both the infantes of the Christians and also other of more type age being of the nõber of the faithfull, if they be preuented by death,are saued,and enheritours of euerlasting lyfe,although they depart without baptisme: The infantes both because thei are contayned in the nõber of Gods people,and are concluded within this most gracious promes: I wil be thy God,and the God of thy seede: and also because they are prenented by death,and by this meanes of necessitie excluded from the sacrament of baptisme:the Elder,because they beleue in God,cõfesse their faith,& moste desirously wyshe to be baptised, if they might attaine therunto. Father, I can not disalowe thy doctrine in this behalf.But me thinke thou makest thre baptismes, which is contrary to this saying of thapostle: One Lorde,one faithe,one baptisme, one God,&c. Son. There is but one baptisme. Notwithstãding because this one paptisme is of diuerse diuerslỹ taken, as we haue tofore heard,therfore the auncient fathers of Christes churche haue thus made a partition of baptisme,somtime calling it the baptisme of water,somtime the baptisme of the holy Ghoste,and sometime the baptisme of bloude, forasmuche as al that are contayned in the visible churche are not baptised alyke. With water alone are the vngodlye and wicked hypocrites baptised, whiche outwardly faine repentãce and faith, whan inwardly they haue nothyng lesse,and therfore the baptisme profiteth them nothinge at all, but rather turneth vnto their dampnacion. With the spirite or holy Ghost they are baptised, whiche do truly repent and beleue,and fixe the eyes of theyr mynde on the commaundement of God and the promes annexed to baptisme,To them is the baptisme of water wholsome and profitable. With bloude are they baptysed,whiche preuented of death thorow the cruelte of the persecutours, can not come vnto the Baptisme of water, although greatly wyshed:And yet notwithstandyng boldly and stoutly confesse Christe and his holy Gospell before the tyrañts of this worlde, yea and confirme with their death, and seale with their bloud this their confession. These are holy martyrs and blessed witnesses of Christ:and therfore they are as acceptable and deare vnto God,although they were baptised with water. Father, And are these thre kindes of baptisme approued of Gods word? Sonne. Yea verely. Father. Where? Let me heare. Sonne. Of the baptisme of water Christe our Sauiour speaketh on this manner: Baptise all nations in the name of the father and of the sonne & of the holye Ghoste. He that beleueth and is baptised, shalbe saued. Of the baptisme of ỹ holy Ghost or of ỹ spirite,Christ also sayd thus to his apostles:John *Ephe. 4* *Math. 28* *Mare. 16*

Act.1 John Baptised with water, but ye shalbe baptised with ỹ holy goost.

Math. 20 Marc.10 Luke.12 And of the baptisme of bloud the Lord Christ hath these wordes spoken vnto Iames and John, which desired to be highest in authorite with Christ: Can ye drinke of the cuppe, which I shal drinke, & be baptised with the baptisme, wherwith I shalbe baptised? Again he saieth: I must be baptised with a baptisme, and howe am I payned, till it be ended? Father. I perceaue now right well, ỹ baptisme is an holy mistery and blessed sacrament. Sonne. Nothing is more true. For it is an holy ordinaunce instituted of God, and no practyse of mans imagination, put in vse in Christes tyme, and after his resurrection comaunded to be ministred vnto all that beleue, whether they were Iewes or Gentiles. For although it appeareth outwardly neuer so base a thing to be washed with water, yet it is an honorable misterie, and ought to be had in great reuerence and price, because it was commaunded of God to be done: in somuche that who so euer contemneth this holy Sacrament, and refuse to be baptised, when opportunite serueth, is not of God, neither appertaineth he vnto the kingdome of God. For he that despiseth the ordinaũce of God, despyseth God him selfe. Father. What iudgest thou of them, that ministre baptisme twyse to one persone? Sonne. You speake of the Anabaptistes, whiche condemning the baptisme of infantes, as a thing both vayne and vnprofitable (such is their madnes) because they can not openly protestе their faithe before the worlde, teache, that they ought to be baptised agayne, when they come to age, and haue the vse of reason, beyng able to confesse their owne faith. This doctrine of the wicked Anabaptistes, I vtterly both contemne and condẽne, as a doctrine pestiferous and poysonefull, which plainly dissenteth from the worde of God & from the practise of the primatiue church: forasmuche, as we haue tofore heard, the baptisme of infantes is grounded on the worde of God, pleaseth hym, and is acceptable vnto him, euen no lesse then is the baptisme of the elder sorte. Whosoeuer therfore is ones baptised, of what so euer age he be, according to the institution and worde of God (which abydeth for euer) he ought not to be baptised again. For to be baptised againe, is none other thing then to mocke and blaspheme God, to recounte God a lyar, as one whiche either wyll not, or els is not able to kepe his worde vttered in baptisme, to doubt of his ordinaunce, to call our saluatiõ into question &c. Father. What thynkest thou of baptisme, if it be ministred of a wicked and vngodly minister? Sonne. It is to be wyshed, that suche as are appoynted to be spirituall Ministers in the churche of Christe, should be menne bothe in doctryne ãnd lyfe godly and vertuous, that they myght be no stomblyng blockes to the congregation of God, but edifie Gods people both with sound learning & Christen cõuersation. But if it so chaunceth ỹ the life of him, which being admitted vnto the publique ministerie, baptiseth be euil wicked & vngodly, yet notwithstanding thafforsaid minister ministring baptisme truly and accordyng to the institution of Christ, his

Esay.40 Math.5

whether baptisme may be ministred to one persone.

whether ỹ vnworthines of the minister hyndreth the worthinesof baptisme.

wicked

wicked life and vngodly conuersation hindreth baptisme nothing at all. For the sacramentes, when they be lawfully & duely ministred, are not of force & strength for the worthines of the minister, but for ỹ institution and ordinaunce of God, that the promes may be certen. For it is Christ him selfe, whiche truly & properly baptiseth, and no man, whose ministerie, as an hande, Christ vseth in baptising. Man baptiseth outwardly: but Christ baptiseth inwardly. Man washeth the body with water: but Christ cleuseth the soule with his holy spirite. For as S. Cyprian saith: Whether Iudas or Paule baptiseth, Christ washeth, absolueth and putteth away the sinne. To forgeue sinnes in baptisme, & to geue the holy ghost, saith S. Ambrose, is the office of God alone. If God therfore geue the effect of health, then is there no glory of man in this behalfe. For we knowe, that the holy ghost was geuē of God without laying on of handes, & that he which was not yet baptised, obtained remission of sinnes. As concerninge the visible ministery, both good and bad baptise: but inuisibly he by them baptiseth, whose both the visible baptisme & the inuisible grace is. Both good and bad may baptise, but to washe the consciences, ỹ can none doo, but he whiche is alway good, saieth S. Austen. Againe he saith: to minister and to distribute the worde and Sacrament the minister is somewhat: but to make cleane & to iustifie, he is nothing. For this thing worketh he only in the inwarde man by whom the whole uā is made. Farther. Whether is it requisite & necessary, that the infant which shuld be baptised, be plounged down into the water, or is it sufficiēt, that a litle water be poured vpō his head, or vpon his face? Some. It appeareth by the writinges of the auncient fathers, Tertulliane, Damasus, Cyrille, Austen, Ambrose, Basile, Theophilacte, & diuerse other, that in times past both in ỹ Greke and Latin churche the custome was to dippe such as shuld be baptised thryse into the water, in token that they are baptised in the name of the glorious trinitie, the father, the sonne, and the holy Ghost, one alone true and euerlasting God. And the plounging into the water signified, that we are buried with Christ, as the plucking of vs out of ỹ water preacheth vnto vs, that we be risen againe with Christe: which thing S. Paule also teacheth in these wordes: knowe ye not, that al we, which are baptised into Iesus Christ, are baptised to die with him? We are buried then with him by baptisme for to die, that likewise as Christ was raised vp frō death by the glory of the father, euen so we also shuld walke in a new life. For if we be graft in death like vnto him: euē so shal we be partakers of ỹ resurrectiō, knowing this that our old man is crucified with him also, ỹ the body of synne might vtterly be destroied, that hēcefoorth we should not be seruauntes vnto sinne. But to dippe thē thryse into the founte, as ỹ manner was then, I thinke it not to be of necessitie: but it may seme to suffice, if water be poured vpon their head or vppon their face.

In serm. de baptismo.
In 1. Cor. 3.
Act. 10.
Cōtra Gresc on. lib. 2 cap. 21.
Contra Petil. lib. 9. cap. 54.

whether infantes in their baptisme ought to be plounged down into the water.

Note.

Christ commaunded to baptise all menne, but he lefte the manner of baptising free to his church, whether they wold washe the whole

Rom. 6

☞ body, or some part therof. Moreouer as all the people of the Iewes was counted to be sprinckled with the blonde of the couenaunt, because it was accustomed to be sprinckled vpon all, when notwithstanding not their whole bodies, but some part of them was embrewed with the blond: so lykewyse a man or an infant, is taken to be wholy baptised, dypped and clensed, when some one member onely is ouerflowed with water, dypped or clensed. For this lawyth sprinkling was a figure of the blond of Christ (wher with the consciences are sprynckled) and of our baptisme. Furthermore seing that the vertue and power of clensing the myndes cometh not from the water, it is all one matter, whether the whole body, or some parte thereof, as the head, be washed. It is therfore sufficient if the signification of spirituall baptisme be obserued. That to baptise signifieth not to plounge the whole man into the water, it may easely be gathered both of S. Markes and S. Lukes Gospel, where we reade thus: *Marc. 7 Luc. 11.* Reuersi a foro non comedunt nisi prius baptizati: that is, The Phareseis, when they come home from the market, eate not, except they first be baptised: that is to say, wasche their handes. Again: Mirabatur Pharisæus, quod Christus non baptizatus accumbat mensæ. That is, the Pharisey marueled, that Christ was not baptised, that is to say, washed not his handes, before he sat downe at the table. Father. What thinkest thou of those, whiche promise for the infante in his baptisme, whome they call Godfathers and Godmothers? Sonne. The custome is olde & auncient in the churche of Christe, and hathe from time to time bene vsed among the Christianes aboue viii. hondred yeares, and it is no lesse commendable then auncient, if the godfathers and Godmothers satisfie their promyse, & doo according as they haue sayd, in bringing vp ỹ young infante in the nourture and doctrine of the Lorde, in the faith, feare and loue of God, in the obedience of Gods holy lawe, &c. But this I greatly discõmende in the churche of the Papistes, ỹ they will by no meanes suffer the fathers of the infantes to be present at the baptisme of their children, whome God aboue al other hath cõmaunded to instructe & to bring vp theyr children in the knowledge of his holy lawe, & of them wil require a streight accomptes concerning the education & bringing vp of their yoũg ones. Therfore as I do not discõmend the custome of hauing Godfathers & Godmothers, whiche shuld openly promise for their Godchildrẽ that they shal mortifie the rote of sinne, which springeth in the bodies, and subdue their lustes vnder the lawe of God: again that they wyll instructe & bring vp their godchildren in the faith of Christ: So likewise do I vtterly discommend this vse, that fathers can not be suffred to be present at the baptisme of their own children & ther also promise before God & his holy cõgregation, ỹ they wil vnto the vttermost of their power prouide & se, that their childrẽ shal so be brought vp, ỹ euen frõ their cradles they shal drinke in the principles of Christen religion, and learne to knowe and serue God, that their whole life may be agreable to their profession. Father.

Of Godfathers & Godmothers.

Fathers ought to be present at ỹ baptisme of their children.

Ephe. 6

It were

It were good in my opinion, that the parentes should be present at the baptisme of their children, and so there promyse, and afterwarde do, as thou hast sayde. For it should put them wel in remembraunce of ỹ dutie, which they owe by the worde of God vnto their children.

Well, my sonne: we haue nowe sufficiently conferred of the holy Sacrament of Baptisme, and of the principall thynges perteyning vnto the same. Let vs nowe somewhat talke of the other Sacrament, I meane, the holy Supper of the Lorde, otherwyse called, the Sacrament of the bodie and bloude of Christe. Sonne, Let it so be, my moste louing and dere father.

Of the Lordes Supper.

Father. Tell me fyrst of all, what the Lordes supper is? Sonne. After the diffinition of S. Paule, it is the partakyng of the bodye and bloude of Christe. Father. Why, what saith saynt Paule in this behalfe? Sonne. Thus sayth he: Is not the bread which we breake, the partaking of the body of Christe? And is not the cup of thankes geuing, for the whiche we geue thankes, the partaking of the bloud of Christe? Father. Lett me heare other diffinicions of the Lordes supper, if thou haste any in store. Sonne. The Lordes supper is an holy and heauenly banket, in the whiche the faythfull Christians, beydes the corporall eating of the bread, and the outwarde drynkyng of the wyne, do spiritually through faythe bothe eate the body of Christe and dryncke his bloud vnto the confirmatiõ of their faith, the comfort of their conscience, and the saluation of their soules. Or thus: The supper of the Lorde is a spirituall foode, in the which Christe Jesus the sonne of God wytnesseth that he is the lyuynge bread, wherewith our soules are fedde vnto euerlastyng lyfe. Or on this manner: The supper of the Lorde is an holy Sacrament instituted of the Lorde Jesu to be a commemoration and a perpetual remembraunce of his body breakyng and bloud sheading, yea of his passion and death on the altare of the crosse, that the faythfull communicantes eatyng and receauing those holy misteries, I meane, the bread and wyne sanctified in the body and bloude of Christe, should earnestly set before their eyes the death of Christe and al the benefites, whiche they haue receaued thorowe the same, that is to saye, the grace, fauour and mercie of God, remission of synnes, quietnes of conscience, fredome from the captiuitie of Sathan, from the curse of the lawe, from the stynge of death, and from euerlastynge dampnation, the gyfte of the holy Ghost and assuraunce of eternall lyfe, and that by this meanes they should be prouoked and stirred vp to magnifie and prayse our heauenly father, for this his vnutterable kyndnes and exceading great loue. Or on this wyse briefly: the supper of the Lord is a memorial of Christes death. Fat. Who instituted & ordeined this holy & heauenly banket, which is called the supper of the lord. Son. Not Angel nor archangel, not king nor Patriarch, nor yet mere man, but Christ Jesus, ỹ Lord, both God & mã, king of kings

what ỹ Lordes supper is

1. Cor. 10

Iohn. 6

who did institute the lordes supper.

of kynges and Lorde of Lordes Father. Where readest thou that? Sonne. In the Euangelist and in S. Paule. Father. Let me heare the wordes of the institucion of the Lordes Supper. Sonne, Sayne Paule reciteth them on this manner.

Math.26 Marc.14 Luke.22

1,Cor.11.

The Lorde Iesus the same nyght, in whiche he was betrayed, tooke bread: and when he had geuen thankes, he brake it and sayde: Take ye and eate: This is my body, whiche is broken for you: This do ye in the remembraunce of me. After the same manner also he tooke the cuppe, when supper was done, saying: This cuppe is the newe testament in my bloud. This do so ofte as ye drinke it in remembraunce of me.

Why Christ instituted his supper.

Father, To what vse, or for what purpose did the Lord Christ institute this his holy supper? Sonne. First, that it should be an holy memoriall and worthy remembraunce of his passion and death, of his body breakyng and bloude sheading, whiche he suffred on the altare of the crosse, where he offred him selfe an acceptable oblation and a swete smelling sacrifice vnto God the father for vs and for our synnes, that by his temporall death we might be deliuered from euerlasting death. Father. Howe proouest thou, that Christe ordained this his supper to be a memoriall of his death and passion? Sonne. It is euident both by the worde of Christ and also of S. Paule. For thus sayeth the Lorde Iesu: This do in the remembraunce of me. And S. Paule sayeth: So ofte as ye shall eate this bread and drinke of this cuppe, ye shall shewe the Lordes death till he come. Agayne, in that the Lordes supper is a sacrament, that is to saye, a signe of an holy thing (Bread is the signe of Christes body, and the wine is the signe of his bloud) it doth sufficiently instructe and teache vs, that it was ordayned of Christ to be a memoriall of his death and passion. For Sacramentes are instituted vnto this ende, to putt vs in remembraunce of other thinges, whiche are signified by them: As the water of baptisme, wherwith ỳ body is outwardly washed, preacheth vnto vs, that our soules are inwardly washed by the bloud of Christ, and clensed and sanctified by the holy Ghost.

Ephe.5 Rom.4. 1.Cor.15 Heb.2. Osee.13

Luke.22 1.Cor.11

The necessitie of the death of Christ.

Father, Was it of necessitie, that Christ should die for vs? Sonne: Otherwyse could we neuer haue bene saued. For there was nothing founde neither in heauen nor in earth of suche and so great price, dignitie and worthynes in the sight of God, that could pacifie the wrath of God, and satisfie, his iustice, and paie our raunsome for our sinnes, and so reconcile vs to God, and make an euerlasting agrement betwene him and vs, but Christ alone that lambe of God without spot, whiche taketh away the synne of the worlde. For all creatures were founde spotted in the sight of God, and vnapt to accomplyshe the worke of our saluation: so that of necessitie the sonne of God must by hym selfe alone fulfill this worke of our redemption, as it is wrytten: The bloud of Oxen and of Goates, can not take away sinnes. Wherfore when he (Christ) cometh into the world, he sayth, Sacrifice and offring thou woldest not haue: but a body hast thou ordained me. Burnt offrings also for synne, haste thou not allowed. Then sayde I: Lo, I am here.

Exod.12 Iohn.1

Hebr.10. Psal.40

here. In the beginning of the boke it is wrytten of me, that I shuld do thy wil, O god. Aboue, saith S. Paul, when he sayth. Sacrifice and offring, and burnt sacrifices, and sinne offringes thou wouldest not haue neither hast thou alowed them, (which yet are offred by ẏ law) then said he: Lo, I am here to do thy will, O God: he taketh away the first, to stablish the latter: by which wil we are made holy, euen by the offring of the body of Iesu Christ once for all. Father. Though sufficient dignity, worthines and perfection coulde not be found in the sacrifices of beastes and foules to pacify the wrathe of God kindled against man for sinne: was ther neither angel nor mā in heauen or in earth of such worthines and integrity, that myght perfectly haue finished this work of our saluation? Sonne. As concer ning men it is thus wrytten: There is no difference: al haue sinned. Ther is none righteous, no, not one. Al are gone out of ẏ way: they are al vnprofitable: there is none that dothe good, no, not one. God hath wrapped al nations in vnbelefe, that he might haue mercy on al. The scripture hath concluded al things vnder sinne, that the pro mes by the faith of Iesus Christ shuld be geuen vnto them that beleue. We are al by nature the childre of wrath. Thorow the synne of one (Adam) death went ouer all men, forasmuch as all haue synned. We are al hipocrites, vnclene, shepe that run a stray, and al our righteousnesses are as a cloth defiled with mēstrue. The perfectest of vs al is not able to say. My hart is clene, and I am free from sin. There liueth none, euen the most righteous, that sinneth not. No liuing creature is righteous before the eies of God. Seing then that the whole kinde of man is vnpure, wicked, vnrighteous, defiled w sinne, estraunged from al goodnes, and a verye lompe of leudnesse, what can such a monsture of wickednes do vnto the reconciliatyon either of him self or of other vnto God? Of the vncleane, what cā be clensed? Who can make him cleane, that is cōceiued of vnclene sede but God alone?

Rom.3
Psal.14
Rom.11
Galat.3
Ephe.2
Rom. 5
Esa.9.64
Pro.20
eccles.7
psal.142
eccle.34
Iob.14

And as touching the angels, neither are they so pure in the sight of God, that they were of sufficient worthines and worthy sufficiency to make an agrement betwene God and man. For euen in them also was there found foly, as Iob sayeth: insomuch that God spared not the angels that sinned, as S. Peter wryteth, but cast thē down into hel, and deliuered them into chains of darknes (to be punished) to be kept vnto iudgement. In angels then also was there founde imperfection, so that they were no mete mediators betwene God & man, to set a loueday betwene them, and to bring them vnto an vnity. Who seeth not now then, how necessary ẏ death of Christ was? wythout the which no reconciliatiō could haue bene made betwene god and man. Yea not only things in earth, but also things in heauen are made at one with God thorowe the Passion and deathe of Christ, as S. Paul testifieth, saying: God hathe restored and made al thinges perfect by Christ, both the things which are in heauen, & the things which are in earthe. Againe, it pleased the father, that in

Iob.4
2.Peter.2.
ephe.1.

Coloss.1 Christ should all fulnes dwel, and by him to reconcile al thing vnto him selfe, and to set at peace by him thorow the bloud of hys Crosse, both thinges in heauen, and thinges in earth. Father. By the deathe of Christ then are we deliuered from our sinnes, and from the captiuity of satan. Sonne. Yea verely. Christ was deliuered vnto ẏ death
Rom.4. 1.Cor.6 for our sinnes. We are washed, we are made holy, we are iustified & made righteous by the name of the Lord Iesu, and thorow the spirit
2. Cor.5 of our God. In Christ God made agremẽt betwene the world and him selfe, and imputed not their sinnes vnto them. Yea God made Christ, which knew no sinne, to be sinne for vs (that is to say, a sacrifice for sin) that we by his meanes should be made that righteousnes,
Ephe.1 which before God is alowed. By Christe we haue redemption thorowe his bloude, euen the forgeuenesse of sinnes. By the meanes of
Ephe.2 Christ Iesus, we, which were somtime farre of, are made nie by the bloud of Christ: for he is oure peace: so that now we are not straungers and foreners, but citezens with the sainctes, and of ẏ houshold
ephe.5. Heb.10 Hebr.7 of God. Christ loued vs, and gaue him selfe for vs an offering and a swete smelling sacrifice to God. We are made holy by the offring of the body of Iesus Christ done ones for al: so that Christ is able euen vnto the ful to saue them, which come vnto God by him. Father. And to remember this his passion & death by the which we haue receyued so many noble and pretious benefits, the Lord Christ instituted this holy sacrament, which the Apostle calleth, The Lordes supper. Sonne. Yea verely. And therfore they that wil worthelye and wyth frute come vnto this holy and heauenly banket, must diligently cõsider, remember and set before the eies of their minde the Passion & death of our Lord and sauiour Christ Iesu, and the merites and benefites therof, that by this meanes they maye the more earnestly be stirred vp both vnto thankes geuing, and also vnto a continual meditation of a better life. Father. Is there any other cause, why ẏ lord Iesu did ordain this his holy supper? Sonne. you haue hard the chefe and principal cause, which is, the remembraunce of Christes death. Another end, why this holy banket was instituted, is, that it shuld be a signe and a token of the vnity and cõcord, of the harty good wil and singuler frendship, and of the perfect agrement in doctrine and religion, that ought to be among them that profes Christ. And thys
1.Cor.10 is that, which S. Paule writeth: we (though we be many) yet are one bread and one body, inasmuche as we all are partakers of one bread. Father. They then, which will approche vnto the table of the Lord, ought not only to shew them selues mindful of the Lords passion and death, but also prouide, that they bring with them charitable, frendly and louing harts toward al men, and mindes fatled in the truth of Goddes word, and in the vnity of his true religion.
Sonne. So is it. For whosoeuer presume to come vnto the Table of the Lord with vncharitable heartes and with mindes dissentynge from the truth of Gods word and estraunged from the vnity of gods holy congregation, they shal finde nothing there, but the wrath and

anger

anger of God, the displeasure and vengaūce of God, and finally (except repentaunce cōioyned with true faith come) euerlasting death and damnation. For this holy table of the Lord abhorreth no synne so greatly, as enuy, hatred, malice, anger, displeasure, distractyon of mindes, dissention in religion &c. In consideration wherof, the auncient fathers of Christes church in times past were wont to cal this holy bancket or supper of the Lord AGAPE, that is to say loue, to put men in remembraunce that none shuld come vnto that heuenly table, wher the blessed sacrament of loue is ministred and setforth, but such as came with harts enflamed with true loue and vnfained charity toward al men. They therfore, which presume otherwise to come, are companions with Judas, into whom satan entred, so sone as he had vnreuerently & vnworthely tasted of these holy misteries, neuer forsaking him, til he had brought him vnto desperation, destruction and dampnation. Seing we be members all of one body, and haue one head, euen the Lord Christ Jesus: seinge also we haue all one heauenlye father, one elder brother, one enheritaunce in the kingdom of heauen: Again, seing we all be baptised with one Baptisme, and eat of one bread, and drinke of one cup: what thing shuld be of so great force to dissolue this vnity, and to breake that concord and amity, which we ought continually to haue among vs both in doctrin and manners? In this thing shal al men know, saith Christ, that ye are my disciples, if one of you loue a nother. And the blessed Apostle S. Paul exhorteth vs by the name of our Lord Jesus Christ, that we all speake one thing, and that there be no dissention among vs, but that we may be an whole body, of one minde and of one meaning: yea and that the same affection may raigne in vs one toward another, that was in Christe Jesu, so that if one member suffer, all should suffer with him: and if one member be had in honor, all members should be glad also, forasmuch as we be members one of a nother, and haue one heade, euen the Lorde Jesu. Father. What other causes are there of the institution of the Lordes supper? Sonne. The Lord christ ordained this holy supper also, that we worthely enioying the same, shuld the better be cōfirmed in our faith, and nothing doubt of the promes and good wil of God toward vs, but faithfully and constantly be perswaded, that what so euer our heauenly father hath promised vs in christ, and for christes sake, that will he aboundantly performe, so that we nead not fear the tiranny of satan, the curse of the law, the horror of death, the darte of desperation, the pains of hel, nor any other thing, whatsoeuer is most cōtrary to our health and salua tion, which al be taken away by the death of christ. If god be on our side, saith S. Paule, who can be against vs? which spared not his owne sonne but gaue him for vs al: how can it be, ꝑ with him he should not geue vs all thinges also? For who knoweth not, that sacraments are the seales of God, annexed to his most comfortable promises, which he hath most gratiously made to al sinners that repent and beleue, that thorowe the contemplation and behol-

Iohn.13 *Math.26*

Iohn.13

1.Cor.12 *Phil.2.*

Osee.13 *1.Cor.15* *Ephe.2* *Colos.2* *Hebr.2.* *Rom 8* *Rom.4*

ding

ding of them, yea thorow the enioying and vsing of them, their faith may be stirred vp, encreased and confirmed: Againe, this holy Sacramēt was instituted of the Lord Iesu, to preach vnto vs, that his blessed body and his pretious bloude is the true nourishment of the faithfull soule, and that thorowe this meate, whiche is receyued by faith, our soules be relieued, comforted, sustained, made strong, ioyfull and mery, and preserued vnto euerlastinge life, as Christe hym selfe testifieth, saying: I am the bread of life. He that cōmeth to me, shall not hunger: and he that beleueth on me, shall neuer thirst. And this is the will of him that sent me: that euery one whiche seeth the sonne, and beleueth on him, haue euerlastinge life, and I will raise him vp at the last day. Verely, verely I saye vnto you: He that putteth his trust in me, hath euerlasting life. I am that liuinge breade, whiche came downe from heauen. If any man eate of this bread, he shall liue for euer. And the bread that I will geue is my flesh: which I will geue for the life of the worlde. Who so eateth my flesh, and drinketh my bloud, hath euerlasting life: and I will raise him vp at the last day. For my flesh is meat in dede: and my bloud is drinck in dede. He that eateth my flesh, and drinketh my bloude, dwelleth in me, and I in him. As the liuinge father hathe sente me, and I lyue for the Father: euen so he that eateth me, shall liue by the meanes of me. *Iohn.6*

Furthermore a nother cause of the institution of this heauenlye banket is, to moue vs to be thankful vnto our heauenlye father for the death and passion of his sonne, and for the inestimable benefits, frutes and commodities, whiche we haue plentifullye obtained by the same, as deliueraunce from Satan, fredom from the curse of the law, forgeuenes of sinnes, quietnes of conscience, the gift of the holy ghost, victory against sin, death and hell, righteousnes before God, saluation and euerlasting life. And to this end the auncient fathers of Christes church called the supper of the Lorde, Sacramentum Eucharistiæ, that is to say, the Sacrament of thankes geuing. So likewise read we of the primatiue and Apostolike church: All that beleued, sayeth blessed Luke, continued dailye with one accorde in the temple, and brake bread from house to house, and did eat their meat together with gladnes and singlenes of hart, praising God. And s. Paule sayeth: Is not the cuppe of thanckes geuing, for the whyche we geue thanckes, partakinge of the bloude of Christe? &c. Father. Nowe that thou hast declared vnto me, what the Lords supper is: who did institute it, and for what purpose and end it was ordained and commaunded to be frequented and vsed in the church of Christ come of, tel me, how we ought to prepare our selues vnto ỳ worthy receiuing of so worthy and holye misteries, that we comming worthely and reuerently vnto them, may be made partakers of al those heauenly benefites, which Christ hath purchased of god the father for vs by his glorious passion & blessed death. Sonne. This thing is also necessary to be known. And vnto this doth thapostle exhort vs saying: Vvho- *Act.2* *1.Cor.10* *1.Cor.11*

Vvho so euer shall eat of this bread, or drinke of the cuppe of the Lord vnworthely, shalbe gilty of the body and bloud of the Lorde. But let a man examine him self, and so let him eat of the bread, and drinke of the cup. For he that eateth or drinketh vnworthelye, eateth and drinketh his own damnation, because he maketh no difference of the Lords body. The Lord oure God can by no meanes abide that anye manne should come vnto his holy sacraments with vnwashed fete, as they vse to say: that is, vnreuerently and vnworthely, as we may se also in thold law. Was not this the commaundement of God, that whē the people of Israel did eate the Lordes passeouer, otherwise called the Paschal lambe, (which was the sacrament and figure of the true Paschall lambe euen Christ Jesus, which taketh away the sinne of the world) they should eat swete and vnleuended breade, and suffer no leauen to be in their houses, nor yet tast of any leauended bread by the space of vii. daies: and if any did the contrarye, that that soule should be plucked out from Israel? Was not Uza striken of God euen vnto the death, because he vnworthelye touched the arke of the Lord? Was not a certain man taken from the table, bound hād and fote, and cast into vtter darknes, where weping and gnashynge of tethe shalbe, because he presumed to come vnto the mariage of a certain noble kinges sonne without the wedding garment? Dyd not ỹ deuilenter into Judas immediatly after he had vnworthelye receyued the holy misteries of the body and bloud of Christ? Worketh not s. Paul, that the Corinthians wer both greuously and diuersly plaged of God, because they came vnreuerently vnto the Lords table? And who doubteth, but that euen at this present time many plages are cast vpon vs for abusing this holy sacrament? It is therfore conueniēt, that we learn how we may come vnto so holy misteries not vnworthely but worthely, not vnto our damnation, but vnto our saluation, least where we seme to seke remedy and comfort, we find destruction and displeasure. Father. wel saide, my sonne. Let me therfore now heare, how we ought te to prepare oure selues worthelye to come vnto the table of the Lord, least where we seeke consolatyon, we find desolation. Sonne. whosoeuer entendeth with frute to come vnto the table of the lord, and worthely to receiue ỹ holy misteryes of the body and bloud of our sauiour Christ, he must fyrst of al euen from the very hart repent him of his former wicked life, lament earnestly his corrupt manners, abhorre his old vngodly conuersation, and be hartely sory, that euer he hath committed such wickednes against the lord his God, and so disobediently transgressed and brokē his holy and blessed commaundements. Father. Is this repentance so necessary for the worthye preparation vnto the comminge to the lordes table? Sonne. It is so necessary, that who so euer presumeth to come vnto the supper of the lord without this repentaunce, he shall not only not receiue any benefite at the lordes table, but he also shal be gilty of the body and bloud of Christ, and get vnto him selfe euerlasting damnation. The vnpenitent sinners are mete ghestes for ỹ table

exo. 12.

Iohn. 8

2. Reg. 6

Math. 22

Iohn. 13

1. cor. 11

How we shal prepare oure selues vnto the Lordes table. Repētāce

table of the deuil: but such doth not the Lord admit vnto his Table,
1. Cor. 10 as S. Paul sayeth: I wold not that ye shuld haue fellowship wyth the deuils. Ye can not drinke of the cup of the Lorde, and of the cup of the deuils. Ye can not be the partakers of the Lordes table, and
1. Reg. 14. of the table of the deuils. If any man therfore entendeth to come vn
2. Par. 21 to the Lordes table worthely, let him bring repentance with him,
Math. 26 yea and that not fained, but hartye repentaunce, as we read of Da-
Luke. 7 uid, Peter, Mary Magdalen, the thefe, and such like. For true repē-
Luc. 23 taunce is an acceptable sacrifice vnto God, as Dauid witnesseth: a
Psal. 51. sacrifice to God is a troubled spirite, a broken & a contrite hart (O God) shalt thou not despise. And the Lord him self sayeth by the pro-
Esay. 66 phet: which of them shal I regard: Euen him that is pore, and of a lowly troubled spirit, and standeth in awe of my words. To the pe-
Math. 4. nitent and sorowful hearted is Christ a sauiour, and not to suche as
Mar. 1. glory and delite in their sinne. Repent, saith the scripture, for ỹ kingdome of God, that is to say, remission of sinnes is at hande. Repen-
Luk. 24 taunce goeth before, and remission of sinnes foloweth: so that wyth-out repentaunce remission of sinnes is loked for in vaine: as Christe
Luk. 13 sayeth: Except ye repent, ye shall all pearish. And the Apostle saithe:
2. Cor. 7 Godly sorow causeth repentaunce vnto saluation, not to be repented
1 Peter. 5 of. Saint Peter also sayth: God resisteth the proud, but he fauoreth the humble and lowly. Father. What foloweth? Sonne. Oute of this harty and earnest repentaunce must also an humble cõfession of the repented sinnes vnto God issue: so that we doo not dissẽble nor cloke
Confession vnto God. our sinnes, but withal humility and lowlines of hart confesse them and frankly and freely graunt that we haue most wickedly disobei ed the Lord our God, and transgressed his holy and blessed wyll.
Father. Is the confession of sinnes also necessary for them that wyll worthely come vnto the Lordes table? Sonne. Yea verelye. Father. And doth it profit also vnto euerlasting life? Sonne. who doubteth of that? Heare what the Psalmographe sayeth: I will knowledge my
Psal. 32 sinne (O Lord) vnto thee, and mine vnrighteousnes wil I not hide. I said: I wil confesse my sinnes vnto the Lord, and thou forgauest the wickednes of my sinne. Heare also what S. Iohn sayeth: If we
1. Iohn. 1 say, that we haue no sinne, we deceiue oure selues, and the truthe is not in vs. But if we confesse our sinnes, God is faithful and righte-ous to forgeue vs our sinnes, and to clense vs from all vnrighteous-nes. If we say, we haue not sinned, we make him a lier, & his word is not in vs. Dauid gilty both of whoredome and manslaughter, af-ter he had repented him and confessed, that he had sinned against the Lord, hard these swete and comfortable wordes at the mouth of the
2. Reg. 12 the Prophet Nathan. The Lord hath put away thy sinne, thou shalt not die. The prodigall sonne, which had riotously and wickedly spēt his fathers goodes, after that he fell to repentaunce, humbled hym
Luke. 15 self before his father, and cõfessed his sinnes, saying: O father, I haue sinned againste heauen and in thy sight, and am no more worthye to be called thy sonne, was clerely forgeuen, so that his father had compas-

syon

sion on him, ranne vnto him, fell on his necke and kissed him, and caused the best garment to be brought forthe and to be put on hym, and a ring to be put on his hand, and shooes on his feete, and a fatte calfe to be killed, that they mighte eat and make mery, because hys sonne, whiche was deade, was aliue againe, and he that was loste, was found againe.

The poore Publicane, which was so ashamed of his sinnes, that he durst not loke vp vnto heauen, but stode a farre of, and smote vpon his breast, saying, O God be mercyful to me a sinner, went home to his house more iustified, then the proude Pharesy for al his glistering workes. For Christe came not to call the righteous, that is to saye, such as iustify them selues, but sinners vnto repentaunce: There is more ioy in heauen ouer one sinner that repenteth then ouer ninety and nine iust parsons, that neade no repentaunce. Father. Is repentaunce and confession of synnes vnto God sufficient for the worthye preparation vnto the Lordes table? Sonne. That, which followeth, is so necessary, that without it both repentaunce and confession profit nothing at all. Father. What is that? Sonne. Faythe. Father, What is that to saye? Sonne. A sure and an vndoubted perswasyon or beliefe of hearte, that thoughe the synnes of them that entende to come vnto the Lordes Table, be neuer so greate and manye, yet notwithstandinge that they shall be freelye and fullye forgeuen of God the father for his sonne Christe Jesus sake, for hys Passyon and deathe, for his blessed bodye breakynge, and pretyous bloude sheddynge, for the dignytie and worthynesse of that one and alone sweete smellinge Sacrifice, whiche he offered ones for all, sufficyent to the vttermooste for the saluatyon of the whole worlde, vnto God his father on the Crosse. Father. Is this faithe necessary to the faithfull Communicante? Sonne, So necessarye, that wythoute it all other preparations are frustrate and vaine. For he that beleueth on the sonne of God, sayeth the scripture, hathe euerlastinge lyfe. But he that beleueth not on the sonne of God, shall not see lyfe, but the wrath of God abideth vpon him.

Luke.18

Math.9

Luc.15

Faythe.

Ephe.5

He 7.9.x

Iohn.3

Faythe is the weddynge garment, wherewith who so euer is not cladde, and yet presumeth to come vnto the marryage of the Sonne of God, he shall be bounde hande and fote, and cast into vtter darknesse, where weepinge and gnashinge of teethe shall be. And theese are they (I speake of the vnfaithfull) whyche moost vnworthelye come vnto the Lordes Table, and are giltye of the bodye and bloud of the Lorde, yea and what so euer they receiue there, they receiue it vnto the dampnation both of their bodye and soule. Therfore suche as entende wyth frute to come vnto the Lordes Table, they maye not onlye bringe with them repentaunce and Confessyon of theyr synnes, but also this faythe, wherewyth they are mooste assuredlye perswaded, that they haue obtayned full and perfecte remissyon of all theyr synnes thorowe the bloude and Deathe of CHRISTE,

Math.22

and that what so euer Christe suffered on the aultare of the Crosse, he suffered it all together for theim and for theyr synnes: Agayne, what so euer he wonne, gotte and purchased by his Passyon and deathe, he gotte it all together for theim and for their saluatyon, so that whole Christe with all the benefittes, merittes, Profyttes, frutes and commodities, whyche he obtayned of God hys father in his humanitie, is all together theirs, their owne and their righte, for as muche as they beleue in Christe, and wyth stronge faithe embrase him as their alone perfecte and omnisufficiente Sauioure, as Sainte Paule sayeth: Christe is the perfecte fulfyllynge of the law to iustifye euerye one that beleueth. Againe, Christe is oure wysdome, and righteousnesse, and sanctification and redemptyon, that accordinge as it is wrytten, he that reioyseth, shoulde reioyse in the Lorde. And the Prophet sayeth: Whosoeuer beleueth on him, shall not be confounded.

Rom. 10
*1.Cor.*1
*Iere.*9.
*Esay.*28

To sturre vp and to confirme the faithe of the faithfull Communicantes in that behalfe, it shall be necessarye, diligentlye to waigh, ponder and consyder these swete and comfortable promises, whyche are annexed to the holye misteries of the bodye and bloude of oure Sauioure Christe: euen these: VVhyche shall be betrayed for you. whyche shall be shedde for you, and for manye vnto the remissyon of synnes. For in them doothe oure greatest consolation and comforte consiste, if we beleue them. Little doothe it profitte vs to beleue, that Christes bodye was broken, and hys bloude shedde, except we beleue, that hys bodye was broken and hys bloude shedde for oure synnes, for oure wealthe and commoditye, for oure profitte and singulare benefite: euen as it pleasureth vs nothynge to beleue that Christe was borne, excepte we also beleue, that he was borne for vs and for oure saluation, as the Prophet sayeth: A childe is borne To vs, and a Sonne is geuen To vs. For thys muste be oure faythe, beliefe, and vndoubted perswasyon, that Christe gaue vppe hys bodye to be crucified, and his bloude to be shedde, that he mighte purchase vnto vs remission and forgeuenesse of all oure sinnes, the grace, fauoure and mercye of God, quietnesse of conscience, the gyfte of the holye Ghoste, and in fine, euerlastinge saluatyon, as Sainte Paule sayeth: God made him to be sinne, (that is to saye, a Sacrifyce for synne) For vs, whiche knewe no sinne, that wee by hys meanes shoulde be made that righteousnesse, whiche before hym is allowed. Againe, Christe loued vs, and gaue him selfe for vs an offerynge and a sweete smellynge sacrifice to God. Father. If the communycantes bringe wyth them vnto the Lordes table repentaunce: confession and faithe: is it then sufficient? Sonne Oute of this repentãce, and faithe, whereof I haue hitherto spoken, muste true, feruent, christen, vehement and brenninge charitye or loue towarde our neighboure springe: so that we muste also diligentlye consider howe the matter standeth betwene vs and oure neighboure.

*Mat.*26

*Esay.*9

*2.Cor.*5

*Ephe.*5

Charity.

For

For thys Supper of the Lorde, as it abhorreth all synne, so lykewyse doothe it mooste chefelye deteſt hatred, malyce, enuy rancour, displeasure, and what so euer is contrarye to Christen charitye and brotherlye loue, beinge it selfe, as we to fore heard, a Sacrament of loue, vnitye and concorde. Father. Is charitye and loue so necessary also to them that entende worthelye to come vnto the Table of the Lorde? Sonne. So necessary, that wythout it, what so euer we doo at the Lordes table, it tourneth vnto dampnation. To speake wyth the tounges of menne, and of Aungels: to Prophecye and to vnderstande all secreates and all knowledge: to haue all faythe, so that we coulde moue Mountaynes oute of their places: to bestowe all oure goodes to fede the poore, yea to geue oure bodies to be burned, profiteth nothinge wythout charity and loue. 1. Cor. 13

Euerye one that loueth, sayeth Sainte Jhon, is borne of God, and knoweth God. But he that loueth not, knoweth not GOD, for God is loue. If anye manne saye: I loue God, and yet hate his brother, he is a lier. For how can he that loueth not his brother whome he hathe seene, loue God, whome he hathe not seene. Euery one that hateth his brother, is a manne sleare. In this, sayeth the Lorde Jesu, shall all menne knowe, that ye are my Disciples, if one of you loue a nother. Suche therfore as entend worthelye to approche vnto the Lordes table, lette them not onlye consider howe the matter standeth betwene them and God but also betwene them and theyr neighboures. And if they shall finde anye displeasure amonge themselues one towarde a nother, lette them, before they come vnto the Lordes Table seeke to be reconciled one to a nother, accordynge to this commaundement of oure Lorde and sauioure Christe: If thou offerest thy gifte at the aultare, and there remembrest that thy brother hathe oughte against thee: leaue there thine offeringe before the aultare, and goo thy waye fyrste, and be reconcyled to thy brother, and then come and offer thy gifte. Howe greatlye those thynges displease God, although in outwarde appearaunce they glyster and shyne neuer so holye and vertuous, whyche come from an hateful and malitious hearte, the history of Caine declareth aboundauntlye. Aboue all thinges, sayeth S. Peter, haue feruent charitye amonge you. For charitye couereth the multitude of synnes. And let thys theyr loue be no fleshlye nor worldlye loue, but suche loue, as commeth oute of a pure hearte, and of a good conscyence, and of faith vnfained. Suche loue is the ende, that is to saye, the fulfilling of the lawe, as Sainte Paule sayeth: He that loueth hys neyghboure, hathe fulfylled the lawe. For these commaundementes: Thou shalt not committe adultrye: Thou shalt not kill: Thou shalt not steale: Thou shalt not bear false witnesse: Thou shalt not lust, and so forth, if there be any other commaundement, it is al comprehended in this saying, namely, Loue thy neighboure as thy selfe. Loue hurteth not his neighboure. Therfore is loue the fulfillinge of the lawe.

1. Ihon. 4
1. Ihon. 3
Ihon. 13
Math. 5
Gen. 4
1. Peter. 4
1. Timo. 1
Rom. 13
Exo. 20
Deut. 5
Leui. 19
Math. 22

Father. If this repentaunce, confessyon, faithe and loue, where of thou haste hitherto spoken, be found in the Communicantes, maye they then with a fre conscience come vnto the Lordes table, as parsonnes not all together vnworthy to be partakers of so holy misteries? Sonne. Besides these thinges, wherof we haue hitherto spoken, it is required of the Lordes ghestes, that they haue wythin them selues an harty and vnfained disposition to lead a better life for euer after, & earnestlye to prouide, that they fal no more into those syns, where wyth heretofore they haue mooste greuouslye offended the maiesty of God: wherof also they are nowe greatlye ashamed and sore repent them. For without this meditation and earnest study of a newe life, I see not, what all the aforesaid thinges profit. If anye manne, saithe S. Paule, be in Christ, he is a newe creature.

Dispositi on vnto a mendmēt of lyfe.

2. Cor. 5

Againe, they that are Christes, haue crucified the flesshe wyth the affections and lustes. Bringe forthe the frutes that belonge to repentaunce, saith Saint Jhon the Baptist. For euen now is the axe also putte vnto the roote of the trees: so that euery tree, which bringeth not forthe good frute, is hewen downe and caste into the fyre.

Galat. 5
Math. 3

Iohn. 8

And Christ sayde vnto the Jewes: If ye were Abrahams children, ye woulde doo the woorkes of Abraham. Euen so, if we be Goddes children, as we professe by our outward comming vnto the Lordes supper, we must do the worckes of God. The woorkes, whiche God requireth of vs, are to beleue in the name of his only begotten sōne, to loue one another, and to walcke in a newe life. For vnto this end hathe God the father by the deathe of hys Sonne delyuered vs from the power of oure ennemies, that we shoulde serue him in holinesse and righteousnesse all the dayes of oure lyfe. God hath not called vs vnto vnclennes, but vnto holinesse. We are Goddes worke-manshippe created in Christ Jesu vnto good worckes, whyche God ordained, that we should walcke in them. The grace of God, which bringeth saluation vnto all men, hathe appeared, teachinge vs, that we should deny vngodlinesse and worldly lustes, and that we shuld liue soberly and righteously, and godly in this present world, loking for that blessed hope and glorious appearing of the great god, and of our sauiour Jesu Christe, whyche gaue hym selfe for vs to redeame vs from all vnrighteousnesse, and to purge vs a peculiare people vnto him selfe, feruently geuen vnto good worckes: Christ (which thorow the eternal spirit offred him self without spot to God) hath purged oure conscience from dead woorkes, for to serue the liuing God.

Luk. 1.

1. Thes. 4
Ephe. 2

Tit. 2

Heb. 9.

Father. The faithfull Communicantes then ought to bringe wyth them vnto the Lordes table vnfained repentaunce, humble confessyon of their synnes vnto God, constant faythe in the mercyfull promyses of God, feruent charitye towarde theyr neyghboure, and an hartye disposition vnto amendemente of life. Sonne. Yea verelye. And all these thinges oughte to brast oute into good woorkes, into godlinesse of life, into a newe conuersation, into vncorrupte manners, so that from henceforth oure life be aultered, oure conuersatyon

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be

be thaunged and oure manners be framed accordinge to the rule of Gods holy word, that euer after we may be such as no man can cõplain on, and vnfained sonnes of God without rebuke in the mids of a croked and peruers nation, shining as lightes in the world and holdinge fast the word of life. Let your light so shine before menne sayeth our sauiour Christ, that they may see your good workes and glorify your father, which is in heauen. And Saint Paule sayeth. Let oures (that is to say, Christians) learne to excel in good workes, as farre forth as neade requireth, that they be not vnfrutefull. *phil.2.* *Math.5.* *Tit.3.*

Father. And muste this disposition vnto innocencye of life continue in them so longe as they liue? Sonne. They maye not onlye dysspose them selues vnto good workes, but also practise good workes diligently all the dayes of their life, that they be not wordinge Gospellers, but working Gospellers, not fauourers onlye, but also followers of Goddes woorde. For it is not sufficient to begin well, except we continue well: nether it is sufficient for a while to continue wel, excepte we end wel. He that continueth vnto the end, shalbe saued. No manne that putteth his hand to the plough and loketh backe, is mete for the kingdome of God. No man is crowned, except he striue lawfullye. Be faithfull vnto the death, saith Christ, and I will geue thee the crowne of life. Our sauiour Christ in the gospel commaundeth vs to remember Lottes wife: by the which he goeth aboute to putte vs in remembraunce that it is not sufficient to begin well, except we continue well, and also end well. Lottes wife began well, when she came out of Sodome, but because she continued not well, but contrarye to the commaundemente of Goddes aungell looked backe againe to Sodome, she was punished and tourned into a salte pyllare. *Math.10* *Luc.10* *2.Tim.1* *Apoc.2.* *Luke.17.* *Gene.19*

The wyse menne whyche came from the Easte partes to seeke Christe that newe borne kinge of the Iewes, after they had departed from that bloudy tiraunt kinge Herode, and hadde worshypped Christe, were commaunded by the Aungell of God, that they shuld no more retourne vnto kinge Herode, but go home into your countrye a nother waye. For all suche as haue dedicated them selues to God by takinge on them the holye Sacramente of Baptisme, and by receiuinge the holye and blessed misteries of the body and bloud of oure Sauyoure Christe, haue openlye professed, that from hencefoithe they wyll neuer haue to do with the Deuyll, the worlde and the Fleshe, but vtterlye renounce and forsake them, wyth all theyr woorkes, pompes and vanities, seruynge theyr Lorde God in holynesse and righteousnesse all the dayes of theyr lyfe. *Math.3.* *Luk.1.*

Nowe if anye fall from this theyr professyon, and ioyne familiaritye againe with the Deuyll, the worlde and the Fleshe, obeyinge their lustes, and satysfyinge theyr desyres, then haue they vterlye geuen ouer GOD and all godlynesse, yea then are they become mockers of God, and of his holye mysteryes, and gette to them selues euerlastinge dampnation. For of whome a manne is

ouercome, saith S. Peter, vnto the same is he brought in bondage. 2. Pet. 2
For if they (after they haue escaped from the filthines of the world, through the knowledge of the Lord and sauior Iesu Christ) are yet tangled againe therin, and ouercome: than is the latter end worse with them, then the beginning. For it had bene better for them, not to haue known ỳ way of righteousnes, then after they haue known it to turne from the holy cõmaundement, that was geuen vnto thẽ. But the same is hapned to them, that is vsed to be spokẽ by the true Prouerbe: The dogge is turned to his vomite again: and the sow ỳ Prouer, 21. was washed, is tourned againe to her wallowinge in the mire. To whome is this saying of the Lorde Iesu vnknowen? When the vncleane spirit is gon out of a man, he walketh thorowe dry places, seeking rest. And when he findeth none, he sayeth: I wil return again Luc. 11. vnto my house, whence I came out. And whẽ he cometh, he findeth it swept and garnished. Then goeth he and taketh to him vii. other spirites worse then him self, and they enter in and dwell there. And thend of that man is worse thẽ the beginning. Therfore whosoeuer entendeth to prepare him self worthelye vnto the Lordes table, let him first of all fal vnto harty repentaunce: secondly, let him humble him self before the maiesty of God by confessing his sinnes: Thirdly let him stedfastlye beleue and be perfectlye perswaded, that all hys sinnes are forgeuen him of God the father for Christes sake. Fourthly, let him nourish feruent loue in his hart toward his neighboure: Fiftly and finallye, let him for euer after so dispose him selfe to walke in a new life, that from henceforth he haue no more to doo with the Ephe. 5 vnfruteful workes of darknes, but in al poynts so behaue him selfe, as it becometh the professor of godlinesse. Father. Hitherto thou hast declared, what ỳ Lords supper is: Who did institute it: Unto what end it was ordained: and how we ought to prepare our selues worthely to come vnto the Lordes table, I wold now gladly heare, if any abuses haue crept into the church of Christ concerning the lords supper. Haue your Preacher or Catechist opened nothing vnto you in this behalfe? Sonne. Yes verely. They haue declared certaine notable abuses brought into the church of Christ in times past by Antichrist and his adherentes. Father. Whiche are they? Lette me heare part of them. Sonne. First, where as the Lord Christ ordained thys his holy supper to be receiued of many, Antichrist and his complices contrary to the institution and cõmaundement of Christ haue made a priuate breakfast of it, as we may see in the Popishe masse, where the mumbling massemonger eateth and drynketh all alone, and geueth no manne parte with him, except this be any part, to blesse the people wyth an empty cuppe, when he hathe dronke vp altogether, as the manner is in all the Poopes churches at pryncipall and hye feastes, as they terme them. Father. Lett me heare it proued by the woorde of God, that the Lordes supper oughte not to be a pryuate repaste (as the Papistes abuse it in their Masses but rather a commonbancket for many to receiue it together.

Certaine abuses of the lords supper.

☞ The lordes supper ought to be pryuate repast, but an holy bãket for many.

Sonne.

sonne. The institution it selfe declareth euidently, that it ought to be the foode of many together, and not of one alone. For thus reade we. When they were eating, Iesus toke bread, and when he had geuen thankes, he brake it, and gaue it to the disciples, and sayd: Take ye, eate ye, this is my body, whiche is betrayed for you. And he toke the cuppe, and thanked, and gaue it them, saying: Drinke ye all of this. For this is my bloud (whiche is of the newe testament) that is shed for many for the remission of sinnes. This do in the remembraunce of me. *Math. 26 Mar. 14 Luk. 22 1. Cor. 11*

Here is it euident, that Christe did not eate and drynke the Sacrament of his body and bloude alone, nor yet gaue it to one of his disciples only, but he distributed it to al his disciples, that thei shuld eate and drinke of it together, and not one alone. Take ye, eate ye. He sayeth not, take thou, eate thou alone by thy selfe. Agayn, Drinke ye all of this. He sayeth not, drynke thou alone of this. And the blessed Apostle S. Paule sayth: Is not the bread, whiche we breake (he sayeth not, whiche I breake) partaking of the body of Christe? Is not the cuppe of thankesgeuing, For the whiche we gaue thankes (he sayeth not, I geue thankes) partaking of the bloude of Christ? And a litle after he sayeth: We all are partakers of one bread, and of one cuppe. Again he sayeth: When ye come together into one place, the Lordes Supper can not be eaten. For euery one beginneth afore to eate his owne supper. Also in the same place he sayeth: My brethren whē ye come together to eate (the Lordes supper) tary one for another. If any man hunger, let hym eate at home, that ye come not together vnto condemnation. And blessed S. Luke describing the manner & custome of the primatiue churche, sayeth: All that beleued, kept thē selues together, and had al thynges common, and solde their possessions and goodes, and parted them to all menne, as euery man had neede. And they continued dayly with one accorde in the temple, and brake bread frō house to house, and did eate their meate together with gladnes and singlenes of heart praising God. Again vpō one of the saboth days, whā the disciples came together for to breake bread. &c. *1. Cor. 10 1. Cor. 11 Act. 2*

Of these authorities of the holy scripture is it euident, that the Lordes supper ought to be the banket of many together, and not of one alone, as the Papistes abuse it. Father. But what is the doctrine of the auncient fathers in this behalfe? Sonne. In all poyntes lyke to the doctrine of the holy scripture. Of the order vsed in the old Latin church concerning the receauing of the holy cōmunion of the body & bloud of ỹ Lord Jesu, Anacletus bishop of Rome, writeth on this maner: When the consecration is ones done, let all communicate, that will not be excommunicate. For so did the Apostles ordaine, & the holy churche of Rome doth still obserue and maintaine the same. Here it is playne, that the manner of the Latin churche, otherwyse called the weaste churche, was, that many, yea all, sayth Anacletus, shoulde eate the Lordes supper together. Againe, that all, whiche would not be partakers of the Lordes supper, should be excommunicate. He addeth moreouer, that it was the ordinaunce of the Apo- *The doctrine of ỹ olde Fathers concerning ỹ Lordes Supper. In epist. 2*

stles, and that the church of Rome did obserue, kepe and maintaine that ordinance of the Apostles: that is to say, that when the Lordes supper was ministred, not one alone, as the māner is now, but many together wer partakers of the same. Father. The priuate masses were not then in vse, as it semeth. Sonne. Antichrist and the deuyll brought in those priuate, that is to say theuish, masses many hūdred yeres after for lukers sake, as the auncient histories doo euidentlye proue. Father. But what sayest thou of the Greke church, otherwise called the East church? what order obserued they? Sonne. Euen the very same that the olde Laten or West churche obserued. For the Grekes euen from the Apostles time vntil these our dais haue euer obserued and kept thorder that was vsed in the primatiue churche, neither woulde they at anye time receiue these priuate Masses into their churches, but when soeuer they celebrate the Lordes supper, not one alone (as the vse is in the Popes church) but many together are partakers of the same, according to this saying of S. Paule, we all are partakers of one bread, and of one cuppe. Father. Canste thou proue this by auncient writers of the Greke churche? Sonne. Yea forsoth very easly. Father. Let me heare. Sonne. The ancient Greke writer Iustinus Martyr hath these woordes. After that he, which is the ruler (in the ministery) hath geuen thankes, and all the people hath blessed, they, which are called with vs Deacons, do geue to euery one of them that are present, bread, wine and water to receiue: which with thankes geuing are consecrate, and they also carryt vnto them that are absent. And this meate is called with vs, Eucharistia, that is to say, thankes geuing. And Dionysius Areopagita in hys booke De ecclesiastica Hierarchia, sheweth euidentlye, that in his time also the bread and the cup was not receiued of the minister alone, but ỹ they were destributed to all men, so that manye were partakers of those holy misteries, and not one alone, as it is vsed in the Poppishe masses. S. Jhon Chrisostom in a certen homely hath these woordes. Forasmuch as it is the dominical supper, ỹ is to say, the lords, it ought to be common. For those things that are the lordes, belōg not to this or that seruant (only) but they are cōmon to all That therfore, which is the lords, euen the very same is also cōmon. For if it be thy lords, as it is in dede, ỹ oughtest not to take those thinges as proper to thee, but to set them forth as the lords things commonly to al: for this is the lords. But now thou dost not suffer it to be the lords, whē thou dost not suffer it to be common, but eatest to thy selfe. Clement bishop of Rome cōmaundeth, ỹ there shuld so many hostes be offred on thaltare, as shuld suffice the people. He sayth not, as should serue the priest alone. Bishop Durande wryteth on thys manner: In the primatiue church al that wer present at the celebration of the masses (he meaneth, the Lordes supper) were wont euery day to communicate, because al the Apostles did drinke of the cup, according to this saying of the Lord, drinke ye al of this. For they offred a great loafe of bread, and sufficient for all: which thinge the Grecians are repor-

The olde catholike church of Rome knew no priuate masses.

The Grekes haue no priuate masses. 1. Cor. 10

In secund. apologia.

Capi. 3 part. 2

In 1. Corinth. 11. hom. 27

Epist. 2

In Rat. di. off. lib. 4

Mat. 26

☞

ted to kepe at this day. Albertus in his boke de Missæ mysteriis, declareth, ỹ the vse in times past was, that so many as came together in the church, shuld communicate together. The auncient Grecians cal the Lordes supper Synaxin, that is to say, the cõmunion or felowshippe of many: or a partaking together of many. But wherfore do I gather together so many authorities out of the auncient wryters to declare, that the massing Papistes do vtterly abuse the lords supper, while they make it a priuate breakfast, admittinge no man vnto the partaking of those holy misteries but them selues alone, seing that euen of the very words, which they yet vse in their masse, it may easly be gathred, that in times past, before Antichrist sat as god in the consciences of men, & with hys deuelish decrees had driuen away Gods holy ordinaunces out of the church, the vse & mãner was ỹ many shuld cõmunicate together with the priest, and not the priest alone. I wil reherse some of the words, as they be mẽtioned in their masse boke, and as the massemongers in the kingdome of Antichrist say them at this present day in their masses. At their Post cõmunion they say thus: Quod ore sumpsimus domine, pura mẽte capiamus &c. That is to say: That which we haue taken with the mouth, O Lorde: graũt that we may receiue it with a pure mind, and that it may be made vnto vs of a temporall gift, an euerlastinge remeadye. Againe, Hæc nos communio purget a crimine, & cælestis remedii faciat esse consortes. Which is thus englished. This communion moughte pourge vs from synne, and make vs partakers of the heauenly remeadye. And in a nother place of their masse, the massemongers desyre God, that so many as shal receiue the holy body and bloud of Christ, maye be fylled wyth all heauenlye blessing and grace. All these woordes tofore rehearsed declare eudentlye, that in times paste, before this deuelishe priuate masse brast in, the minister and the people together dyd receiue the holy misteries of the body and bloud of Christ, and not the priest alone, as the manner is now in Antichristes kingdome.

Nether do we find any mention made of the priuate masse in ỹ writyngs of thauncient doctors before the time of pope Gregory ỹ first. As for the Grecians, the Armenians, the Indiãs &c, they know not these priuate masses, but they vse the lords supper in their churches according to thinstitution of the lord Jesu: not one alone, but many cõmunicating together, as S. Jerom saith: The lordes supper ought to be cõmon to al: for he deliuered the sacramẽts to al his disciples, ỹ wer present, equally. Father. I se now, that ỹ lords supper is greatly abused of the papists in their priuate masses: while cõtrary to the institution of Christ they make ỹ singuler & priuate, which ought to be vniuersal & common. But go forth to reherse thabuses of the lords supper, brought in by the papists. Son. Secondly, the papists greatly abuse, yea they alter, mangle, & deforme the holy institution of the lords supper, while they contrary to the commaundement of Christ take away half the sacrament of the body and bloud of our sauiour Christ frõ the cõmmunion of the lay people, ministring the sacramẽt vnto

In i. Cor. cap. 11

The se cõd abuse

vnto thē, not vnder both kinds accoꝛding to thinſt itution of Chꝛiſt, but vnder one kinde only contrary to the cōmaundement of Chꝛiſt. Father. What meaneſt thou by that? Sonne. Chꝛiſt geuing foꝛ vs & foꝛ our ſaluatiō not only his bleſſed body to be crucified, but alſo hys moſt pꝛetious blud to be ſhed on thaltar of the cros, ẏ by this meneꝭ we might be perfectly made whole both in body & ſoule, willing ẏ a remēbꝛance of this his helthful benefit ſhuld foꝛ euer after be contiꝛ nued in his church vntil he returne vnto the iudgement, that ẏ moſt noble woꝛk of our redēptiō might perpetually remain in our memoꝛries, & neuer be foꝛgotten, & we therby pꝛouoked vnto hūble & harty thankes geuing to god the father foꝛ the liue making deathe of hys moſt derely beloued ſonne, inſtituted an holy ſacrament, which S. Paul calleth the loꝛdes ſupper, euen the ſacrament of his body and blud, conſiſting of bꝛead & wine: not of bꝛead only, noꝛ of wine only, but of bꝛead & wine together, & commaunded thē to be receiued togeꝛ ther of the faithful in ẏ holy actiō of his ſupper, the bꝛead to be a meꝛmoꝛial of his body bꝛeking, & the wine a remēbꝛans of his blud ſheꝛding, ẏ we accoꝛding to his holy inſtitution eating the bꝛead & dꝛinꝛking the wine ſhuld be admoniſhed & put in remēbꝛās of our perfect ſaluation cōcerning both body & ſoule gotten by the paſſion & death, by the body bꝛeaking & bloud ſhedding of Chꝛiſt the ſonne of God, & the ſonne of Mary the virgin. Now therfoꝛe wheras the papiſts cōtrary both to the inſtitution & cōmaundement of Chꝛiſte adminiſter this holy ſacrament to their cōmunicants only vnder one kinde, ẏ is to ſay, the kinde of bꝛead, & ſteale from them the cup of the miſtery of Chꝛiſtes bloud, they greatly abuſe the loꝛdes ſupper, yea as I ſaid a foꝛe, they alter, change, mangle, coꝛrupt & vtterly deforme the holy inſtitution of theſe bleſſed miſteries, as I may ſpeake nothinge of the extreme iniury & wꝛong, of the theft and bꝛibery, yea of the ſacrilege and health robbing, which theſe Antichꝛiſtes do & commit agaynſt the people of God, contrary to al truth, contrary to al ryght. Father. Ought the lay people alſo to receiue ẏ miſteries of the body & bloud of Chꝛiſt vnder both kinds, no leſ, then the miniſters of the church? Sonne. Did not Chꝛiſt geue his body to be crucified and his blonde to be ſhed foꝛ the ſaluation of the laye man, ſo wel as he dyd foꝛ the miniſter? Father. Who doubteth of that? Sonne. Are not the lay people alſo members of Chꝛiſtes church? Father. I graunt. Sonne. And the Lord Ieſus inſtituted his holye Supper to be receaued of hys whole Churche: I meane ſo manye as are able to diſcerne this miſticall meate from the common foode, and to pꝛepare them ſelues woꝛthely to come vnto it. Father. I confeſſe. Sonne. With what foꝛhead then, except they haue to muche, rubbed their foꝛehead, and be paſte all ſhame, dare they infringe and bꝛeake bothe the inſtitution and commaundement of Chꝛiſte, takynge moſte vniuſtly that from the laitye whiche the Loꝛde Ieſus hathe mooſte freelye geuen vnto them, yea and hathe commaunded them ſo to receyue and take it: I meane not only the bꝛead, but alſo the cuppe. Father. Lette me heare

1. Cor. 11.

Of receiuing the ſacramēt vnder both kinds.

where

where Christe commaunded, that not onlye the breade, but also the cuppe should be ministred. Sonne. Concerninge the bread, whych is the misterye of his bodye, Christ sayeth: Take ye, eat ye. And as touching, the mistery of his bloud, he sayeth: Dryncke ye all of thys. And in the wordes of the cuppe it is to be noted, that Christe hathe thys woorde, All: which he hath not in the wordes belonging to the misterye of his body. Drink ye al of this, sayeth he: aforeseing without doute in the spirit, that there should arise false Prophets and false annoynted, which presumptuously woulde deny the mistery of his bloud to some certen men, as the papistes do to the laity, yea & to theyr owne priestes also, except they sacrifice & be clothed with their missal and mistical, with their histrionical & scenical robes, by this menes trãsgressing the cõmaundement of god for the maintenãce of their wycked trifling tradition. Therfore with expres, euidẽt & plain wordes Christ saith. Drinke ye al of this. All, saith he, excepting none. Wyth what therfore impudency shal I saye, or rather impudẽcy dare the aduersaries of gods truth against so euident wordes & expres commaundement of Christ take away the holy mistery of the blonde of Christ from the lay people? Drink ye al of this, sayeth he. Father. And did the disciples drink of this cup according to the commaundemẽt of Christ? Son. So testifieth blessed Mark, saying: They al drãk of it. Father. But here it is obiected: Christ spake these wordes to his disciples, which were consecrate priestes, & not to lay men: and therefore the priestes alone ought to receiue the cup of the mistery of christes bloud. Son. So likewise spake christ of the mistery of his body, these wordes onlye to his Disciples: Take ye, eat ye. Therfore looke with what autority the Papistes may take awaye the misterye of the bloud of Christe from the laitye: wyth the verye same autority maye they also take from them the misterye of Christes bodye. For he that sayde, Take and eate: the verye same saide. Take and dryncke. Deuyde this cuppe among you.

Math. 26

¶

Math. 15
Marc. 7

Marc. 14

Obiectiõ

Answere

If Take and eate belong vnto the cõmon people: so likewise doth Take and drinke, appertain vnto the cõmon people. If Take & drink belong not vnto them, nether do Take and eate appertain vnto them. But Take and eate appertain vnto the laity, therfore Take and drink belong vnto them also. For who knoweth not, that the Apostles of Christe in that holy supper represented the whole church of Christ: & Christ in deliuering vnto them the holy misteries of his bodye and bloud, and commaundyng them to receaue those from tyme to time, euen vnto the wordes end in the remẽbraunce of him, of his passion & death, of his body breakyng & bloud shedding, deliuered thẽ to his whole churche, and gaue commaundement that his people shuld frõ age to age, yea in euery age vse those holy misteries vnto his glorious returne vnto the iudgement, as S. Paul sayth. So often as ye shal eate this bread, & drynke of this cup, ye shall shewe the Lordes death til he come. And thus did both thapostles of Christ, and Christes primatiue churche and al the auncient fathers many C. yeres after, vn-

Luc. 22

¶

1. Cor. 11

ter, vnderstand take and vse the Lordes supper, as both deuyne and humain letters manifestly declare. Are not these the wordes of blessed S. Paul: Is not the cup of thankes geuing, for ỳ which we geue thankes, partaking of the bloud of Christ? Is not the bread, whych we breke, partaking of the body of Christ? Because that we (though we be many) yet are one bread, and one bodye, inasmuche as we all are partakers of one bread, and of one cup. Of whome speaketh the holy Apostle here? Of consecrate prieستes, as they terme them, or rather of the whole congregation of God? Verely of the whole congregation of God. And forasmuch as he maketh mention here not only of the bread, but also of the cup: who seeth not euidentlye, that in the time of the blessed Apostle S. Paul, al the christians, so wel the tẽporalty as the spiritualty, as I may speake after the common manner receiued the holy communion of the body and bloud of Christ vnder both kinds according to the institution and commaundement of the Lord Jesu? which thing he declareth afterward manifestly, when he entreateth at large of the Lordes supper, ioyninge euer together the breade and the cuppe. Are not these his woordes? As often as ye shall eate Thys bread, and dryncke of thys cuppe. Againe, whosoeuer shall eate of Thys bread, or dryncke of the cuppe of the Lorde. Item, Let hym eate of the breade, and dryncke of the cuppe. And a lyttle after: He that eateth or dryncketh vnworthelye, eateth and dryncketh hys owne dampnation. Here see we that the Apostle entreatynge of the Lordes supper ioyneth alwayes the breade and the cuppe together, to declare that it can not be the Lordes supper, excepte there be distribution both of the bread and of the wine. And hereof maye we learne, that the Corinthians, whiche, I am sure, were not all consecrate Prieستes, but the greatest parte of them were Laye people, receiued in the dayes of S. Paul the holy sacrament of the bodye and bloude of Christe vnder bothe kindes, and not vnder the kynde of bread alone, as the manner is in the kingdom of the Pope. And betelye it is vnto me greate wonder, that euer the Pope durste so presumptuouslye (but what dare not Antichriste hauynge a mouthe ful of blasphemies euen agaynste the mooste highest, and exaltinge hym selfe aboue all that is called God, or that is worshypped, so that he doth sytte in the temple of God, boasting him selfe to be God) alter and chaunge, yea corrupt and mangle the holy testamẽt of our Lord and Sauiour Jesus Christ, that king of kinges, and lord of lordes, which he sealed with his moste pretious bloud. Thoughe it be but a mans testament saith saint Paule, yet if it be allowed, no man despiseth it or addeth any thinge thereto. Howe intollerable then is it, for a sinful mã to alter and chaunge, to corrupt and mangle the blessed testament of Gods onely begotten sonne, whych he confirmed with his death, and left it vnto his churche to be kepte inuiolablye or vnchaungeablie, as I may so speake? Father. And was the receiuynge of the Sacrament of Christes body and bloud vnder bothe kyndes vsed in the churche of Christe, after the Apostles time. Sonne. Yea many

1. Cor. 10

Apoc. 13

2. Thes. 2

Galat. 3

many hondred yeares after the tyme of the Apostles, as we may see in the bokes of the auncient wrytyghters: wherin we reade that both the breed and cuppe was geuen not onely to the stronge in age, but also to the young infantes, yea & that of necessitie, as some thought, being moued with this sentence of our Sauiour Christe, as it may seme: Uerely, verely I saye vnto you, except ye eate the fleshe of the sonne of man, and drynke his bloud, ye haue no life in you. Notwithstanding, as we may easely gather of the auncient wrytinges, the deuyll in all ages from tyme to time went about in his members to corrupt and to alter this godly institution of the Lorde Jesus, and to take away the misterie of the Lordes bloud from the communion of the laitie, contrary to the institution of Christ, so greatly in no age reuseth Sathan to obscure the glory of Christe, and to peruerte his holy ordinaunces. In the time of S. Cipriane that blessed Martyr, the lyke thyng was attempted, as it may easely be gathered of these his wordes: How do we teache or prouoke them to shed their bloud in the confession of the name (of Christ) if we doo denie them, when they go vnto the battell, the bloud of Christ? Or howe doo we make them mete and apt vnto the victorie of Martyrdome, if we do not first admitte them that wouldryghtly communicate in the church, to drynke of the Lordes cuppe? The lyke enterpryse was attempted also in the dayes of these two Bishoppes of Rome, Gelasius the first, and Iulius the first, but they bothe manfully resisted this wycked enterpryse, so that Pope Gelasius commaunded, that the whole Sacrament should be receaued in both kyndes seuerally accordyng to the institution of Christe, or els that whosoeuer would attempt the contrary, takyng onely the misterie of Christes bodye, and abstaine from the cuppe, should be restrayned from the whole Sacrament. He addeth moreouer, that the deuision of one and the same misterie, can not be done without great sacriledge. And the glose of the aforesayd decree of Gelasius hath these wordes: The Sacrament is not superfluously receaued vnder both kyndes. For the kynde of breed is referred vnto the fleshe, & the kinde of wyne vnto the soule: no he one is the Sacrament of the bloude, in the whiche is the seate of the soule. And therfore is the sacrament receaued vnder both kindes that it may be signified, that Christ toke both, the flesh and the soul, and that the participation of the sacrament is profitable as well for the soule, as for the body: so that if it should be taken onely vnder one kynde, it should be signified that it profiteth vnto the tuicion and preseruation of the one only. And Pope Iulius commaunded, that the people should receaue the holy cõmunion according to Christes institution, both the breed & cup, one seuerall from the other, as thapostle saith: Let a man examine him selfe, and so eate of that breed, & drynke of that cup. Moreouer, Gelasius (of whome we afore spake) wrote to certaine bythops, and cõmaunded all such to be excõmunicate & accursed, which receauing the body of Christ, abstained from the communion of the cup. Gelasius liued about the yeare of our Lord. iiii. C

Ihon. 6.

Ad Corne. epist. 2.

De consec. Dist. 2. Com. comperimus.

Ibidem.

De consec. Dist. 2 cũ Cumomne. 1. Cor. xi.

rett. And Iulius liued about the yeare of our Lord .iii.C.xxxvi.

Furthermore this vse of ministring the Lordes supper to the laye people vnder both kyndes according to the institution of Christe endured in the churche of Christ vnto the time of Pope Urban the iiii. and long after: which Pope Urban liued about the yeare of our lord M.ii.C.lxiii. In his dayes liued Thomas de Aquino the blacke frier, which died about the yeare of our Lord M.ii.C.lxxiiii. In his writinges it euidently appeareth, that in his tyme both kindes of the sacrament were deliuered to the laye people at the ministration of the Lordes supper according to the institution of Christ: and he rendreth a reason and sheweth a cause, why the Sacrament ought to be receiued vnder both kindes. These are his wordes, though whole Christ be vnder both kindes, yet is he not geuen in vaine vnder both kindes: For this is the true vse of the sacrament, that the body of Christ be exhibited and geuen aparte to the faithfull for meate, and the bloude for drinke. For the body (of Christe) is geuen for the saluation of the body, & the bloud (of Christ) for the saluacion of the soule. The like wordes hath S. Ambrose: that we receaue saith he, auaileth vnto the nutrition of body & soule, for the flesh of Christ is offered for the saluation of the body, & the bloud (of Christ) for our soule, as Moses prefigured the flesh, saith he, is offered for your body, the bloud for the soule.

3. Par. q 80. Ar. 12.

In. 1. Cor. cap. 11.

The councel of Constance.

And this vse of receauing the holy sacrament vnder both kyndes continued in the churche vnto the councell of Constãce, which was holden & kept in the yeare of our Lorde, M.iiii.c.xv. in the whiche councell & xiii. session, it was decreed, that from that time forwarde, the cuppe of the misterie of Christes bloud shuld no more be geuẽ to the laitie, but that the leude people shuld hold thẽ selues cõtent with one kind & half of the sacrament, & thinke, that thei so cõmunicating after the determination of our mother holy churth like obedient children, did receaue enough for their saluation, forasmuch as vnder the kynde of bread, both the body and bloud of Christ is contayned. Here drone Antechriste with his wicked tradicion, Christe and his holy ordinaunce out of place: so that nowe, whosoeuer shall presume to teache, that the faythfull ought to communicate vnder both kindes according to Christes institution, he himselfe is an heretike, and his doctrine plaine heresie. And thus from that wicked councell hetherto (in the whiche councell moste vniustly that moste famous Clerke Iohn wickliffe, our countreman was condempned for an heretyke, and the two godly learned men Iohannes Husse and Hieronimus de Praga, were most cruelly murthered and brent of the bloudy Papistes, notwithstanding the Emperours saufe conducte for denying the Popyshe article of Transubstantiation, and for mayntayning the receauing of the Sacrãmẽt vnder both kyndes, according to ỹ doctrine of Christ, cõtrary to the practise of the primatiue church and contrary to the teaching of the auncient doctours, the cuppe of the misterie of Christes bloud, hath bene taken away in the kyngdome of the Pope from the communion of the laitie. Notwithstanding

ding this may we euidently see, that for the space of xiiii. hondred yeares and xv. after Christe, the vse was from time to tyme that the laye people receaued the Sacrament vnder both kyndes, according to Christes ordinaunce, so that this order of cõmunicating the laitie vnder one kynde, as the custome is nowe vnder the Popes kyngdome, hath onely endured in the churche an hondred yeares & xlv. in this yeare of our Lorde 1560. Who seeth not nowe, howe this tradicion is no lesse new then wycked? Now, because it is lately inuented and brought into the churche: Wicked, forasmuch as it fighteth with the ordinaunce of God, whiche to violate and to breake, is more then double wyckednes.

Moreouer who knoweth, that the churches of the Grekes, of the Ethiopes, of the Rutenes, of the Bohems &c. (as histories make mẽcion) haue vnto this day alwayes obserued and kept the auncient & Apostolike maner of receauing the Sacrament vnder both kyndes according to the institution and ordinaunce of the Lorde Christ, and by no meanes would obey the new and wicked decree of the byshop of Rome in this behalfe? All the reformed churches throwout Europe also euen so many as haue shaken of the cruell and heauy yoke of Antechriste in this our age, haue vtterly reiected and cast awaye this wicked decree of the Pope, & receaue now generally the Lords supper according to the appoyntment of Christ vnder both kyndes. This thinge also is not to be passed ouer with silence, that in a certayne generall councell holden at Basyll, after that wycked councel before gathered at Constance, it was concluded, that accordyng to Christes institution the Lay people also shuld receaue the sacramẽt of the body and bloud of Christ vnder bothe kindes. And this decree was not only establyshed by the authoritie of the Emperour Sigismunde, with the consent of the other Nobles and learned men, but also cõfirmed, approued and allowed by Pope Eugenius the fourth, about the yeare of our Lorde M. iiii. C. xxxvi. I speake nothyng of the councell Toletane, in the whiche we may easely see, that at that tyme also the laie people vsed the Sacrament vnder bothe kyndes. But wherfore do I tary so long in setting foorth so cleare a matter, seyng this one sentence of Chrysostome, whiche I shall nowe recite, maye seme abundantly to declare, what is to be thought in this behalfe? Not as in the olde lawe, sayth he, the priest did eate parte, and the people parte: But one body and one cuppe is set forth to al. Those thynges, which belong vnto the Eucharist (that is to say, the lords supper) are common all betwene the priest and the people. In the Canon of the Poppyshe Masse, also we may playnely perceaue, that before the priuate Masse toke place, the people did receaue the Sacrament with the minister, yea and that vnder both kyndes. Father. Great abuses, I see ryght well, haue of late yeares brast into the churche of Christe, and specially about the Lordes Supper. But my dere sonne, if there be any other notable abuses behynde concerning the Sacrament of the body and blonde of Christ, let me heare them

In. 2. Cor. cap. 18. hom. 18.

also. Sonne. Thyrdly, the Papistes greatly abuse the Supper of the Lorde, whyle they make it of a commemoratiue sacrifice, or a sacrifice of thankesgeuing, a sacrifice propiciatory, expiatory, satisfactory &c. Father. What meanest thou by that? Sonne. It is not vnknowē to the godly learned, that the Lorde Jesus instituted the holy misteries of his body and bloude to this ende, that they should be a memoriall of his body breakyng and bloude sheadyng, of his passion and death, whiche he suffered on the altare of the crosse for our redemption, as these his wordes euidently proue: Take ye, eate ye: this is my body whiche is broken for you: Do this in the remembraunce of me. Againe, drynke ye all of this: this cuppe is a newe testament in my bloude. Do this so ofte as ye shall drynke it in the remembraunce of me. So lyke wyse sayth the holy Apostle: So ofte as ye shall eate this bread, and drynke of the cuppe, Ye shall shewe the Lordes death tyll he come. But the Papistes can not be cōtent with this doctrine, that the supper of the Lorde (whiche they more gladlye terme the Masse) shoulde be a memoriall or remembraunce of that sacrifice, whiche Christe hym selfe offered on the crosse, but they wyll haue it the selfe same sacrifice, of the same vertue, strengthe, efficacie, myght and power, to saue the soules both of the quicke and dead. Father. Howe can that be? Sonne. They saye, that they offer vp Christe the sonne of God vnto his heauenly father for a sacrifice, bothe for the synnes of the quycke and of the dead. Father Is it so? Sonne. Nothyng lesse. For the holy scripture declareth playnly in many places that not another, but Christe hym selfe offered hym selfe a sacrifice vnto God his father to apease his wrath kyndled against mankind thorowe synne, and that by the vertue of that his one and alone sacrifice, God is at peace with man, fauoureth and loueth man, and accepteth man for righteous in his syght. S. Paul hath these wordes: Christ loued vs, and gaue vp him selfe for vs an oblatiō and swete smelling sacrifice to god. Againe, Christe thorowe the euerlastyng spirite offered him selfe vndefiled vnto God. Also in an other place Christe did that, whan he offered him selfe. And the Prophet sayeth: He offered vp him self, because it was his pleasure. And although the Papistes haue shewed them selues very arrogant and proude in matters of saluation, yet in this one point that they will take vpon thē to offer christ in their masses to be a propiciatory sacrifice vnto God the father for the sinnes of the quicke & of the dead, they shewe them selues to be more proude then Lucifer, as they say, or then that most proude king, whiche said in his heart: I wil clime vp into heauen, & exalt my throne aboue, beside the starres of God. I wil sit also vpon the holy mount toward the North. I wil clime vp aboue the cloudes, and wilbe like the highest of all. And verely this is that mā of sinne, the sonne of perdition, which is an aduersary, & is exalted aboue al ỹ is called God, or that is worshipped: so that he doth sit in ỹ temple of God, boasting him self to be God, whōe the lord shal cōsume with ỹ spirite of his mouth, & shal destroy with ỹ apperaunce of his cōming.

The iii. abuse.

Against ỹ sacrifice of ỹ masse

Luke. 22

Blasphemous doctrine.

Ephe. 5

Hebr. 9.

Esay. 53

Esay. 14

2. Thes. 2

Esay. 11

For

For what other thing is it to presume for to offer Christe, then the massyng Papistes to make thē selues equal in dignitie with Christ, yea then to excell Christe in dignitie? For he that offereth sacrifice vnto God, is greater and of more dignitie before God then the sacrifice that is offered: (for, for the offerers sake is the offering accepted of God, and not contrariwyse) it therfore foloweth, that the massing Papistes presuming to offer Christ for a sacrifice, are greater and of more dignitie before God, then Christ the sonne of God. O intollerable pryde. Who knoweth not, that Habel was greater and of more dignitie before God, then the firstlinges of his shepe, whiche he offered for a sacrifice? to whome also is it vnknowen, that Noah was more acceptable vnto God, and of greater dignitie before him, thē al the cleane beastes and cleane foules, that he offered for a sacrifice? *Gene. 4.* *Gen. 8*

was not Abraham of more excellēcie before God then the Ramme, which he offered vp for a sacrifice? The sacrificer is greater then the sacrifice. Who seeth not then, that the Massemongers sacrificing Christe, are greater and of more worthines before God, then Christ, whom they offer? Is not this, to be like the highest of al? But if ther bee none other remedy, but that the massinge priestes will sacrifice Christe in their masses, and so obtayne remission of sinnes vnto thē, for whome they offer: then doth it also folowe, that they must nedes murther, kyll and slea Christ, and shed Christes bloud. For without sheading of bloud, saith the Apostle, there is no remission of sinnes. But what reade we in S. Paule? Christ, sayth he, being rayled frō death, dieth no more. Death hath no more power ouer hym. For as touching that he died, he died as concerninge synne ones. And as touching that he liueth, he liueth vnto God. If Christ dieth no more then is he sacrificed no more. If he be sacrificed no more, then obtain the Papistes no remission of sinnes either for the quicke or for the dead by the vertue of their Popyshe masse, though they make it a sacrifice neuer so muche propiciatorie, expiatorie, satisfactory. &c. But these Massing Papistes are those false Prophetes & false teachers, whiche denie the Lorde that bought them, and bringe vppon them selues swifte damnacion, and many folowe their damnable ways, by whome the waye of truthe is euyll spoken of, and thorowe couetousnes with fayned wordes they make marchaundise of their captiues, whose iudgement is not farre of, and their dampnation sleepeth not. *Esay. 14* *Heb. 9.* *Rom. 6* *2. Pet. 2*

Moreouer this doctrine of the sacrifice of ỳ masse is playnly iniurious to the bloud of Christe, obscureth the pryce of Christes death, and disanulleth the vertue of Christes sacrifice, which he offered on ỳ altar of the crosse for our sinnes, & maketh Christ no perfect sauiour and redemer. For if any of our sinnes be put away thorowe the sacrifice of the Popyshe masse, than was not our redemtiō perfect in ỳ death of Christ, nether were all our sinnes washed away by ỳ bloud of christ. *The missall sacrifice is iniurious to the bloud of Christ.*

of Chriſt. But if all our ſynnes be put away by the death of Chriſte, accoꝛding to the doctrine of Chriſt and of his Apoſtles, then is their doctrine of the Miſſall ſacrifice vayne, falſe, wycked, and woꝛthy to be hiſſed out of the churche of Chriſte, ſeyng it ſo greatly embaſeth the dignitie of the ſacrifice of Chriſtes death, and pluckeb away our truſt and confidence from the merites of Chriſtes paſſion and death vnto the trifeling traditions and deuelyſhe doctrines of men. Foꝛ to ſtablyſhe a newe ſacrifice to take away ſinne, is nothiug elſ then to affirme and graunte, that the olde ſacrifice, I meane the deathe of Chriſt, is either of no foꝛſe, oꝛ elſ it is imperfecte. Foꝛ if the death of Chriſte be of full foꝛce, and ſufficiently perfect, yea and to the vttermoſte able to take away the ſinnes of the whole woꝛlde (as it is in dede) what nede we the Miſſal ſacrifice, lately bꝛought in by the deuill and Antichꝛiſte? Father. Chriſte then offered hym ſelfe a ſacrifice to God the father foꝛ our ſinnes. Sonne. Yea verely. He was both ỳ offerer & the offering: the ſacrificer & ỳ ſacrifice. Foꝛ ther was found neither Patriarke noꝛ Pꝛophet, neither Pꝛieſt noꝛ Leuite, nether Aungell noꝛ Archaungell, neither any other creature in heauen oꝛ earth, ỳ was of ſufficient dignite to offer this our ſacrifice, I meane the Loꝛd Jeſus: Muche leſſe are the filthie and vngodly Papiſtes, whoſe lyfe is full of all vnclennes, and whoſe doctrine ſwymmeth with diuerſe errours and hereſies, mete men to offer vp the Sonne of God a ſacrifice foꝛ ſynne to the heauenly Father: And therfoꝛe Chriſte offered hym ſelfe a ſwete ſmellyng ſacrifice to God the Father. Father. And was this his one ſacrifice, whiche he offered on the altare of the croſſe ſufficient foꝛ the ſynnes of the whole woꝛlde, ones offered: ſo that it nedeth no moꝛe to be reiterated oꝛ offered agayne, beyng and remaynyng of ſufficient foꝛce foꝛ euer and euer to purge the wickednelles of the people? Sonne. Chriſte is an euerlaſtyng pꝛieſt: and as his pꝛieſthode is euerlaſting, ſo lykewyſe is his ſacrifice euerlaſting: I meane, it endureth foꝛ euer in full vertue and perfecte ſtrengthe to put awaye at all tymes all the ſynnes of all people, that doo vnfaynedly repent and beleue, ſo that it nedeth not foꝛ any imbecillitie, weakenes oꝛ imperfection to be repeted oꝛ offered agayne, as the Papiſtes pꝛeſume, being of it ſelfe moſte perfecte and moſte full foꝛ the abholyſhyng of ſynne euen vnto the vttermoſte, yea and that euen to the woꝛldes ende, when ſynne ſhall altogether ceaſe, as the Apoſtle ſayeth: Jeſus Chriſte yeſterdaye & to daye, and the ſame continueth foꝛ euer. Be not caried about with dyuerſe and ſtraunge learnyng. Father. Let me heare it pꝛoued by the wooꝛde of God, that that one and alone ſacrifice, whiche Chriſte hym ſelfe offered ones foꝛ all on the altare of the croſſe, is ſufficient without any repetition oꝛ offering agayne to put awaye the ſynnes of the woꝛlde, ſo that we maye be thoꝛowely perſwaded, that the ſacrifice of the popiſhe maſſe, wherof the Papiſtes do ſo greatly bꝛag, and wher with they haue almoſte ſeduced the whole woꝛlde and to muche bleared the eyes of the ſimple & ignoꝛant, is vaine & wycked.

Ephe. 5.

The omniſufficiencey of Chriſtes ſacrifice.

Heb. 11

Sonne,

Sonne. S. Paul sayeth, Iesus was a stablisher of a better testamēt. For among them manye were made prestes, because they were not suffred to endure by the reason of deathe. But this man (Christe) because he endureth for euer, hath an euerlasting priesthode. Wherfore *Heb.7.* he is able also euer to saue them to the vttermost, that come vnto god by him, seing he euer liueth to make intercession for vs. For suche an hie prest became vs to haue, which is holy, harmles, vndefiled, separate from sinners, made hier then heauen. Which needeth not dailye, as ponder hie prestes, to offer vp sacrifice, fyrst for his own sinnes, and then for the peoples sinnes. For that did he ones, when he offered *Heb.9.* vp him self. Again, Christ being an hie prest of good things to come, came by a greater and more perfect tabernacle, not made with handes, that is to say, not of this building neither by the bloud of gotes and calues, but by his own bloude he entred in Ones into the holye place, and found euerlasting redemption And a litle after, Christe is not entred into the holye places that are made with handes (which are similitudes of true things) but he is entred into the very heauen for to appeare now in the syght of God for vs: not to offer hym selfe often, as the hie prest entreth into the holy place euerye yeare wyth straunge bloud, for then must he haue often suffered sence the worlde began. But now in the end of the worlde hath he appeared Ones to put synne to flyght by the offering vp of him selfe. And as it was appointed vnto all men, that they shal once die, and then commeth the iudgement: euen so Christ was ones offered to take away the synnes of many, and vnto them that loke for him shal he appeare again wyth out synne vnto saluation. Ones again he sayth, by the wil of (christ) *Heb.10.* we are made holy, euen by the offring of the body of Iesu Christ once for all. And euery prest (he speaketh of the prestes of the old law) is ready daily ministring, and offering oftentimes one manner of oblation, which can neuer take away sinnes. But this man (Christ) after he hathe offered one sacrifice for synnes, is set downe for euer on the right hand of God, and from henceforth tarieth til his foes be made his fote stole. For with one offring hath he made perfect for euer them that are sanctified. Hereto belongeth the saying of S. Peter, Christe *i.Pet.2* his own self bare our sinnes in his body on the tree, that we beinge deliuered from sinne, should liue vnto righteousnesse. Saint Jhon also sayeth, Christ loued vs, and washed vs from our synnes in hys owne bloud, and made vs kinges and prests vnto God hys father. *Apoc.1.* And God the father hym self sayeth by the prophet, for the wyckednes of my people haue I striken him, which in dede had deserued ꝑ *Esay.53* punishment, as S. Paule sayeth, God spared not his owne sonne; but *Rom.8* gaue him (vnto the death) for vs all. Again, Christ died for our sins. *Rom.4.* Item, by Christ we haue redemption thorow his bloud euen remission of sinnes. And the Prophet sayeth, he only (Christ) hath take on *Ephe.1* him oure infirmities, and borne oure paines. He was wounded for our offences, and smitten for our wickednes. For the chastisemente of our peace was layed vpon him, and with his strypes are we hea- *Esa.53*

led. As for vs, we haue gone all astraye (lyke shepe) euery one hath turned his owne waye. But the Lorde hathe heaped together vpon hym the iniquitie of vs al. Yet hath it pleased the Lord thus to burst him with plages, and to smite him with infirmities, that when he hadde made his soule an offering for sinne, he might see long lasting seede. Againe he shall iustifye the multitude, for he shall beare awaye theyr sinnes.

Item, he hath taken away the synnes of the multitude, and made intercession for the misdoers. And Christe him selfe sayeth by the Prophette, I haue troden downe the winepresse my selfe alone, and of all people there is not one with me. *Esa.63*

All these sentences aforesaide doo euidently declare, that by that one and alone sacrifice, whiche Christe that highe and euerlastynge Bishoppe offered ones for all vppon the aultare of the crosse, we are made righteous, holye, pure and perfecte, so that after that one and alone sacrifice doone by Christe on the tree, no Sacrifyce, no offeringe for sinne remaine to be offered for the synnes of the people of anye parsonne eyther in heauen or in earthe, all synnes beynge all readye taken awaye by that one sacrifice of Christe, so farre is it of, that we haue neade of that missall sacrifice, where of the Massynge Papistes, whose God the bealy is, doo so greatlye bragge: wherin also they stoutlye affirme, that they offer for a propiciatorye sacrifyce vnto God the Father for the synnes of the quicke and of the deade, the sonne of God Christe Jesus the Lorde: when as to forse we haue aboundauntlye heard, that Christe (and not anye other) offred hym selfe on the aultare of the Crosse a swete smellinge Sacrifyce vnto God his father for the synnes of the whole world, yea and that once for all: so that with that one and alone oblation wythoute anye repetition or renewinge of the same, all that are sanctified, are made perfecte forever and euer: And this is that, whyche the Lord Jesus hanginge on the Crosse sayde a lytle before his deathe: It is finished: as though he should saye. What so euer is necessarye for the saluatyon of manne, is perfectlye and euen vnto the vttermoste, and at the full accompished and fulfilled in this one and alone sacrifice of my body, which I nowe offer vnto my heauenlye father here hangynge vpon the crosse. For vpon the crosse and not vpon the popishe altare was Christ Jesus offered, and ther aboundātly he finished the worke of our redemption, as thapostle saith: Now by the meanes of christe Jesu, ye, which sometime wer far of, were made nie by the blond of christ: for he is our peace, which hath made of both one, & hath brokē down ẏ wal that was a stop betwene vs, & hath also put away thorow his flesh, the cause of hatred, euen the law of cōmaundemēts cōtained in the law wrytte, for to make of twain one new man in him self, so making peace: and to reconcile both vnto God in one body thorow the crosse, and slew hatred therby, and came and preched peace to you that were afarre of, and to them that were nie. For thorowe him we both (Jew and Gentile) haue an entraunce in one spirit vnto the father. Again it pleased the father, that in him (christ) shoulde all fulnesse dwell, and by him to reconcile all thynge vnto hym selfe, and *Ibon.19* *Ephe.2* *Coloss1.* *Phil.3:*

& to set at peace by him thorow the blud of his crosse both thinges in heauen, & things in earth. S. Peter also saith, Christ his owne selfe bare our sins in his body on the tree, that we being deliuered frō syn, shuld liue vnto righteousnes: by whose stripes ye wer healed. Father. What shal we then say to thanciēt fathers of Christes church, which in many places cal the supper of the lord a sacrifice? Sonne. Euē as y- mages are wōt to be called (as S. Austen saith) by the names of those things, wherof they are Images, as whē we behold a table or wall paynted, we saye: That is Cicero, that is Salustius: so likewise for as much as the celebration of the lords supper is a certain representatiue image of the passion of Christe, which is the alone true sacrifice, ther- fore the holy fathers many times cal ỹ Lords supper a sacrifice. Now if the Lords supper be not properly a sacrifice, but only a memorial of the true sacrifice, which is the passion & death of Christ: how can the massing Papists brag, that their masse (in the whiche many thinges are don contrary to thinstitution of Christ) is a propiciatory, satisfac- tory & erpiatory sacrifice for the sinnes of the quicke and of the dead? Father. How prouest thou, that this was the meaning of the fathers Sonne. S. Jhon Chrisostome saith: Do we not offer euery daye? We offer in dede, but yet that we do, is vnto the remēbrance of his death & et. This that we do, is done in the remembrance of that, which was don. This do ye, saith he, in the remembrance of me. Not a nother sa- crifice, as the bishoppe did, but the self same do we alway: yea rather we work a remēbrance of the sacrifice. The very same wordes in ef- fect hath S. Ambrose. In Christ, saith he, a sacrifice was once offred, mighty inough vnto euerlasting saluation. What do we thē? Do not we also offer euery day? Yea but vnto the remembrāce of his death. S. Austen also saith: The flesh & blond of this sacrifice before the cō- ming of Christ was promised by the sacrifices of similitudes: in ỹ pa- shion of Christ it was performed by the self truth: after thassension of Christ, it is celebrated by the sacrament of remēbrance. Prosper hath these words: The heauenly bread, which is the flesche of Christ, after his manner is called the body of Christ, whē it is in very dede the sa- cramēt or holy sign of the body of christ: & that immolation or offring of the flesh, which is don with the handes of the priest, is the passyon, death & crucifying of Christ: not in the truth of the thing, but in a sig- nifying mistery. Petrus Lōbardus the master of the sentēces wryteth on this māner: that which is offred & consecrated of the priest, is cal- led a sacrifice & an offring, because it is a remēbrance & representation of the true sacrifice & of the holy offring don on thaltare of the crosse. And christ was once offred on the crosse, and there he was offred in him self: but he is daily offred in the sacrament, because in the sacra- ment a remembrance is made of that, which was once don. And the ordinary glose hath these words: In thaltare there is no reiteratyon or doing again of (christes) sacrifice, but there is made a daily remē- brāce of one sacrifice once done on the crosse, according to the saying of christ: Do this in the remēbrance of me. But wherfore do I tarye so long in gathering together the testimonies of thold fathers, seyng we find these words wrytten in the Popes old law: Christ was once offred

i. Peter. 2.

Ex

In heb. Home. 17.

Luk. 22

In Heb.

Cōtra faustū, lib. 20 cap. xxi.

In senten.

Lib. sen. 4 dist. xii.

In Heb.

Luc. 22

De consec. dist. 2.

offred in him self: and yet is he daily offered in the sacrament. Upon these wordes thus sayth the glose: He is offered, that is to say. Thoffring of him is repzeſẽted, & there is made a memozy of the passion of chzist. Again: because we sal daily, chzist mistically is offred vp foz vs daily: and the passion of chzist is setfozth in a mistery. Now sayth the glose: Thoffring vp of chzist don foz vs, is repzeſẽted in the sacramẽt of his body & bloud. And Thomas Aquinas him selfe calleth the sacrifice of the masse a memozial of the Lozdes passion. Father. Thou hast sufficiently pzoued both by the scriptures, & by thancient fathers, that there is but one sacrifice, which purchaseth remission of sinnes foz all faithful penitent sinners, which is the death of chzist, once foz al offered of chzist him self on the altare of the crosse, whose vertue, power & strength is so great & in al poynts perfect, that it nedeth no moze to be offred, being of it self foz euer sufficient to put away the sinnes of the whole wozld: Again, that the Lozdes supper, although an holy institution oz ozdinance of chzist, is not a sacrifice to put away sinne, but a memozial of that one and alone true sacrifice, which chzist he him selfe offred on the crosse foz thabolishing of the wozldes synne: and hereof thou hast also suffyciently pzoued, that the masse, which is but the inuention of man, & cõtaineth in it many absurdities, abuses & errozs, is no pzopiciatozy, expiatozy oz satisfactozy sacrifice, as the aduersaries bzag, to put away the sinnes of the quicke and of the dead, oz as some wzyte, necessary ad salutem. Sonne. It is truth. Father. Remain there yet any other abuses of the Lozdes supper vndeclared? Sonne. Fourthly, the papistes haue greatly abused the Lozds supper, while they contrary to thinstitution of chzist & the pzactise of the pzimatiue church reserue the sacramental bzead, & kepe it in boxes and pyxes, & hang it vp, yea & so lõg reserue it, ỹ it cozrupt, putrify, waxeth mould, stinketh, is eaten of wozmes, so ỹ they are compelled to burn it, accoz ding to their decre. Father. Is it not lawful by the woozd of God to reserue the sacramentall bzead? Sonne. Chzist in deliuering the bzead to his disciples, saide, Take ye, eat ye. He saide not, take ye, reserue ye. The sacrament was instituted of chzist to be receiued & not to be reserued: to be eaten, & not to be hanged vp with a rope: to be meate of the faithful, & not to be deuoured of wozmes. They therfoze that reserue the sacramental bzead after the Lozdes supper be done, enterpzise that, which is not found in the wozd of God. Father. Was it not vsed in the pzimatiue church to reserue the sacramental bzead? Sonne. No. The pzimatiue, which is the Apostolike churche, walked in the steps of chzist, & obserued that, which their Lozd & master commaunded. And what if some, I know not wt what spirit pzouoked, kept of ỹ mistical bzead certaine yeares after the Apostles time, & reserued it in their chestes oz cofers at home, I can not tell foz what purpose, as the nature of man is alwais moze bent vnto superstition & coũterfet wozshipping of god, then vnto the simplicity of gods holy ozdinãce: Their erroz ought to be no pzesident to the true chzistians, whose delight is to hear the voyce of theyz shepheard, and whose only study is to walke in the holy waies of theyz Lozd God. Father. What was ỹ vse among the old churches? Sonne. In the pzimatiue church, if anye of

The death of Chzist is the alone sacrifice foz synne.

The iiii. abuse.

Against ỹ popish reseruatyõ of the sacramẽtal bzead.

of the bread or of the wine remained after the lordes supper was ended, the cõmunicants making a cõmon feast together did either eate & drink it vp them selues, or els they gaue it to the poze, as it may be truly gathered of these authorities of thauncient fathers. S. Ierom saith: After the communion whatsoeuer things wer remaining vnto thẽ of the sacrifices, euen there in the church they eating the common supper together consumed & spent them. Of this cõmon supper or dãket wryteth both Chrisostome & Tertulliane. Thold bishop Clement saith also: Uerely so many sacrifices shalbe offred on thaltare, as ought to suffice the people. If there remain any, let thẽ not be reserued til to morow, but with the feare & trẽbling of the clarkes let them be spẽt. Origene also saith: The bread, which the lord gaue to his disciples & said, Take and eat he differred not, nether cõmanded he that it shuld be kept til to morow. And S. Austẽ saith: The bread appoynted for this purpose, is consumed & spent in receiuinge the Sacrament. Euagrius in his ecclesiastical history declareth, ỹ thold custom was when much of the holy parcels of thundefiled body of Christ our god remained, the yong childzen, which were wont to go to schole, were called for to eat them. In the time of Origene and Hesychius (as their commẽtaries testify) the bread that remained after the communion was wont to be brent. And a certain man called Humbertus wryteth on this manner: We rede not, that the lord him self did deliuer to his disciples an vnperfect, but a perfecte commemoration, the breade beinge blessed, and straight waies broken and destributed. For he dyd not onlye blesse it, and so reserued it to be broken till to morowe: neyther did he breake it onlye and keepe it in store, but he destributed it straight waies so sone as it was broken. In consideration whereof, blessed Alexander the Martyr, and first Pope from the Apostle Peter, putting the passion of the Lord in the Canon of the masse, sayeth: So oft as ye shall do thys, that is to saye, blesse, breake and destribute, ye shall do it in the remembraunce of me. For euerye one of these three done without the residue, that is to saye, eyther the blessyng without the breaking & distribution, or the breakinge withoute the blessing & distribution, representeth not a perfect remembraunce of Christe, as neyther doo the destribution without blessynge and breakynge. Paschasius also hath these wordes: Christe willing to setfoorthe the frute of this Sacrament, said: He that eateth my flesh, and drynketh my blood he shall liue for euer. And afterward Christ willinge that hys Disciples should be made partakers of the frute of this Sacrament after he had consecrated his body, he stode not still in the consecration, neither gaue it he to his disciples, that they should reserue & kepe it honorably, but he gaue it them for that purpose, for the which he did institute it, saying: Take ye and eate.

1. Cor. 11

Epist. 2.

In Leuiti. hom. 5. capi. 7.

De trinit. Lib. 3. ca. 10.

Lib. 4. ca. 36

In Leuit.

contra Nicetam.

Dist. 2. de consec. Iohn. 6.

Of these authorities gathred out of the wrytings of thanciẽt fathers it is euident that the church of Christ, whẽ it was moste pure, & most diligently walked in the steps of the doctrin of Christ & of his Apostles, knew no reseruation of the Lordes bread, as it is nowe vsed in

the

the church of the Pope. Neyther is this vse of reseruing and keping of boxing and pixing, of hiding and closing the sacramentall breade so greatly old. Verely it was the inuention of Pope Innocente the thyrde, aboute the yeare of oure Lord M.ii.C.xv. Father. God geue vs all grace to vse Christes holy Sacramentes aryghte, and accordinge to hys institution. Sonne. Amen. Father. Is there anye other abuse that hathe crept into the Church concerninge the Lordes supper. Sonne: Fifthly, the Papistes greatly abused the Lordes Supper, while they made of it a gasinge stocke by carryinge it aboute in publique processions, or by heauing and lifting it vppe aboue theyr heades to make it a spectakle to the people, by this meanes prouokinge them vnto the worshippinge of it, and so to fall vnto Idolatrye, vnto the great daunger of their soule healthe. For thys Sacrament was not ordained of the Lorde Iesu to be caryed aboute lyke a Popet, as the manner is in the Popes wicked kingdom, nor to be made an heaueoffering, as the Papistes vse in their Masses, but to be meat vnto the faithfull, to be broken and eaten in the remembraunce of Christes passion and death, as Erasmus Roterodamus very godly wryteth: Christ, sayth he, is in that Sacrament vnder thys manner of meat and drincke, that he should be receiued wyth hyghe purity of minde: not that he shuld be shewed abrode, or caryed about in plaies and cõmon pageauntes, or that he should be caryed about the fields on horsbacke. This was not the manner of the primatyue church, but in this thing the folish affections of the multitude hathe ben to much serued & obeyed. Neither is this custome so greatly old, but brought in, as it may appere of Pope Honorius the third, about the yere of our Lord M.CC.xrii.

The v. abuse.

In lib. de amab. cõc.

The vi. abuse.

Sixtly, this was also a great abuse amonge the papistes, that the sacrament of the body and bloud of Christ was alwais ministred to the cõmon people in a straunge and vnknowne tounge, whyche the simple & rude cõmon people vnderstode not, & so were not edefied, neither receiued they any profit by the wordes that wer spokẽ, although neuer so good and godlye. Father. Was this also an abuse? Sonne. Yes verely, and a great abuse: and directly contrary both to the doctrin of Christ, and thauncient practise of christes church. Father. How prouest thou that? Sonne. S. Paule sayeth: Brethren, if I come vnto you speaking with tonges: what shall I profyt you, except I speake to you, either by reuelation or by knowledge, or by propheryinge, or by doctrin? Moreouer, when thynges wythout life geue sound (whether it be a pipe or an harp) except they make a distinction in ỳ soũds howe shall it be knowen, what is piped or harped? For if the trompe geue an vncertaine voyce, who shall prepare hym selfe to the warre? Euen so likewise, when ye speake wyth tounges, excepte ye speake woordes that haue signification: howe shall it be vnderstand, what is spoken? For ye shall but speake in the ayre. And a lyttle after hee sayeth: when thou blessest wyth the Spirite (that is to saye, geuest thanckes in a straunge tongue, howe shall he that occupyeth the roume

All thinges ought in churches to be spoken in that tõge which ỳ common people vnderstande. *i. Cor. 14*

roume of the vnlearned, say Amen, at thy geuing of thanckes seing he vnderstandeth not what thou sayest? Thou verely geuest thanks wel, but thother is not edified &c. I had rather in the congregatyon to speke v. wozds with my vnderstãding to thinfozmation of other, then ten M. wozds with the tonge. Againe he saith: If when all the congregation is come together, & al speake with tonges, there come in they that are vnlerned, oz they which beleue not: wil they not say, that ye are out of your wyts? But and if al prophecy, and there come in one that beleueth not, oz one vnlearned: he is rebuked of all men, and is iudged of euery man, and so are the secreates of his hart opened, & so falleth he down on his face, and wozshippeth God, & saith, that God is in you of a truth &c. Let al thinges be done vnto edefying. If any man speake with tong, let it be by two, oz at the most by three, and that by course, and let another interpreate it. But if there be no interpreater, let him kepe silence in the congregation, and let him speake to him selfe and to God.

Who seeth not euidently by these wozds of the holy Apostle, that what so euer things be spoken in the congregation, whether it be in praying oz in preaching, all thinges oughte to be vttred in that language, which the people vnderstand, and that all thinges oughte to be don vnto edefying: which thing can not be brought to passe, if the administration of Gods misteries be done in a sozain and straunge tonge, as the Papistes do in al their churches. The papists therfoze haue greatlye abused them selues in the administration of Goddes holy misteries, while they haue vttred al things to ỳ people in suche a tong, as they vnderstãd not. Father. Was the vse in the churche of Christ also after thapostles time, that al things both in preaching & praying shuld be done in that speach, which the common people vnderstode? Sonne. Yea forsoth many C. yeres after, til that antichrist the bishop of Rome sitting now in the consciences of mẽ, and calling him self christes vicare, Peters successor, and supreme head of the vniuersal church of christ, deuised and commaunded the cõtrary: so that so many as submitted their neckes to the tirannye of that Romishe bishop, from that time forward were compelled to vse the Romane, that is to say, the Latin tonge in all their deuine seruice, as they vse to call it, contrarye to the doctrine of God, and contrary to the practise of Christes auncient churche, yea and that wythoute all edefyinge oz profytte. Father. And was thys Romyshe ozder vniuersallye receaued of all Christians thozowe out all Christendome.

Sonne. Nothinge lesse. Foz manye Christen nations euen vnto thys daye woulde neuer obey the Tirannye of that Romyshe Bysshoppe, noz knowledge hym to be Christes vicare, Peters successoure, Supreame heade of the vniuersall churche of Christe &c. noz yet to haue any moze power then any other ozdinary bishoppe hath: but whatsoeuer authozitye oz iurisdiction he chalengeth moze and obtayneth, there affirme it to be false and vsurped, yea and contrary

to the woorde of God, and the Doctrine of the auncyente fathers of Chriſtes church.

Therefore as the Iewes from the beginninge vſed no ſtraunge tonge in their temples, nether yet doo at this preſent, but their own language, that is to ſaye the Hebrewe tonge: ſo likewiſe euen from the beginninge of Chriſtes profeſſion the Grekes, the Indians, the Armenians, the Illyrickes, the Slauones the Moſcouites, the Liburnians, with diuers other haue euer vſed their owne Countrye ſpeache in the celebration of Goddes miſteries, and not a ſtraunge tounge (as the manner is in the Popes churche) whiche they vnderſtande not. Whoſoeuer hathe trauailed either in the readinge of hiſtories, or of auncient wryters, he right wel knoweth theſe thinges ſo be true, which I now ſpeake. Father. I graunt my ſonne. But let me heare an autority or two out of the olde wryters, whiche teſtifye this thing to be true. Sonne. Saint Ambroſe ſayeth. If ye come together to edify the congregation, thoſe thinges oughte to be ſpoken which the hearers may vnderſtand. For what doth it profit, ỹ anye man ſpeke with a tong, which he alone knoweth: that he, which heareth, may haue no profit? Therfore he ought to hold his peace in the congregation, that they may ſpeake, which may profit the hearers. S. Ihon Chriſoſtome ſayeth, if I ſhal not ſpeake that, which maye plainly and eaſly be vnderſtand of you, but only ſhal ſhew my ſelfe to be endued with the gift of tonges, I beleue ye ſhal goo away, receiuing no frute of thoſe thinges, which ye vnderſtand not. For what profit can there be of a voyce not vnderſtand? Caſſiodorus ſaith, the ſpeach is vnprofitably vttred, that is not vnderſtand. Not only ſinging, but alſo vnderſtanding we ought to geue thanks. For no mã doth any thing wiſely, that he vnderſtandeth not. Haymo alſo ſaith your ſpeach ought to be vnderſtand, ỹ the ſouldior may prepare himſelf vnto the ſpiritual battel of Chriſt. To whom is the godly law of themperor Iuſtiniane vnknowen, in the which he commaundeth, ỹ al biſchops & prieſts both in the time of deuine ſeruice, and alſo in the miniſtration of the holy ſacraments, ſhould with ſo open and cleare voyce vtter al thinges in the tong, which the people vnderſtãd, that the hearers may therby be the better edified, & alſo be the more feruently ſturred vp vnto deuotion & praying vnto God? Many autorities out of thold wryters might here be aledged, to declare that all thinges ſpoken in the church both in preaching & prayinge, ought to be vttred in that tonge, which the people vnderſtande: but let theſe for this preſente ſuffyce. Father. Contented, my childe. But remayneth there yet anye other abuſe in the adminiſtration of the Lordes ſupper, broughte in by that byſchoppe of Rome?

In i. cor. cap. 14.

In i. cor. cap. 14

Home. 53.

In i. cor. cap. 14

The vii. abuſe.

Sonne. Seuenthlye. Thys alſo is a greate abuſe in the Popes church, that the Papiſts at the celebration of the lords ſupper do not onlye ſuffer the Communicantes to be preſent at the participatyon of thoſe holye miſteries of the bodye and blonde of Chriſte (whyche oughte of righte ſo to be) but alſo they admitte other, not communicating

catinge to be present, onlye idle gasers and vaine beholders of those thinges, whereof they wyll not be partakers: where as of ryghte they oughte to be excluded, putte oute, and vtterlye banyshed from that companye in the time of that holye action. Father. Whye, is it lawfull for other to be presente at the ministration of the Lordes supper, whych are not communicantes? Sonne. No verelye. Father. Whye so?

None ought to be present at the ministratiō of the lords supper, but the cōmunycantes only.

Sonne. Fyrste, we reade not, that anye were present at the table, when the Lorde Jesus instituted and deliuered the blessed Sacramentes of his body and bloude, but onlye his Disciples, whyche all were Communicantes: to declare vnto vs, that none should be presente at that holye action, but suche onlye, as be partakers of those holye misteries.

Secondlye we read that the auncyent fathers of Christes churche woulde by no meanes suffer, that anye shoulde be presente at the ministration of the Lordes supper, but suche onlye, as woulde communicate. The other were commaunded to departe, and by no meanes to remayne amonge those that came vnto that holye and heauenlye bancket. Father. How prouest thou that? Sonne. Nicrologus in the booke de Ecclesiasticis obseruationibus, hath these wordes. *Cap. 26*

It is to be knowen accordinge to the vse of the aunciente Fathers, that the Communicantes alone were wonte to be present at the deuine misteries. In consideration where of before the oblacyon, (hee meaneth, the receiuinge of the Sacramente) accordinge to the Canons bothe they, whyche were called Cathecumini, that is to saye, parsons newlye instructed or trained vp in the Principles of Christen religion, and also Pœnitentes, that is, suche as for their losenesse of life were not yet meete to be admitted vnto the participatyon of those holye misteries, were commaunded to goo oute, so that it was not lawfull for them there to remaine. Saint Gregorye also bishop of Rome testifyeth, that this was the manner in times paste, that whensoeuer the holy communion of the body and bloude of Christe should be ministred, the Deacon turned him to the people, and cried out on this sorte: Si quis non communicat, exeat. That is to say. If any do not communicate, let him go out. For in this respect is the cōmunion called Missa, because al such are to be sent out by the Deacon, which are not partakers of the sacrifice or of the holy communion. &c. And in a nother place he declareth, that when the gospel was once read, the Deacon came and openly commaunded al such to departe, as had not prepared them selues to be partakers of the holye communion. For it was not lawful for such to be present at the celebration of those holy misteries. Againe he saithe, except such as doo not communicate, be commaunded to goo oute at the voyce of the deacon, accordinge to the custome and manner of oure auncestours the seruice or office, whiche commonlye is called Missa, canne not truelye and perfectlye be doone. Once again he saith: The erorcist e must cast out deuils, & say vnto the people, that all suche as wyll not

In expos. ord. rom.

Lib. 1. de ord. rom.

communicate, must departe & go awaye. And Dionisius Areopagita wryteth, that after the Gospel was ones read, all ỳ did not cõmunicate were put oute of the churche, and by no meanes suffered to see those holy misteries, nor to be present at the ministratiõ of the same. Moreouer in the Liturgie of the Ethiopes we reade thus. So sone as the Gospel is ended, the Deacon sayth: All ye that wil not receiue the Sacrament or Eucharist, get ye out. And again, after the Crede is songe, the Deacon sayeth. Ye that will not communicate, departe and go your way: but ye that wil communicate, embrace and kisse one another. In the Liturgie of the Armenians, we finde these wordes: the Deacon a litle before the preface sayth: They that are not worthy to communicate and to be partakers of this holy oblation of God, let thẽ go out and stande before the churche dore, and there praye. And in the Liturgie of S. Jhon Chrysostome we reade, that when the cõmunicantes prepared them selues vnto the Lordes table, the Archdeacon commaunded the Deacon that stode without, to shut the chaun cell dores, that none mighte there remaine, but the communicantes only. And in a certain homely he hath these woordes: Who so euer is not partaker of the misteries, he standeth by impudent and lewde. Therfore they that are in sinne are first cast out. For euẽ as it is not lawful for them to approche and to drawe nie vnto the table, where their maister sytte, whyche haue offended him, and to be presente among the seruitours, but is dryuen out from amonge them: so lykewyse is it in this place, whyle the oblation is offered, whyle Christ that lambe of the Lorde is offred vp for a sacrifice. Againe he sayth: When the misteries be once done, thou mayest come and see: But so long as the misteries be in hande, get thee hence. For thou haste nothinge here to do. Father. I perceaue nowe right well, that the Papistes suffering other to be present at the ministration of the holy cõmunion of the body and bloud of our Lorde and Sauyoure Christe Jesu, whiche do not communicate, nor be partakers of those blessed misteries, erre greatly from the wayes and vsages of the auncyent Christen churches. Sonne. You saye truthe. Father. Is there anye other abuse behynde, creapt into the churche of Christe, concernynge the holye Supper of the Lorde? Sonne. This is an other greate abuse, that where as the LORD Christe Jesus, woulde haue the holye Communion of his blessed bodye and precyous bloude to be oftentymes receaued of the faythfull for a remembraunce of hys deathe and Passion, and for the worthye, diligente and earnest, consyderation of hys inestimable benefytes, whyche wee haue obtayned of God the Father, thorowe the same hys Passion and Deathe:

Lib. de diuin. off. sec. ord. Kom. de off. Exorciste.

In Liturg. Chrisost.

Hom. 3. ad Ephes.

Ad Pope. Antioch. Hom. 61.

The viii. abuse.

The custome in the Poopes Churche is, that the people receaue that Sacramente vsuallye but once in the yere: That is to saye, at Easter, and that but vnder one kynde and manner contrarye to the institution of Christe, so that by this meanes the cõmaundement of Christe is broken, the Sacrament is neglected, the death of Christe is not earnestly remembred, the people become vnthank

thanckefull, dissolutio n of lyfe brasteth in, vice encreaseth, vertue decreaseth. Father. Is it the wyll of Christ, that the faythfull shuld oftentymes come vnto those holy misteries? Sonne. Who doubteth of that? To what ende was the Lordes supper instituted, but that it should bee frequented and vsed: To what ende doothe God geue his commaundement, but that it shoulde bee put in execution and practise? Is not this the commaundement of Christe, concerninge this holy Supper in the vse of the same? This doo ye in the remembraunce of me. Are not these the wordes of blessed saynt Paule? The Lorde Jesus the same nyghte, in whiche he was betrayed, tooke breade: And when he hadde geuen thankes, he brake it and sayde: Take ye, and eate: This is my bodye, whiche is broken for you. This doo ye in the remembraunce of me. After the same manner also he tooke the cuppe, when Supper was doone, saying: This cuppe is the newe Testament in my bloude. This doo as often as ye drynke it in remembraunce of me. For as often as ye shall eate this bread, and drynke of this Cuppe, ye shall shewe the Lordes death, tyll he come. *Luk.22* *1.Cor.11.*

Here heare we bothe the commaundement to receaue, and also mencion made of the often receauyng. Howe is this put in practise in the Popes churche, where the people receaue the Lordes Supper but once in a yeare? As often, sayeth Christe. As often, sayeth S. Paule. But As seldome, sayeth Antichriste. They take awaye from the people the misteries of Christes body and bloud, and feede them with holy bread and holy water, beggarly ceremonies of their owne inuencion. Father. Was as the vse in the tyme of Thapostles to come often vnto ỳ Lordes tables? Sonne. Yea verely. For thus read we in the Actes of the Apostles: They that gladly receaued his (Peters) preachyng, were baptised, and the same day there were added vnto them about thre thousande soules. And they continued in the Apostles doctrine and felowship, and in breaking of bread, and in prayers. Agayne, all that beleued, kepte them selues together, and hadd all thinges comon, and solde their possessions and goodes, and parted them to all men, as euery man had neade. And they cõtinued dayly with one accorde in the temple, and brake bread from house to house, and did eate their meate together with gladnes and singlenes of heart praysing God &c. Here heare we of dayly continuaunce of breaking bread: Whereby is vnderstand, the Lordes supper, and not of coming vnto the Lordes table once in the yeare, as the manner is in the Popes kyngdome. Father. And what was the vse in the primatiue churche after the Apostles tyme? Came the Christiãs then also often vnto the Lordes table? Sonne. That is not to be doubted. For Guilhelmus Durandus sayeth, that in the primatiue churche all that were present at the celebracion of the Lordes supper, were wonte euery daye to cõmunicate. And Platina in his boke of the lines of the Romysh bishop wryteth, that Anacletus bysshop of Rome made a decree, that the Christians should receaue the Eucha- *Act.2* *In.Rat.di. off.lib.4.*

riste,

riste, that is to saye, the Sacrament of the body and bloud of Christ euery daye, and that those whiche would not communicate, shoulde be excommunicate. And many yeares after, as we may perceaue by readyng the auncient wryters, this often receauing of the Sacrament tontinued in the churche of Christe. For in the time of S. Augustine, as he himselfe wryteth, some did communicate euery daye, some but certayn dayes in the weake: some onely vpon the saturday and sonday: some not at all but onely vpon the sonday. So lykewise was the custome in the dayes of S. Hierome. And S. Augustine hath a notable sentence in this behalfe, whiche is this: Dayly to receaue the communion of the Eucharist, I neyther commende, nor discommend: notwithstanding I woulde wyshe and exhorte men to communicate euery sondaye. In the time of S. John Chrysostome also the Lordes Supper was greatly frequented. Among the Grecians euen at this present daye, if any man absent him selfe from the Lordes table by the space of xiiii. dayes (except he can render a reasonable cause of his absence) he is excommunicate, and put from the company of the faythfull. In all those mighty, large and populous kyngdomes, whiche are vnder that moste puissaunt kyng Precious Iohn, the holy communion of the body and bloud of the Lorde hath bene from the beginning dayly ministred to the people, and yet is at this present daye, as histories make mention. Moreouer vnto the often receauing of the holy misteries of Christes body and bloud, all the aūcient wryters do diligētly exhorte. But blessed Egnatius hath these wordes: Make haste oftentymes to come vnto the Eucharist and glory of God. For when this thing is busely done, the powers of Sathan are expelled. S. John Chrysostome sayeth: he that hath a pure conscience, ought euery daye to come vnto the communion. This aforesaid doctor in diuerse places of his wrytings both sharply and greuously reproueth his audientes for their slacke comminge vnto the Lordes table, and exhorteth thē many tymes in the yeare, yea dayly (if they haue pure myndes) to come vnto the holy communion. Theophilacte also admonisheth vs, that we shoulde not come this or that day vnto the holye misteries of the bodye and bloude of Christe, but at all tymes, whensoeuer we fynde our selues pure and worthy. S. Ambrose speaking of the Lordes supper, sayth: Receaue (the Lordes bread) dayly, whiche may profite thee dayly. So lyue, that thou mayest deserue to receaue it dayly. &c. Againe: If so often tymes as the bloud of Christe is shed, it is shed vnto the remission of synnes: I ought to receaue it alway, that my synnes may alway be forgeuē me. I that alway sinne, ought alway to haue the medicine. The medecine, sayeth he is the heauenly and worshipfull Sacrament. Hereto appertayneth the saying of S. Bernard: He that hath a wounde seaketh a medicine: we haue a wounde, whyle we are vnder synne: the medicine is the Sacrament: dayly receaue, daily thou shalt be healed. S. Hierome also sayeth: Would God we were able at all tymes to receaue the Eucharist without the condempnation of our

Ad Ianua. epist. 8

In Ioan, ca. 6. trac.

In epist. ad Lucian.

De eccle. dog. cap. 53

In epist. ad Ephes.

In orat. de B. Philogonio.

Hom. 61 *ad pop. Antioch.*

In 1. *Cor. cap.* 11

Lib. 5. *De sacra. ca.* 4

Lib. 4 *de sacra. ca.* 6

Ad Lucin.

of our selues and without a pryckynge conscience, and to heare the Psalmiste, saying: Taste and se, howe swete the Lorde is. *Psal.34.*

Many other histories and authorities myght here bee alledged to declare, that when the churche of Christe was moste pure, the sacrament of the body and bloud of Christe was moste often receaued of the Christians: Againe, that we, which at this tyme lyue and professe Christe, ought to frequent the holy sacrament, and oftentymes to be partakers of those holy misteries: Least that we abstaynynge from so wholsome medicine, acquire and get to our selues woundes incurable. Who seeth not then, what and howe great an abuse this is in the Popes churche, the laye people comōly to receaue the Lordes supper but once in the yeare, yea and that vnder one kynde contrary to the institution of Christe? I greatly maruell, that the Papistes obserue not so muche as the decree of their father the Pope: For Pope Fabiane made a decree, and gaue out a cōmaundement, that al men should at the least thryse in the yeare receaue the holy cōmunion: that is to saye, at Easter, and at Whytsontide, and at Christmas. The very same thing was enacted in the coūcell Agathense, of the whiche we reade on this manner: The secular people whiche do not communicate at Christmas, Easter, and whitsontide, let thē not be counted Catholikes, nor taken among the Catholikes. *De consec. dist.2* *Lib.concil.*

Thus see we, that the Papistes in abusyng the Supper of the Lorde are vtterly fallen from theyr owne lawe and decrees, whyle they commonly minister the Sacrament of the body and bloude of Christe to the Laitie, but once in the yeare, where as the commaundement of Christe, the practise of the Apostolique and primatiue churche, the vse of those churches, whiche vntyll this daye haue continued in the doctrine of the Apostles, the doctrine of the auncient fathers, and the best reformed churches in these our dayes teache the contrary.

Father. There haue bene (it can not be denied) great abuses, and yet are in the Popes churche concerning the supper of the Lorde: & this rare & seldome comming of the common people vnto the receauinge of the Sacrament of the bodye and bloude of Christe is not one of the lessest. But notwithstandinge because the people shoulde not be altogether without some outward thing to put thē in remembraunce of the body breaking & bloudsheading of Christ, the Papists haue brought into the church two ceremonies, that is to saye, holye bread & holy water, and they euery sonday minister them to the common people in steade of the honorable Sacrament of the body and bloud of Christe, by geuing them the bread to eate, and by castinge the water on their fates. Sonne. It may iustly be sayde vnto them as Christe aunswered the Pharisees and Scribes: Well prophecied Esaias of you, O ye hypocrites, as it is wrytten: This people honoreth me with their lippes, but their heart is farre from me: how be it in vayne do they serue me, teachyng the doctrines and commaundementes of menne. For ye laye the commaundement of God aparte, and ob- *Math.15* *Marc.7* *Esay.29*

and obserue the constitucions of men. &c. Ye cast awaye the commaundement of God, to maintayne your owne traditions. Father. Besydes these abuses, haue there not also crepte in certayne errours into the churche of Christ about the matter of the Lordes supper thorowe the vngodly doctrine of the Papistes? Sonne. Yes verely, diuerse, but three principally. Father. Whiche are they? Sonne. The first is, the doctrine of transsubstantiation The seconde is, the doctrine of the corporall presence of Christ in the Sacrament, as he hanged on the Crosse. The third is, that the godles and wicked people receauing the Sacrament, eate and drynke the body and bloud of Christe, no lesse then the godly and the faythfull people. Father. Why, what thynkest thou of transsubstantiation? Sonne. I thynke it to be a Papisticall, wycked and deuelyshe erroure. Father. Why doest thou call it a Papisticall erroure? Sonne. Because it was thruste into the churche of Christe thorowe the violent tyranny and tyrannicall violence of the Pope, and made of full force with the articles of the Christen beliefe. Father. What Pope brought it in? Sonne. Pope Innocent the thyrde. Father. Where? Sonne. At Rome in a certayne councell called Concilium Latronense, in the whiche were gathered together wonderfull swarmes of smeared, spyrituall ghostlyng Sorcerers, to the nomber of xii. hondred and odde, whereof the greatest parte were Monkes, Fryers, Chanons, and suche other idle monstures, whiche deuoure wydowes houses vnder the pretence of longe prayer, whiche haue an outwarde apperaunce of Godly lyuing, but haue denied the power therof, which thynke lucre, godlynes: whiche also beyng dampnable sectes, denye the Lorde that bought them, for as muche as they are the ennemies of the crosse of Christe, and haue the belly for their God. Father. At what tyme came transsubstantiation into the churche? Sonne. Pope Innocent the thyrde with his adherentes hatched this Cockatryces egge, I meane the horrible mōsture of transsubstantiation in the yeare of oure Lorde. M. twoo. C. xv: whyle he sate in the chayre not of Moses, but of pestilence. Father. This doctrine then of transsubstantiation is but newe. Sonne. Newe in deede, and as I may so speake, yesterdays doctrine. Father. And doeth Pope Innocent make this his newe doctrine of equall authoritie with the articles of the Christen faith? Sonne. Yea, as we may see in his deuelysh decree. Father. Why callest thou this doctrine of transsubstantiation a wycked erroure? Sonne. Because it is not grounded vpon the worde of God, but rather it is contrary to the woorde of God. For where as the holy scripture calleth the Sacrament of the body and bloude of Christe, bread and wyne: This doctrine of transsubstantiation teacheth playnly, that there is neyther bread nor wyne: whiche are two suche repugnaunces and contraries, as darkenes is not more contrary to lyght, nor death to lyfe. And as the holye scripture affirmeth bread and wyne to remayne in the Sacrament: so lykewyse doo all the auncient wryghters and olde Doctours of Christes

Errours crept into ỹ churche about the Lordes supper.

Of transubstātiation.

Math. 23
2. *Tim.* 3
1. *Tim.* 6
2. *Pet.* 2
Phil. 3

De summa trinitate. cap. Firmiter.

Christes churche: so that this doctrine of transubstantiation, is no lesse contrary to the teachyng of the holy scripture and of the godly fathers, then it is newe. And S. Ambrose sayth: we lawfully condemne all newe thinges, whiche Christ hath not taught: For to the faythfull, Christ is the way. If Christ therfore haue not taught that thing, whiche we teache: euen we our selues also iudge and recompt it detestable. Again he sayth, whatsoeuer is not of thapostles, it is ful of wyckednes. S. Hierome sayeth: that is the doctrine of the holye Ghost, which is set forth in the Canonical letters: against the which doctrine if councels establishe any thyng, I iudge it vnlawfull and wycked. Panormitanus also sayth, we ought more to beleue a simple laye man alledging the holy scripture, then an whole councell (without the scripture). Once agayne he sayeth, more credite is to be geue to suche one as is perfectly learned in holy letters, and bringeth for hym vniuersall authoritie, then to a generall Councel: Item, in matters concernyng faythe, the worde euen of one priuate man, is more to be regarded, then the saying of the Pope, if he be moued with better authorities of the newe and olde testament, then the Pope. It is needefull, sayth Origen, that we call the holy scriptures into wytnes. For our deuises and expositions without these wytnesses are not to be beleued. Saynt Cipriane sayeth: Adulterous and whorysh is it, vngodly is it yea playne sacrilege and Godrobbyng is it, what so euer is appoynted thorowe the madnes of man, that Gods ordinaunce should be violated and broken. For the authoritie of the holy scripture is greater, then all the perspicacitie or quicke syghte of mannes wytte, as saynt Augustine sayeth. Father. But wherefore doest thou call the doctrine of transubstantiation a deuelysh ertour? Sonne. Because the Deuell, whiche is a lyar and the father of all lyes, fyrst of all inuented this prodigious monsture of transubstantiation to corrupte the true doctrine of the Lordes Supper left vnto vs in the holy scriptures and in the Godly monumentes of the auncient fathers, and breathed it into the breast of his chaplain Pope Innocent the thirde, whiche being conceaued with this most vngratious monsture, was deliuered thereof at the councell Latronense, at the byrth wherof were present mo then a thousand Papists whiche gaue this monsture this monstruous name, Transubstantiation. Father, what meanest thou by this worde Transubstantiation? Sonne. A conuersion or chaungyng of a thyng from his owne naturall substaunce vnto the substaunce of an other creature, as if chalck shoulde be chaunged into chese, or a lore into a fryer. Father. Is the lyke thynge founde in the Sacramente of Christes bodye and blonde? Sonne. So saye the Papistes. Father. What saye they? Sonne. Thus saye they: that by the vertue of these fyue wordes, Hoc est enim corpus meum, this is my bodye: they at their Masses conuerte and turne the substaunce of bread into the substaunce of the naturall body of Christe: Agayne, that by the vertue of thole wordes Hic est enim calix sanguinis mei. &c.

Tractat. 4 de Virg.

In epist ad Galat.

De Elect. cap. Significasti.

In Hiere.

Ad Felicē, epist. 8.

Iohn. 8.

What this worde Trānsubstantiō meaneth.

This is the cup or chalice of my bloud, &c. the substance of wyne is turned into the substance of that very bloud of Christ, whiche he shed for our sake on the altare of the crosse: so that now there remaineth no more bread or wyne, but the very naturall, real, and substãtiall body and bloud of Christ, which he receaued of the holy virgin Mary. Father. Whatsoeuer the Papistes for their belyes sake prate in this behalf, I am sure, reason sayeth, that there remaineth bothe bread & wyne. For after the wordes of cõsecration, as they terme thẽ we se, feale, taste, smell, sauoure & receaue bothe bread & wyne. Yea the bread after the consecration, if it be long kept, will mould & stinke and brede full of wormes: the wyne also will lose hyr taste & coloure and waxe sower & pale, as experience hath sufficiently taught. In consideration wherof, as I haue heard, it is agreed among the Papistes & set forth in their doctrine, that if the body of Christ (so terme they the sacramentall bread) should chaunce thorowe the negligẽce of the priest to corrupt and putrifie, a fire shuld be made, in the which that corrupt and rotten stuffe should be consumed vnto ashes, & the ashes to be reposed in the sacrary among the other reliques: Again, that if the bloud of Christ should fall vpon the grounde, the Priest should licke it vp with his tongue, and scrape the place, where the bloud fell, and the scrapinges gathered together, burn them in the fyre, and the ashes thereof also layde vp among the reliques, & that the priest for this his negligence should do penaunce by the space of xl. dayes: When, who knoweth not, that the true body of Christe is immortall, vncorruptible, and can by no meanes be any more subiecte to mortalitie or corruption, so farre is it of, that it can be consumed with fyre and brent vnto ashes, as S. Paule sayeth: Christe beyng raysed from death, dyeth no more. Death hathe no more power ouer hym. For as touching that he died, he died concernynge sinne once. And as touching that he lyueth, he lyueth vnto God. Sonne. Not only reason, but also the worde of God, and the auncient fathers of Christes churche affirme both bread and wyne to remayne in the sacrament, and by no meanes knowe or graunte any such monstruous transsubstantiation, as the Papistes fayne. Father. First tel me what the holy scripture sayeth in this behalfe. Sonne. Christe in the institution of the holy sacrament of his blessed bodye and precious bloude, as both the Euangelistes and also S. Paule testifie, tooke bread and gaue thankes, brake it, and gaue it to the disciples, & said, take, eate, this is my body, whiche is betrayed for you. Doo this in the remembraunce of me. Nowe who seeth not euidently, that that whiche Christe toke, was very bread? That whiche he toke, he also brake. And that whiche he toke and brake, he gaue to his disciples. And of that whiche he toke, brake and gaue to his disciples he sayd, take, eate, this is my body, whiche is betrayed for you. Here is it manifest and playne, that Christe both tooke, brake and gaue bread to his disciples, and they dyd eate of it remaynyng still bread in substaunce without any alteration or chaungyng, and called the bread his body,

Reason denieth ỹ doctrine of transsubstãtiation.

The olde fathers neuer knew ỹ popishe doctrine of trãsubstantiatiõ

Rom. 6

Math. 26
Marc. 14
Luc. 22
1. cor. 11

his body, as the manner of the scripture is to call the sygnes by the names of the thynges signified, that the thynges, whiche the sygnes represent, may the more stedfast remayne and abide in the myndes of the faythfull receauers. If the substaunce of bread remayne, where is then their transsubstantiation? Father. The Papistes graunte, that that was bread, whiche Christe toke into his handes: but they vtterly denie that that was bread, whiche he brake and deliuered to his disciples. Sonne. What was it then? Father Christes very naturall body, say they, as it was borne of Mary the virgyne, and hanged on the crosse. Sonne. Howe became it the naturall body of Christ? Father. Thorowe the vertue & power of certaine wordes, whiche Christe spake. Sonne. Whiche are they? Father. The Papistes are not yet fully agreed among them selues in this matter. Sonne, It is a comon thyng for lyers to varye in their tales, and one to tell one thyng, and another another thyng. But what saye they? Father, Some affyrme, that Christe had consecrate the bread and made it his body with certayne wordes, whiche are not mentioned in the scripture, before he delyuered the Sacramēt to his disciples, and sayde, take eate, this is my body. For howe could he haue delyuered his body to be eaten, if it had not bene his body afore? Or howe could he haue sayde, take, eate, this is my body, if it hadde not bene his body, before he spake. Sonne. At what tyme should Christe haue spoken these wordes, wherewith he made the bread his body? Father, When he blessed or gaue thankes, as they saye. Sonne. But the wordes of Christes blessyng or thankesguyng, are not contayned in the worde of God: it therfore followeth, that we haue not the wordes of consecration, whiche Christe vsed: it followeth also, that these wordes, whereunto the Papistes sticke with tothe and nayle, Hoc est enim corpus meum, are not the very ryght wordes of the cōsecration, and therfore bragge they of their transsubstantiation in vayne. Father. Some saye, that Christe in his blessinge or thankesgeyng rehersed these wordes, Hoc est enim corpus meum, first secretly & priuatly to him selfe & so consecrated the bread & made it his body, and afterward whan he brake it & deliuered it to his disciples, commaunding thē to take & eate, he openly pronounced those wordes, & gain to his disciples, I meane, Hoc est enim corpus meū, both to certifie thē of the presence of his body, & also to declare vnto thē, what wordes they also should afterward vse in the consecration of ỹ bread. Sonne. This thing is soner sayd then proued. For whatsoeuer they speake in this behalf, it cometh out of their own idle brayn, & not out of the word of God. And S. Hierome sayth, ỹ which hath not autoritie of ỹ scripturs, is despised with ỹ same facilitie or easines, wherwith it is proued. Again, without autorite of ỹ scriptures garrulitie or prating & vaine iangling hath no faithe, or is not to be credited. This dreame therfore of ỹ papists is of no force to proue their prodigious trāssubstantiatiō. Father. Some say, ỹ Christ made the bread his body by rehersyng these woordes, Hoc est enim corpus meum,

Note wel

Innocētius Comestor. Thomas.

In Matth. cap. 23.

In Titum.

once for al, yea and that with a cleare, euident and open voyce: and yet so, that neyther this woorde, Hoc, nor this woorde est, nor this woorde enim, nor this woorde corpus, nor yet this sillable, me, dothe muche in the matter: but this laste syllable vm, maketh vp all the market, in the whiche saye they, all the vertue of the consecration dependeth and reasteth, so that vm, being once pronounced, the matter is full finished: the bread is dispatched: a transsubstantiation is made: the substance of bread is turned into the substance of Christes corporall, reall, substanciall and naturall body, so that although that was bread, whiche Christe toke in his handes, yet that, whiche he brake and deliuered to his disciples, was not bread, saye they, but the very naturall body of Christe, and is now handled of the priestes handes, broken and torne on peces with the teeth of the faithfull, according to the doctrine of Pope Nicolas the second. Sonne. That it was very bread, whiche Christ brake, the order of the text doth most euidently declare. But that bread remaineth in the actiō of ỹ Lords supper not only before, but also after the consecration, as they terme it, S. Paul proueth manifestly by these his wordes. The bread whiche we breake, sayth he, is it not the communion, that is to saye, the partaking, of the body of Christe? Here the holy Apostle calleth the misterie of Christes body, bread, and sayth, that we breake bread: meaning that in the Lordes supper we both breake and eate bread. The blessed Apostle knew nothing of this prodigious monsture, transubstantiation, which the papistes more thē a thousand yeres after brought forth and deliuered it to the churche of Christe: and therfore he termeth bread, bread, yea & that after it is made the misterie of Christs body. Likewyse in an other place, where he entreateth largely of the sacrament of the body & bloud of Christe, he calleth after the wordes of consecratiō the misterie of Christes body, bread, thre tymes: which thyng he would neuer haue done, if he had knowen that there hadd bene any transubstantiation after the woordes of consecration, I meane, chaunging of the substance of bread into the substance of the naturall body of Christe. But not only S. Paule, but blessed Luke also termeth the misterie of the Lordes body, bread, whensoeuer he maketh mention of the supper of the Lorde, in his Chronicle of the Apostles Actes.

1. Cor. 10

S. Paule knew not ỹ popishe doctrine of trāsubstantiatiō

1. Cor. 11.

Act. 2. 20

Now as touching the wyne, it is most manifest also that there is no transubstantiation, I meane, chaunging of the substance of wine into the substance of the naturall bloude of Christe, by the vertue of these wordes Hic est enim calix sanguinis mei. &c. For Christ him self after the wordes of cōsecration, as I may speake after ỹ accustomed maner, called ỹ misterie of his bloud, the frute of the vine tree. Now who knoweth not, that not ỹ bloud of Christ, but wyne, is ỹ frute of the vine. If the misterie therfore of Christes bloud be the frute of the vine tree, then is it not ỹ naturall bloud of Christe, as the Papistes teache, but naturall wyne. And here falleth downe to the grounde, yea euen vnto hell, from whence it fyrst of all came, the wycked doctrine of

Matth. 26

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trine of transsubstantiatiō. For we haue learned of the very wordes of Christe and of sayntPaule, and lykewyse of blessed Luke, that there is transsubstantiatiō neyther in the bread nor yet in the wyne. Father. Some affirme, that the disciples had receaued both bread & wyne, before Christe hadde recited the woordes of consecration, as they call them: and then muste it nedes folow, that those elementes of bread and wyne, whiche the disciples hadde already receaued, were not transsubstanciated nor turned into the naturall body and bloude of Christe, excepte the aduersaries wyll saye, that Christ dyd consecrate and transsubstantiate them after they were receaued of the disciples. Sonne. Of the misterie of Christes bloude it is playne and euident by the woordes of blessed saynt Marke, that the disciples receaued it before the woordes of consecration were pronounced. For thus wryghteth he: He toke the cuppe, and when he hadde geuen thankes, he toke it to them, And they all dranckc of it. And he *Mar.14* sayde vnto them: This is my bloude of the newe testament, whiche is shedde for many. Verely I say vnto you: I wyl dryncke no more of the frute of the vyne, vntyll that daye that I dryncke it newe in the kyngdome of God. And the same maye also be thought of the misterie of Christes body: I meane, that they dyd eate the misterie of Christes body, before the woordes of consecration, as they call them, were pronounced. But howe so euer it was, they can not stablyshe nor grounde their doctrine of transsubstantiation by the woorde of God, as we haue sufficiently tofore hearde. Father. Do not the auncient wryghters and doctours of Christes churche teache and alow this doctrine of transsubstantiation? Sonne. Nothing lesse. For they dyd neuer so muche as once dreame of it, but alwayes taught the contrary, as we maye see in their bookes, whiche yet remayne. *Whether the olde Doctours taughte transubstantiatiō*

Father. Let me heare some authorities alleadged out of the auncient wryghters, concernyng this matter. Sonne. Fyrst of all Origene that auncient wryghter in the Greke churche commeth and offreth hym selfe vnto vs, as an ennemie of this wycked doctrine of transsubstantiation, whose woordes these are.

If any thyng enter into the mouthe, it goeth awaye into the belly, and is auoyded into the draughte: yea and that meate, whiche is sanctified by the worde of God and prayer, concernyng the matter thereof, it goeth awaye into the bely, and is auoyded into the draughte. But for the prayer, whiche is added vnto it for the proportion of the fayth, it is made profitable, makyng the mynde hable to perceaue and see that whiche is profitable. For it is not the material substaunce of bread, but the worde whiche is spoken vpon it, that is profitable to the man that eateth it not vnworthely. And this I meane of the typicall and Symbolicall body. *In Math. cap.15.*

Here Origene affirmeth playnely, that in the Lordes supper the bread, whiche he calleth the tipicall and Symbolical, that is to say, the figuratiue and the Sacramentall, body of Christe, remayneth, yea and that after it is sanctified by the worde of God and prayer:

And that the materiall ſubſtance thereof is receaued, digeſted, and auoyded, as the materiall ſubſtaunce of other bread and meates is: whiche could not be, if there were no materiall ſubſtaunce of bread at all remayning. Who ſeeth not nowe, howe directly Origene confoundeth, yea condempneth the fantaſticall doctrine of the Papiſts concerning that monſture of tranſſubſtantiation, whiche denie any ſubſtance of bread to remaine in the Sacrament?

That golden mouthed doctour S. John Chryſoſtome, cometh nexte in order, and ſayeth: Before the bread be halowed, we cal it bread: but the grace of God ſanctifiyng it by the meanes of the prieſte, it is deliuered nowe from the name of bread, and eſtemed worthy to be called Chriſtes body, although the nature of the bread tary in it ſtyll. *Ad Cæſar. Monach.*

Here the holy doctour ſayeth playnely, that the nature of bread remayne ſtyll in the Lordes ſupper, although it be called Chriſtes body. If the nature of bread remayne ſtil, where is then the Popiſh tranſſubſtantiation become? O to muche vayne and falſe doctrine.

Theodoretus an eloquent and great learned man, wryghteth on this manner: He that called his naturall body, corne and bread, and alſo named hym ſelfa vine tree: euen the ſame hath honoured the Symboles (that is, the ſacramentall ſignes) whiche are ſene, with the names of his body and bloud, not chaunging in dede the nature it ſelfe, but adding grace to the nature. *Contra Eutichen. Dialog. 1*

Againe he ſayeth: Neyther do the miſticall ſignes after the conſecration departe from their nature. For they abide ſtil in their former ſubſtance, both in figure and forme, and may be both ſene and touched, euen as before. *Dialog. 2*

What can be ſpoke more playnely againſt the doctrine of the Poppyſhe tranſſubſtantiation? If the nature and ſubſtance of bread remaine ſtyl after the cõſecration, who ſeeth not, how falſly the Papiſtes lie, which affirme, that the ſubſtãce of bread in the ſacrament abyde not, but is altered and chaunged into the ſubſtaunce of the naturall body of Chriſt.

Diuerſe other Greke wryters myght here be alledged for the cõfirmation of oure doctrine againſt the Papiſtes monſtruous and myſſhapen childe tranſſubſtantiation, begotten and borne at Rome: but let theſe ſuffice for this preſent. Onely this one thinge I wyll adde, that the Grekes with all the Eaſte churche could neuer be allured, moued, entyſed and brought to receaue this doctrine of tranſubſtantiation, beyng ſo lewde, vnſauery, vnreaſonable, monſtruous, wycked, worthye to be laughed at, and ſo vtterly eſtraunged from the wryghtynges bothe of the Apoſtles and of the auncient Fathers, althoughe dyuerſe wayes and at dyuerſe tymes attempted of the ſubtyle and wylye Papiſtes. For at a certayne councell holden at Florence vnder Eugenius the fourthe, Biſchoppe of Rome, about the yeare of our Lorde, a thouſande foure hundreth thyrty & one. The Pope with his adherentes ſought all meanes poſſible to bryng the Grekes and all the Eaſte Churche to confeſſe with the church of Rome: the doctrine of tranſubſtantiation, and that after the wordes of conſecration, the ſubſtaunce of bread and wine is turned into

ned into the substaunce of the naturall body and bloud of Christ, no bread nor wine remaining, but only the accidents of bread & wine: notwithstandinge the Grekes vtterlye refused it, and woulde by no meanes receiue, admit, approue and alow such and so new & strāge doctrine, brought in of late without the authority of the holye scriptures, and hitherto vnknowen in those churches, which were founded and edified by the apostles and by the fathers of the primatyue church, insomuch that in the letters of mutuall consent concerninge the proceding of the holy Ghost, made betwene the Greke and Latin churches, the Grekes aboue al thinges did most earnestly take hede, and gaue diligent warning, that there shoulde be no mentyon made in those letters of any agrement or consente betwene them & the Romanistes in the late inuented doctrine of transubstantiation.

Father. This declareth euidently, that Transubstantiation is but a new inuencion, and vnknown of the best and purest churches, and therfore right wel worthy to be banished out of al churches.

Sonne. It is truth.

Father. But what say the auncient fathers of the Laten church? Do they alow this doctrin of transubstantion?

Sonne. Nothinges for this matter was also vnknowen to them as we may se in their writinges, Ireneus that learned and auncient father sayeth thus: The bread wherein we geue thanckes, whyche is of the earth, receyuynge the callynge of God, is nowe no common bread, but the Eucharist, that is to say, the bread of thanckes geuing, consistynge of two thynges, earthlye and heauenlye. Again he sayeth: When the cuppe myngled and the bread broken receiue the woorde of God, it is made the Eucharist (or Sacrament) of the body and bloud of christ: of whyche the substaunce of oure flesshe is stayed and encreased. Heare sayeth Ireneus plainly, that the Sacrament of the body and bloude of Christ consisteth of two things, one heauenly and thother earthly. What is this earthly thing, but very bread? Whiche thing he declareth manifestly, in that he sayeth, it is of the earth, and norisheth our bodies, as other bread doth. If the bread of thankes geuing be an earthly thing, and fedeth our bodies no lesse then al other bread doth, which we vse: who seeth not then, that the substaunce of bread remaineth: excepte paraduenture the Papistes will saye, that we be fed with the accidentes of bread, which is a thing impossible and againste bothe nature and reason. If breade remaine, where is then their transubstantiation?

Aduersus hereses, li. 4. cap. 34

Saint Cypriane that olde doctor and blessed Martir sayeth: The Lord calleth the bread beyng compact together of manye cornes, hys body: and he nameth the wyne beyng pressed out of manye grapes, and made into wyne, hys bloude. Againe he sayeth, The halowed breade entred into the wycked mouthe. Item. Dryncke sanctified into the bloude of Christe braste out of the defyled bowels. Here S. Cypriane openly affirmeth, that that, which Christ called his body, was very bread, euen such bread as is made of corne: Again, that that, whych he named his bloud, was very wine, euen suche wine, as is pressed

Ad Magnum li. 1 ep. 6

In serm. de carna dom.

out of many grapes. What can be spoken more plainly against the wicked doctrine of transsubstantiation.

Moreouer Gelasius a bishop of Rome, of Rome I say, but yet before Rome was infected with the pestiferous breath of that moost poysonful old serpent the father of al errors and lies, wryteth of the sacrament of the body and bloud of Christ against the heretike Eutiches on this wise, The sacrament of the body and bloude of Christe, whych we receyue is a godlye thinge, for the whyche also thorowe the same we are made partakers of the deuyne nature, and yet neuertheles the substaunce or nature of bread and wyne do not cease or departe and go away. Can any thing be spoken more plainly againste the error of the Popish transubstantiation, then this which a bishoppe of Rome wryteth? Would God all his successors had walked in the same simplicity of Gods spirit, and had with no lesse dexterity and vnryghtnesse handled the holy scriptures. Then should neuer so many pestylent errours and heresies haue crepte into the church For what can any man say more to ouerthrow the doctrin of the papistical transubstantiation, then this bishop of Rome vttereth? which with most manifest wordes affirmeth, that in the sacrament of the body and bloud of Christe, the substaunce of breade and wine remaineth and goeth not away. If the substance of bread and wine remain, and do not departe, wher is then transubstantiation become?

Contra Eutich.

Again, S. Austen one of the best wryters amonge the doctors of Christes church, sayeth thus: That whych ye haue seene, is the breade and the cup, whych also your eyes do shew you. But that fayth requyreth to be enstructed: the bread is the body of Christe, and the cup hys bloud Againe he sayeth. The sacryfice of the church consysteth of two thynges, of the vysyble kynde of the element, and of thinuysyble flesh and bloud of our Lord Iesu Chryst, both of the Sacrament, and of the thyng sygnyfied by the sacrament: euen as the parson of Christ consysteth of God and man, forasmuche as he is verye God and verye man. For euery thynge contayneth in it the verye nature of those thynges, whereof it consysteth. Nowe the sacryfyce of the churche consysteth of two thynges, of the sacrament, and of the thyng therby sygnyfied, that is to say, the body of Chryst. Therfore there is both the sacrament, and the thyng of the sacrament, whych is Chrystes body. S. Austen sayeth here plainly, that that which we see at the lords table wyth our corporal eyes, is bread: and that as the parson of Christe consysteth of two natures, that is to say, of his manhode and of hys Godhead: euen so the Sacrament consisteth of two natures, of the elementes of bread and wine, and of the body and bloude of Christe. If the elementes of bread and wine remaine, if that which we see wyth oure eyes be bread: who then perceyueth not euidentlye the manifest erroure of the popishe Transubstantiation, and that whatsoeuer the Papistes teach in this behalf, is plain falshode and lyes?

In ser. ad Infantes.

In sentent. Prosperi.

Bertramme, a great learned man among manye other, hath these wordes, wryting of the Lordes supper: As touchynge the substaunce of

of the creatures (he speaketh of the misteries of Chzistes bodye and blonde) looke what they were before the consecration, euen the verye same do they remain still afterward. Breade and wine were they before: in the whych kinde also being now consecrate they are seene to contynue and remaine.

What can be spoken mozе plainly against the popish transubstantiation, then to affirme, that bread and wine do remaine and contynue in the Sacrament, not only befoze the consecratyon, but also after the consecration?

Many mo, yea almost infinite authozities might be gathered out of the bokes of the godly auncient learned wzyters, which do manifestly impugne and condempne this wicked erroz of the Papisticall transubstantiation, but these tofoze alledged may seme to any indifferent parson aboundantly to suffice. And wherfoze should I labоz so greatly with the testimonies of the best and most auncient wzyters to subuert and ouerthzow this monstruous transubstantiation, seing that the Papistes them selues in their popishe masse call the sacrament Bread, yea and that after the consecration? Neither is thys to be passed ouer with silence, that certain among the papistes them selues could very hardly bzoke and digest this straunge doctrine of so monstruous transubstantiation. Foz that subtile Doctoz Ioannes Scotus, otherwise called Duns, one of the subtillest disputers & cheefe champions among the papistes, frelye confesseth that the artycle of transubstantion is neyther expzessed in the Crede of thapostles, noz yet in the other auncient and old Credes, but now in these latter times declared, setfozth, defined and determined of the church (he speaketh of the Romish synagoge) vnder pope Innocentius the thyzd in the councel Latronense in the yeare of our Lozd M.CC.xv. And he sayeth mozeouer, that the words of the scripture might be expounded more easly and more plainly without transubstātiation, but the church did chuse this sense (which is more hard) being moued therto (as it semeth) chiefly, because that of the sacraments men ought to hold, as the holy church of Rome holdeth: but it holdeth, that bread is transubstantiated or turned into the body and wyne into the bloude of Christe, as it is shewed. *In sentenc. dist. 11 li. 4 quæst. 3*

Furthermoze Gabriel Biel one of the chiefe captaines amonge the schole wzyters agreeth wyth Duns, speakinge on this manner? It is to be noted, that although it be plainli taught in the scripture, that the body of Christ is truly contained and receyued of the faythfull vnder the kindes of bread & wine. yet how the bodye of Christe is there, whether by conuersyon of any thing into it, or wythoute conuersyon the body is there with the bread, both the substaunce & accydentes of bread remaining there stil, it is not found expressed in the canon of the Bible. Notwithstanding foraſmuch as of the sacraments men must hold as the holy Church of Rome holdeth, as it is wrytten. De hæreticis. Ad abolendam, and that churche holdeth and hathe determyned, that the bread is transubstāciated into the bodye of Christe, and the wyne into hys bloud: *In decre. de sūma Trinitate, & fide Cath. ca Firmiter.* *In Can. Missæ. Lect. 40*

his blud: therfore is this opinion receiued of al catholikes, that the substance of bread remaineth not, but really and truly is turned, transubstantiated & chaunged into the substance of the body of Christ. again Comeracensis a schole wryter affirmeth plainly, that it is more probable and more to be alowed, yea and more agreable to the truth of Gods word, to graunt that in the Eucharistie, that is to saye, in the sacrament of the body and bloud of Christ there remaine very bread and very wine, and not the accidentes alone than otherwyse: if the church (he meaneth the Romish churche) hadde not determined the contrarye.

Note.

Who seeth not now euidently, that the doctrin of transubstantiation is new and lately sprong vp, not taught in the holy scriptures, vnknowen to the auncient fathers, not heard of in the godlye olde Councels, lately thruste into the churche of Christe of the Romyshe byshoppe and of hys adherentes by violence and tirannye, and now defended and maintained still of the Papistes, not wyth the holye Scriptures and auncient authorities, but wyth fyre and Fagotte, Sweard and halter?

Notwithstandinge the Papistes them selues, namelye suche as hadde any iudgement at all, graunt and confesse, that it is more easye, more playne, more probable, more to be allowed, yea and more agreable to the truthe of Gods woorde, to affyrme and beleue that the substaunce of breade and wine remaineth in the Sacramente, then otherwise, if the church of Rome had not determyned the contrarye: from whose triflinge traditions to dissente, they thoughte it more then double wickednesse.

But how can this their doctrin of transubstantiation stand with this saying of S. Austen? The word commeth vnto the element, and therof is made a sacrament. Here learne we of S. Austen, that euery sacrament doth consiste of two thinges, that is to say, of the woorde and of the element. Now is the Lordes supper a sacrament: it followeth therfore that it consisteth of the woorde and of the element. The word of this Sacrament is this. Take eate, thys is my bodye, whyche is betrayed for you. Do this in the remembraunce of me.

☞ Euery sacrament consisteth of the woorde & of the element.

Now must this word haue his element: which in dede is bread, and not thaccidents of bread, as the papists teach. Again, The word of ỹ other part of the sacrament is this: Take, drink of this al ye. This cup is a new testament in my blud &c. Now must this word also haue his element: which in dede is wine, & not thaccidents of wine, as ỹ Papistes holde. And who knoweth not, that an elemente is a thynge, that is to saye, a substaunce, and not the accydent of a thyng? who perceyueth not now, ỹ the papists teaching this doctrin of transubstantion do vtterly corrupt, & destroy the sacrament, & make it no sacramẽt in dede, forasmuch as they take away the element, which is bread & wine frõ the word? He ỹ wold take away water frõ the sacrament of baptisme, which is the element of that sacrament, should he leaue Baptisme a perfecte Sacramente? Euen so in lyke manner:

he that

He that goeth about to pluche from the sacrament of the bodye and bloud of Chrift the substance of bread and wine, destroyeth vtterly the aforsaid sacrament, and to say the truth, maketh it no sacramēt. We may therfore conclude truely and iustly, that the doctrin of transubstantiation, as I said before, is a papistical, wicked and deuelish error. Father. God rote out al errors ones out of his church, that we may walke only in the truth of his holy word. Sonne. Amen. I nothing doubt of this matter. For this prophecy of the Lord Jesu shal vndoubtedly be fulfilled, yea and that shortly: Euerye plante that my heauenly father hath not planted, shalbe plucked vp by the rotes. The doctrin of trāsubstātiation destroyeth the sacramēt of Christes body and blud. *Math.* 15.

Father: What is the second error? Sonne. The second error is: the doctrin of the papists concerning the corporal presence of Christ in the sacrament, as he was born of Mary the virgin, and hanged on the crosse. Father. This must nedes folow of the doctrin of transubstantion. For if the substance of bread and wine be turned into the substance of the natural body and blond of Christ: then must thys doctrin also be true, that Christ is in the sacramēt really, naturally, substancially, corporally &c. yea that the sacrament is the true, reall, natural, corporal, and substātial body of Christ. Sonne. You say truth. But as the doctrine of transubstantiation is vaine and false, as we haue euen now hard both by the holy scriptures, and also by the autorities of the auncient fathers: so likewise the doctrine of Christes corporal presence in the sacrament most vaine, false and erroneous. Of ỳ corporal presence of Christ in the sacrament.

Father. In that the papists say: it is the very same body ỳ was born of Mary the virgin, and hanged on the crosse: me thinke, they greatly ouershote them selues. For who knoweth not, that the bodye of Christ, which he receiued of Mary the virgin, and died for vs on ỳ altare of the crosse, was a mortal body. But that body is nowe become immortal, vncorruptible, glorious &c. If they thē deliuer that self same body as it was born of Mary the virgin, & hanged on the crosse to the communicantes: so followeth it, that they deliuer a mortal body: and by this meanes shuld it come to passe, that Christ hath ii. bodies, one mortal here in earthe at the destribution of the sacrament, and another immortal in heauen sitting on the right hand of God the father. Sonne. The papistes meane, that in the Sacramēt is contained the very self same bodye, that was borne of Marye the virgin and died for vs on the altare of the crosse, the qualities only changed, as mortality into immortality, corruption into vncorruption &c. Father. And is Christ in the sacrament with his glorifyed & immortal body, as he is in heauen? Sonne. Nothing les. For that manifestly fighteth with the truth of Christes body, and plainly stablisheth the heresy of the Marcionites. It is proper to God alone to be in al or in diuers places at ones: which property no creature hathe, no, not angel. Therfore forasmuch as the body of Christ, although he immortal and glorified, is, remaineth and abideth stil a creature, & is not swalowed vp, as I maye so speake, of the deuine nature, but being ioyned to the deuine nature, abideth stil a creature and very man:

than: it therfore foloweth most certenly, that Christes body tak̄ vp into heauen, neither is, neither can be both in heauen and in earthe at ones. And we are taught in the artikles of the christen faith, and thorow out the whole Bible, that as Christ is ascended into heauē, so likewise shal he there remain, as concerning his corporal presēce vnto the day of iudgement, as S. Peter saith: Iesus Christ must receiue heauen, vntil the time that al thinges, which god hath spoken by the mouth of al his holy Prophets, sence the worlde began, be restored again. And the Angels said to the Apostles at Christes ascension: Ye mē of Galile, why stand ye gasing vp into heauen, This Iesus which is taken vp frō you into heauen, shal so come, euen as ye haue sene him go into heauen. And S. Paul entreating of the sacrament saith. As often, as ye shal eat this bread, and drink of this cup: ye shal shew the Lordes death til he come. In this one sentence of ỹ holy Apostle, it manifestly appeareth, that Christ is not corporally in the sacrament, as the papistes teach. For he commaundeth vs to eat and drinke those holy misteries in remembrannce of the Lordes deathe til he come, meaning vnto the iudgement: wherby we maye plainly learne, that Christ is not there corporally, really, substantially, naturally &c, as the aduersaries teache, but in heauen only, and there shal remain in the glory of his father vntil that great and fearful day of iudgement come. And in the meane season as often as we shalbe partakers of that holy bread and cup, we shal cal to remembrannce the death of the Lord Christe, and all the benefites that we haue receiued therby, and geue moste humble thanckes for the same to God the father. Father. Is this then a true doctrin, that Christ is corporally in heauen only, and in none other place? Sonne. Yea verely. Father. Let me heare it proued by the word of God. Sonne. Oure sauiour Christ him self saith: Ye haue the poore alwayes with you, but me shal ye not haue alwais. I go to prepare a place for you And if I go to prepare a place for you, I wil come again, and receiue you euen vnto my self, that wher I am, there ye may be also. If ye loued me, ye would reioyse, because I said, I go vnto the father. Now I go my way to him that sent me, and none of you asketh me, whether I go. But because I haue said such things vnto you, your harts are ful of sorow. Neuertheles I tel you the truth, it is expedient for you that I go away. For if I go not away, the comforter wil not come vnto you. But if I depart, I wil sende him vnto you. I went oute from the father, and came into the world: again, I leaue the world, and go to the father. S. Marke saith. When the Lorde had spoken vnto them, he was receiued into heauen, and is set down on ỹ right hand of God. Blessed Luke sayeth, it came to passe, as Christ blessed them, he departed from them and was caried vp into heauen. S. Paul sayeth: It is Christ which died, yea rather which is risē again which is also on the right hand of God. God the father raised christ from the dead, and set him on his right hand in heauenly thinges aboue all

Act. 3

Act. 1

1. Cor. 11

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Christes natural body is only in heauen.

Mat. 26
Iohn. 14
Iohn. 16

Mar. 16
Luk. 24

Rom. 8
Ephe. 1

boue all rule, power and might and dominion, and aboue al names that ar named, not in this worlde only, but also in the worlde to come. Christ is gone vp on hie, and hath led captiuitie captiue, & hath geuen giftes vnto men. *Ephe.4.* If ye be rysen againe with Christe, seeke those thynges whiche are aboue, where Christe sitteth on the right hande of God. Whensoeuer Christe, whiche is our life, shall appeare then shall you also appeare with him in glory. *Colloss.3* This man Christe, after he hath offered one sacrifice for synnes, is sett downe for euer on the right hande of God, and from henceforth tarieth till his foes be made his footestole. S. Peter sayeth: Jesus Christe is on the righte hande of God, and is gone into heauen: Aungels, power & might subdued vnto hym. *Heb.10.* *i.Pet.3*

All these scriptures with diuerse other euidentlye declare, that Christe corporally dwelled only in heauen. Heauen is his reastyng place concerning his body, and shalbe vntil he come vnto the iudgement. Father. Christes body then is not in euery pixe & in euery altare, & in euery massemõgers handes, as the Papistes holde. Sonne. No verely. As touching his bodely presence, Christ is in heauen, yea in heauen only. Of them whiche teache vs the contrary, Christ byddeth vs take hede, saying: If any mã say vnto you, loe here is Christ or there is Christ, beleue it not. For there shall aryse false anoynted & false teachers, and shall shewe great miracles & wonders, insomuch that if it were possible, the very elect should be deceaued. Beholde, I haue tolde you afore. Wherfore if they saye vnto you: Beholde he is in the desert: go not ye forth: behold, he is in the secret places, beleue it not. For as the lightning cometh out of the east, & apeareth vnto the west: so shall the coming of the Sonne of man be. Father. How then are these sentences to be vnderstanded: Where two or three are gathered together in my name: there am I in the myddes of them. Agayne, beholde, I am with you continually vntill the ende of the worlde. Sonne. These sentences and suche lyke are to be vnderstanded not of Christes corporal, but of his spiritual presence. For Christ in that he is man, abydeth only in heauen: but in that he is God, he is euery where, at all tymes present with his churche by his almighty power and heauenly spirite, as Christe, when he should with his body ascende into the kyngdome of his father, promysed, that he would not leaue his disciples socourles, but that he would sende vnto them an other comforter, whiche shoulde abyde with them for euer, euen the spirite of truthe &c. *Math.24.* *Math.18.* *Math.28.*

Christ in his manhode is in one place onely at one time: but in his Godhead he is in al places at one time. *Ihon.14.*

Father. Thou holdest then, that Christe as concerning his bodely presence is onely in heauen: but as touchyng his Godly presence, he is euery where. Sonne. So am I taught by the woorde of God, as you haue hearde. Father. Yea, but what saie the auncient fathers of Christes churche: Do they also affirme this thynge?

Sonne. Most cõstantly, yea & ỹ with one voice. Father. Let me heare

some of theit sayinges. For it delyghteth me greatly to heare the doctrine and consente of the auncient Fathers, that we boldly saye: ☞ Our doctrine is bothe grounded of the worde of God, and also confirmed of the olde wryghters. Sonne. To recite all the authorities of all the auncient fathers, that make for our purpose: I meane, that evidently declare, that Christe in his corporall substaunce is onely in heauen, and not in the Sacrament, as the Papistes teach, were an infinite laboure. But I will reherse so many, as may seme for this present to suffice. Father. Agreed. Sonne. First of all I wyll alledge the mynde of the auncient wryghter Origene. Upon Mathewe he hath these woordes: Let vs firste of all enquire of his iournay to a straunge countrey, namely because it semeth to be contrary to that, which he promiseth of him selfe to his disciples, saying: Where twoo or three be gathered together in my name, there am I in the myddes of them. Againe, beholde, I am with you continually euen vnto the ende of the worlde. And also contrary to that, which John Baptist speaketh of him, shewyng that he is in euery place, on this manner: In the myddes of you standeth he, whome ye knowe not. He it is that cometh after me. Therfore wyll some man saye: If he stande euen in the myddes of them that knowe him not: if wheresoeuer two or three be gathered together in his name, he be amonge them: if so long as the disciples lyue, he be with them euē vnto the worldes end: howe then is he setforthe in this parable to take his iournay into a farre contray? Entreating of this matter, we ought to cōsider that, whiche Paule speaketh of him selfe: I verely absent in body, but present in spirite, haue determined all ready (as though I were present) concerning him that hath done this dede: in the name of our Lorde Jesus Christe, when ye are gathered together, and my spirite with you, with the power of the Lorde Jesus Christe, to deliuer him vnto Sathan, for the destruction of the flesshe, that the spirite may be saued in the daye of the Lorde Jesus. If that he be euer present with all his, howe do his parables lyyng him in to be gone into a farre countrey? Thus may this question be answered. He that sayeth vnto his disciples: Beholde, I am with you vnto the end of the worlde. And againe: where twoo or three bee gathered together in my name, there am I in the myddes of them: And he also that standeth in the middes of them that knowe hym not, is the onely begotten Sonne of God, God the woorde, and wysdome, and ryghteousnes, and truthe, whiche is not enclosed about with any bodely compasse. After this nature of his diuinitie he is not departed into an other countrey: ☞ but he is gone away after the dispensation of the body whiche he tooke, after the whiche also he was troubled, and became heuy, saying: Nowe is my soule troubled. And again, my soule is heauye vnto the deathe. And speakyng these thynges we deuide not his humanitie, (for S. John wryghteth: Euery spirite that deuideth Jesus, is not of God) but we reserue to bothe his natures their owne properties.

In Math. cap. 23. Hom. 33
Math. 18.
Math. 28
Iohn. 3.
Math. 18
Math. 28
1. corint. 5.
Math. 18
Math. 28
Iohn. 1.
Iohn. 12.
Math. 26.
1. Iohn. 4

Of

Of these wordes of the auncient wryghter Origen, we playnely are taught, that the Lorde Christe as touching his diuinitie is present at all tymes and in euery place: Neyther can he be comprehended in any one seuerall place onely: but as conternyng his humanitie or bodely presence, he is not in all places, neyther is he here with vs on the earthe, but he is gone hence into a farre countrey, that is to saye, into heauen. If Christes body be not here on earthe, but is gone hence and estraunged from vs: With what forehead dare the Papistes affirme, that they haue hym enclosed in a waker cake, breake hym with their fyngers, and teare hym with their teeth? Can one and the same thing be both absent and present at one time and in one place? A monstruous doctrine. Father. Do any other of the auncient fathers agree with Origene in this behalfe? Sonne. All, without exception. For Cyrillus a Greke wryghter also agreeth wyth Origene in all poyntes, saying: Although Christe tooke awaye from hence the presence of his body, yet in the maiestie of his Godheade he is euer here, as he promysed to his disciples at his departure, saying: Beholde, I am with you continually euen vnto the worldes ende. Here haue we playnly also of Cyrillus, that Christe as concernyng his bodely presence is not here amonge vs: but as touchyng his Godheade, he is neuer awaye from vs, but remaineth with vs continually. *In Ioan. libr. 6. cap. 4.* *Math. 28*

I will nowe recyte vnto you some of the auncient latyn wryghters, that by this meanes you may heare and vnderstande, what tyme concorde and perfecte amitie hath from the begynnyng continued in the churche of Christe in all ages and in all places concernyng the truthe of Gods religion, tyll this monstruous beaste of many heades, I meane Papistrie, in the whiche be no then an hondred sectes, braste in and ouerflowed the worlde. And forasmuche as by the iudgement of all Godly learned menne, S. Austen is the beste and moste sincere expositour of the holy scripture among the auncient wryghters: I will first of all declare his mynde in this behalfe. As concerning his diuine Maiestie, as concerning his prouidence, as concerning his infallible & inuisible grace, sayeth S Augustine, these wordes be fulfylled whiche he spake: Beholde, I am with you vnto the worldes ende. But as concernyng the flesh, whiche he tooke in his incarnacion: as concernyng that whiche was borne of the Virgine: as concernynge that whiche was apprehended by the Iewes, and crucified vpon a tree, and taken downe from the crosse, lapped in lynnen clothes and buried, & rose agayne, & appeared after his resurrection: as concernyng the flesh, he sayd: you shall not euer haue me with you. Wherfore seing that as concernyng his flesh, he was conuersaunt with his disciples fortie dayes, and they accompanyng, seing and followyng hym, he went vp into heauen, both he is not here (for he sitteth on the ryghthande of his father) & yet he is here: for he departed not hence, as concerning the presence of his diuine Maiestie. *In Ioan. tract. 50.* *Math. 28* *Math. 26.* *Note.*

As touchynge the presence of hys Maiestie, we haue Christe euer with vs: but as concernynge the presence of his flesshe, he sayde truly to his Disciples: ye shall not euer haue me with you.

For as concernyng the presence of his flesshe, the churche hadde Christe but a fewe dayes: but nowe it holdeth hym faste by fayth, it seeth not hym with eyes. Agayne he sayeth: Howe shall I laye hande on hym beyng absent, or seing he is gone? Howe shall I put my hande into heauen, that I maye laye hande on hym syttynge there: Sende thy fayethe, and thou haste layde hande on hym. Thy fathers haue layde hande on hym in the flesshe: but laye thou hande on hym with thy hearte: For Christe although he be absent, yet is he present: Excepte he were present, we coulde not laye hande on hym. *Math.28* But because that is true, whiche he sayeth: Beholde, I am with you continually vnto the worldes ende: He is bothe gone awaye, and he is also here: He is bothe gone agayne, and yet hathe he not forsaken vs. He hathe caryed awaye his bodye into heauen, yet notwithstandynge he hathe not taken awaye his maiestie from the worlde. *In Math. cap.26.* Hereto agreeth the saying of saynt Hierome: Wherefore sayed the Lorde after his resurrection vnto his Disciples: Beholde, I am with you vnto the ende of the worlde: And nowe he sayeth, you shal not haue me alwayes? We thynke, that in this place he speaketh of his corporall presence, that he shall not bee wyth them after his resurrection, as he is nowe, lyuynge with them familiarly: Whyche thyng the Apostle consyderyng, sayeth: Although we haue knowen Christe after the flesshe: Nowe yet henceforth knowe we hym so no more. *2 Cor.5.*

In Luc. lib.10. cap.24 Lykewyse sayeth saynt Ambrose: O Lorde Iesu, we ought not to seake thee vpon the earth, nor in the earth, nor after the flesh, if we wyll fynde thee. For we knowe nowe Christe no more after the flesshe. *2.Cor.5* *Act.7* Stephen sought thee not vpon the earth, whiche sawe thee standyng on the ryght hande of God. But Mary whyche soughte thee on the earth, coulde not touche thee. Stephen touched thee because he sought ethee in heauen. *In homi. Pasch.* And saynt Gregorie wryghteth thus: Christe is not here by the presence of his flesshe, and yet is he absent no where by the presence of his maiestie. Agayne he sayth: *In hom. Pentechost* The worde incarnate bothe tarieth and goeth away: He goeth awaye in his bodye, but he taryeth in his Godheade.

In hom. Pasch. Lykewyse sayeth Beda: He (Christe) beyng God and manne was taken vp in his humanitie, whiche he tooke of the earthe: but as cõcernynge his Diuinitie he abydeth styll with his Sainctes on the earth, wherewith he fylleth earth and heauen. *Hom. in Vigil. pen.* Also in an other place he sayeth: He after his resurrection goyng vp into heauen, forsooke them corporally: whiche notwithstandynge neuer fayled them concerning the presence of his diuine Maiestie.

Lib.1. Moreouer Vigilius that blessed byshop and holy martyr, wryghtyng against Eutiches that Heretyke, whiche denyed the humanitie of Christe

of Christe, hath these wordes: Christe sayde to his disciples: If ye lo-
ued me, ye would reioyse: for I go vnto my father. And agayne he *Ihon.14*
sayde: It is expedient for you that I go: for if I go not, the comfor-
ter shall not come to you. And yet surely the eternall worde of God, *Iohn.16*
the vertue of God, the wysdome of God, was euer with his father,
and in his father, yea euen at the same tyme, when he was with vs,
and in vs. For when he did mercifully dwell in this worlde, he lefte
not his habitatiō or dwellyng in heauē: for he is euery where whole
with his father, equall in diuinitie, whome no place can contayne.
For the sonne fylleth all thynges, and there is no place that lacketh
the presence of his diuinitie. From whence then, and whether did he
saye, that he would go? Or howe did he saye, that he went to his fa-
ther, frō whom doubtles he neuer departed? But that was to go to ꝑ
father, and to departe from vs: euen to take from this worlde that
nature, whiche he receaued of vs. Thou seest therfore, that it was
the propertie of that nature, to bee taken awaye and to go from vs,
whiche in the ende of the worlde shall be rendred agayne to vs, as
the Aungels wytnessed, saying: This Iesus, whiche is taken from
you, shall come agayne, lyke as you sawe him goyng vp into heauē. *Act.1*
For loke vpon the miracle: loke vpon the mysterie of bothe the na-
tures. The sonne of God as concerning his humanitie, went from
vs: as concerning his diuinitie, he sayde vnto vs: Beholde, I am *Math.28*
with you all the dayes vnto the worldes ende. And a litle after he
sayeth: he is both with vs, and he is not with vs. For those whome
he left, and went from them, as concerning his humanitie, those he
left not, nor forsoke them not, as touching his diuinitie. For as tou-
ching the fourme of a seruaunt (whiche he toke awaye from vs into
heauen) he is absent from vs: but by the fourme of God (whiche go-
eth not from vs) he is present with vs in earthe, and neuertheless
both present and absent, he is all one Christe. And a certayne byshop
called Iustus Orgelitanus, worytyng vpon Salomons balades bryn-
geth in Christe speakyng to the faythfull soule on this manner: De- *In Cantica Canticorū.*
syre thou not to see me alwayes in the body: whome thou seest better
in the spirite thorowe fayth. For to this ende went I vp into heauē,
that thou shouldest see me no more compased in a place: whiche not-
withstanding do so replenishe and fyll all thynges with the presence
of my deuinitie, that I am in euery place, and contayne al thynges,
& am contained of no place. Breath should faile me, if I should go
forth to recite the sayings of all the auncient Greke and Latin wry-
ters, whiche moste constantly affirme, that as the Lord Christe, in ꝑ
he is God, is euery where and filleth all places at all times: so like-
wise in that he is mā, he is only in heauen, & in no place els, where
he shal remaine vntil the day of iudgemēt accordyng to ꝑ scriptures.
Now if this doctrine be true & certaine, as it is most true & most cer-
tain, then is the doctrine of the papists moste false and moste vayne,
whiche teache the contrary, being thorowe the spirite of errour de-
ceaued them selues, and also deceauing other.

Father. The Papistes denie not, that the naturall body of Christ is in heauen: but they saye moreouer, that as he is in heauen, so lykewyse is he on earth in the Sacrament although inuisibly: insomuch that whensoeuer the bread & wyne be once consecrate, ther straightwayes vnder the accidentes of bread and wyne the reall, corporall, naturall and substantial body of Christe is contayned euen the very selfe same body that was borne of Mary the Virgyne & died on the crosse. They adde moreouer, that loke in how many thousand thousand places the Sacramēt is, in so many thousand thousand places is the naturall body of Christe. Sonne. O monstruous doctrine. What any other thing is it thus to teache, then to affirme with the olde heretykes, that Christ had no true but a fantasticall bodye, no naturall, but a celestiall bodye: Or as some later heretykes haue taught, that the body of Christe is nowe not only glorified, but also deified, & swallowed vp of the deuine nature, insomuche that where so euer the deitie of Christe is, there is also his humanitie? O wycked and moste detestable doctrine. Is this any other thyng, then to destroye and vtterly to make nothing the humanitie of Christe?

Father. There is, they say, great difference betweene the mortall and immortal, the passible and vnpassible, the humbled and glorified bodye of Christe. Sonne. I graunt. For the glorified bodye of Christe, which is now in heauen, and sytteth on the ryght hande of God, is

Rom. 6 immortall and deliuered from all mortall qualities, as S. Paule sayeth: Christ being rayled from death, dieth no more. Death hat he no more power ouer hym. For as touchinge that he dyed, he died concerning synne once. And as touchyng that he lyueth, he liueth vnto God. Notwithstanding though the qualities of mortalitie be chaunged, yet the very same substaunce and nature of Christes body remayneth styll, and is not altered nor chaunged: so that as in his mortalitie his body was locall, and occupied a place, and was not in all places at once, but at one tyme in one onely place: So lykewyse nowe in his immortalitie, his body is locall, and occupieth a place, euen heauen, and is not in all places at once, as some holde. Father. Proue me by the worde of God, that the body of Christe although glorified and immortall is not in diuerse places at once.

Math. 28 Sonne. The Aungell of God sayd to certayne women, whiche came to annoynte the body of Jesus: I knowe that ye seke Jesus, which was crucified. He is rysen, He is not here. Beholde the place, where they layde hym. He goeth before you into Galile: There shall ye see hym, as he tolde you.

Of these wordes of the Aungell it is playne and euident, that as before the mortall and humbled, so lykewyse nowe the immortall & glorified body of Christe can be but in one place at once. For if the body of Christe nowe cladde with immortalitie and vncorruption

Act. 3 myght haue bene in all places at one tyme, then had not the Aungel spoken truly, when he sayde, He is not here &c. S. Peter sayeth playnly, that Christ must receaue heauen, vntyll the tyme that all thynges,

thinges, which God hath spoken by the mouthe of all his holy Prophets, sence the worlde began, be restored againe. And all the holye scriptures openly testify, that Christ as concerning his corporal presence is in heauen only, and that there he shal remain in the glory of his father, til he come again to iudge the quicke and the dead: Neyther read we in al the bible that Christ sence the time of his assension hath occupied with his body any other place than heauen. Moreouer doth not Christ plainly forbid vs to beleue such, which teache vs, that Christ is in this place and that place: in the wildernes, and in secreat places &c. as some say, that his body is in al places, where so euer his Godhead is: some againe affirme, that Christes naturall body is in the pixe, is betwene the priestes handes at masse, is eaten of the mowse, ratte, ratte, dogge &c. This monstrueus kinde of doctrin the holy scripture knoweth not, neither was it euer taught of ỹ auncient fathers of Christes church: but it is a new doctrine creapt into the church of Christ through the suttiltie of Satan, and maintained by the cruel tiranny of Antichrist and his adherents. Father. Let me then hear also, what the doctrin of thold Doctors and holy fathers is in this behalfe. Teach they also, that the naturall body of Christ although immortal and glorified is only in heauen, and occupieth one place only at one time? Sonne: Yea verely. For the holy fathers of Christes church, led with the spirite of Christ, coulde teache nothing, but that which is agreable to the doctrin of Christ: namely, if we respect the principal poyntes of Christen religion. Therfore in this behalfe they also agree with the doctrin of the holy scripture, & with one accord affirme, that Christ, as concerning his corporal presence, is in heauen only, and occupieth but one place at one tyme: so that he is not in many and diuers places at once, as the aduersaries teach. And that you may be wel assured, that this is their doctrine, I wil here alledge certain testimonies out of their own writings. That auncient Doctor and couragious bishop of Christes churche hath these wordes, I meane S. Ambrose: Christ is to be sought neither vpon earth, nor in earthe, but in heauen, where he sytteth at the right hand of his father. Again he saith: Here the shadowe, here the image: there the truth. Shadow in the lawe, image in the Gospell, truth in heauen. Before the Lambe was offered, the calf was offered: now is Christ offered, but he is offered as man, as receiuing passion: but he offereth him selfe, as a priest, that he maye forgeue oure sinnes: here in image. There in truth, wheras an aduocate he maketh intercessy on for vs vnto the father. Next in order foloweth S. Austen, that most worthy and faithful Doctor, whose wordes are these: dout not, but that Iesus Christ as concetning the nature of his manhoode is now there, from whence he shall come. And remember wel, and beleue the profession of a christen man, that he rose from death, ascēded into heauen, sitteth at the right hand of his father, and frō that place and from none other shal he come to iudge the quicke and the deade. And he shall come (as the Angels said) as he was sene goo into heauen, that

Math. 24.

In Lucam li. 10. ca. 24.

De off. lib. 4. cap. 48.

Ad Dardā epist. 57

Actes

uen, that is to ſay, in the ſame forme and ſubſtaunce, vnto the whyche he gaue immortality, but chaunged not nature. After this forme (he ſpeaketh of chriſtes humaine nature) we maye not thincke that he is ☞ euery where. For we muſt beware, that we do not ſo ſtabliſhe his deuinity, that we take away the verity of his body. For it foloweth not, that the thyng whych is in God, ſhould be in euery place, as God is. For the *Act.xvii.* ſcripture doth truely teſtifye vnto vs, that we liue, moue, and be in him, and yet are we not in euerye place, as he is. But man is otherwiſe in God, and God otherwiſe in man, by a certain proper and ſingular way. For God and man is one parſon, and bothe of them, one chriſt Ieſus, whych is in euerye place, in that he is God, and in heauen in that he is manne. Againe in the ſame place he ſayeth: Doubte not, but that our Lord Ieſus chriſt is euery where as God, and that he is in a certayne place of heauen, becauſe of the meaſure of a true bodye. Ones againe in the ſame place he ſayeth: Take awaye the ſpaces of places from the bodies, and ſo ſhal they no where be: and forasmuch as they ſhalbe no where, neither ſhall they be. Take awaye the ſelfe bodies from the qualities of the bodies, and there ſhall be no place where they may be: and ſo it foloweth of neceſſity, that they are not. *Tract.xxx* And wryting vpon the goſpel of S. Jhon he ſaith thus: The Lord is alone, but yet his truth is here. For his body, wherin he roſe, muſt be in one place, but his truth is diſperſed in al places. Again: as concer- *Tract.l* ning the preſence of his maieſty, we haue chriſt euer with vs, but as concerninge the preſence of his fleſh, he ſayd truly to hys diſciples: ye ſhall not euer haue me wyth you. For as concernynge the preſence of hys fleſh, the church had chriſt but a fewe dayes: yet now it holdeth him faſt by faithe, thoughe it ſee him not with eies. Alſo in an other place he ſayeth: where and how the body of the Lord is in heauen, *De fide & Symb.c. vi* it is a thing both curious and vain to demaund. Notwithſtandyng ☞ thys muſt we beleue, that the body of chriſt is only in heauen. Saynt *In hom. Paſchal.* Gregory alſo ſayeth: chriſt is not here by the preſence of hys fleſhe: & *In hom. in vigil. pēt.* yet is he abſent no where by the preſence of his maieſtye. The verye ſame in effect wryteth Beda on this manner: chriſte after his reſurrection aſcending into heauen: lefte his diſciples corporally: whome notwithſtanding he neuer forſoke concerning the preſence of his deuine maieſty. Wyth theſe aforſaid auncient wryters agreeth the noble clarke Fulgentius, whoſe woordes are theſe: One and the ſelfe *Ad Traſi. Lib.2.* ſame chriſt of mankinde was made a man, compaſſed in a place, who of his father is God, without meaſure or place. One and the ſelfe ſame perſon, as concerning his mannes ſubſtance, was not in heauen, whan he was in earth, and forſoke the earthe, when he aſcended into heauen: but as concerning his godly ſubſtance (whiche is aboue all meaſure) he neyther left heauen, when he came from heauen, nor he left not the earth, when he aſcended into heauen: whiche may be knowen by the moſte certain woord of chriſt him ſelfe, who to ſhewe the placing of hys humanity, ſaid to his diſciples: I aſcend vp to my *Iohn.xx* father and your father, to my God and your God. Alſo when he had

said of Lazarus, that he was deade, he added saying: I am glad for Ihon. 11
your sakes, that you may beleue. For I was not there. But to shew ꝑ
vnmeasurable compasse of his deuinity, he said to his disciples: Be-
hold, I am with you alwaies vnto the worldes end. Now how did Math. 28.
he go vp into heuen, but because he is a very man cõtayned wythin a
place? Or how is he present wyth faithful people, but because he is very
God, being without measure? Vigilius also a valeaunt defendoure of
the christen verity hath these words: If the word and the flesh were Contra Eu
both of one nature, seing the word is euery where, whye is not then tichen.
the flesh euery wher? For when it was in earth, then verelye it was not lib. 4.
in heauen: and now when it is in heauen, it is not surely in earthe. And
it is so sure, that it is not in earth, that as concerning it, we looke for
him to come from heauen, whome as concerning his eternal word, D
we beleue to be with vs in earth. Therfore by your doctrine (the au-
thor speaketh vnto the heretycke Eutiches, who taught that the deuy-
nyty and humanyty in chryst, was but one nature) either the worde is
contained in a place with his flesche, or els the flesche is euerye where
with the word. For one nature can not receyue in it self two dyuers &
contrary thynges. But these two things be diuers and farre vnlike,
that is to say, to be contained in a place, and to be euery wher. Ther
fore inasmuch as the word is euery where, and the flesh is not euery
where, it appeareth plainly, that one Christ him self hath in him two
natures, and that by his deuine nature he is euerye where: and by
hys humayne nature he is contayned in a place, that he is created, and
hath no beginning, that he is subiect to deathe, and can not die.
Wherof one he hath by the nature of his word (wherby he is God)
and thother he hath by the nature of his flesh, wherby the same God
is man also. Therfore one sonne of God, the self same was made the
sonne of man, and he hath a beginning of the nature of his flesh, and
no beginning by the nature of his Godhead. He is comprehended in
a place by the nature of hys flesh, and not comprehended in a place by
the nature of his Godhed. He is inferiour to aungels in the nature
of hys flesche, and is equall to hys Father in the nature of his God-
head. He died by the nature of his flesche, and died not by the nature
of his Godhead. Thys is the fayth and catholyque confessyon, whych
the Apostles taught, the Martyrs dyd corroborate, and faythfull peo-
ple kepe vnto thys day.

I could reherse diuers other both old and new wryters, whyche
wyth one consent teache, that as the Godheade of Christe is euerye
where, and can not be shutt vp in one certaine place: so likewise the
manhode of Christe is onlye in heauen, and occupieth one certayne
place, and can not be in mo places, then in one at ones: but lett these
suffice for this present. For euen of them learne we sufficientlye, that
the body of Christ is now only in heauen, and so in heauen, that it is
in none other place, neither shalbe vntil the day of iudgement, so far
is it of from the truth, that the papistes teach, affirming that the na
tural body of Christ lurketh vnder the kindes of bread and wine, is

vpon

vpon euery aultare at euery masse, is handled, touched and broken with the prestes handes, is receiued with the bodelye mouth of the prest and of the people, is crushed on pieces with the teathe of the Communicantes, is deuoured of muse ratres, dogges, Owles, flytter mouses &c. Facher. The opinion of the Papistes, I confesse, is grose and to much vnsauery: notwithstanding in my iudgement it greatlye derogateth the omnipotencye, and almightye power of Christe, (whyche beinge God is able to doo all thinges) to affyrme, that Christes body is so enclosed in heauen, that it canne be in none other place: or to saye, that the bodye of Christe canne be but in one place at ones. Sonne. Fyrste as touchinge the omnipotencye and almightye power of Christe, in that he is God, this thinge derogateth nothynge the glorye, Maiestye and vertue of the Lorde Jesus, to teach as we are taught of the holy scriptures, and haue receiued frō the moost auncient fathers of Christes church: namely, that Christe in his humanitye hathe forsaken the earth, and is gon vppe into the glorious kingdome of hys father, where he shall remayne vntyll he retourne vnto the iudgement. For Christ being God is not therfore called almightye, because he is able to doo all thynges wythout exception, but because he is of sufficient power to doo, whatsoeuer hys good pleasure is to do, as the Psalmographe sayeth, Omnia quæcunque voluit fecit. He hath doone what so euer hys good pleasure was to doo. For there are manye thinges whiche God canne not doo. He canne not lye. He canne not denye hym selfe. He canne not saue the vnfaythfull. He canne not condempne the faithful. He canne not denye mercye to them that be mercifull. He can not make the damned, enheritoures of euerlastinge saluation. He canne not make one of like dignitye with him selfe. He canne not loue wyckednesse, nor abhorre righteousnesse. He canne not delyghte in the deathe of synners: and as some wryte, he canne not restore virginity once violated, neyther canne he synne, nor doo anye thynge agaynste his word or determinate purpose &c.

Of thomnipotēcy & almigh ty power of God.

Neyther dooth e thys thinge anye whitte at all hinder the omnipotencye of God, or proue God to be the lesse omnipotent or almightye. For as I said before, God is called almighty, because he is able to doo, whatsoeuer his godly pleasure is, and because there is no superiour power aboue hym, but that he may doo all that he wyll: and all that his pleasure is to doo, that maye he brynge to passe, and no power is able to resiste hym, as he sayeth by the Prophette: I wyll worke, and who shalbe hable to turne it away? Like wyse sayeth the Psalmograph: The lord breketh the councel of the heathen: & bryngeth to nought the deuises of the people. But the councel of the lord shal stād for euer: & the thoughts of his hart throughout al ages. For as Salomon saith, There is no wisdom, no forcast, no councel, that can preuail against the lord. Moreouer as cōcerning Christes being in heauen only vntil the day of iudgemēt, we are taught of the holy scriptures both so to beleue & to teach. For in the woorde of God we find none other place appoynted for the humanity of Christ then heauen as we haue to fore abundantly hard.

Why God is called almightye.

Esay.43
Psal.33.
Pro.xxi.

And

And as touching the body of Christ although immortal and glorified to be but in one place only at one time, you haue hard before both the determination of the holy goste, and also the consent of thauncient godlye fathers in this behalfe: which all with one perfect agrement teach & affirm, that the body of Christ is but in one place at one time, although his Godhead be euery where, and fulfilleth al thynges. For this is diligently to be noted, that to be in many or in al places at ones, is only appropriated to the nature of God. For no creature although neuer so glorious, pure, immortal and spirituall, can be in no places at ones, then in one only. Yea the verye angels and inuisible spirites, for as muche as they be creatures, are only in one place at ones, as Basilius Magnus testifieth, saying: The aungell which rode by Cornelius, was not at the same time also with Philip: nor the Angel which spake to Zachary at the altare, was not y same time in his proper place in heauen. But the holy Ghoste was at one time in Abacucke, and in Daniel at Babylon, and wyth Ieremye in pryson, and wyth Ezechiel in Chobar. Of thys sentence of Basil lern here two thinges: one is that all creatures, although neuer so pure and perfect, are only at one time in one place, and not in manye and diuers places at ones: again, that God alone, which is the creator & maker of al creatures, can be in manye or in all places at ones. And Didymus in his boke, wherein he wryteth of the holy ghost, proueth, that the holy ghost is very God, because he is in many places at one time: whiche no creature can be. For, sayeth he, all creatures vysyble and inuysyble be eyrcumscrybed and enuyroned eyther wythin one place (as corporal and visible thinges be) or wythin the propretye of theyrowne substance (as angels and inuisible creatures be) so that no angel (saith he) can be at one time in two places. And forasmuch as the holy Ghost is in many men at one tyme, therfor (sayeth he) the holy Ghost must needes be God.

Note wel

Lib. de spū ritu sanct. cap. xxii.

Cap. xxii.

Who seeth not now, except he be wilfully blinde, that forasmuch as the body of Christ is a creature, although glorified and cladde wyth immortalitye, it is and canne be but in one place at ones? To teach the contrary, is none other thing then to euacuate and vtterly to destroy the nature of Christes humanity, and to affirm with certain heretikes, that the body of Christe is deified, and so swalowed vp of the Godhed, that it is nowe in al places with the Godhed at al times: which is a most haynous and detestable heresye. For S. Austen affirmeth plainly, that a body must needes be in some certayne place, and sayeth moreouer, that if it be not within the compasse of a place, it is no where. And if it be no where, then is it not. Saint Cyrill likewise consideryng the proper nature of a very body, sayd, that if the nature of the Godhead were a bodye, it must needes be in a place, and haue quantitye, greatnes and eyrcumscryption. We may therfore wyght wel conclude both with the authority of the holy scriptures & with the testimonies of thauncient wryters, that the body of Christ, although vtterly estraunged from corrupcion and mortalitye, & now glory-

Ad Dardanum. Epi. 57.

De Trinit. Lib. ii.

glozified and immozital, is and remain stil a perfect and true bodye, circumscribed, compassed and measured, and can not be in dyuers places at one time. Father. This doctrin is now so plain and euident so open and manifest, that it can not be denied: And I muche maruell, how the papistes, specially the learned sozte durste euer mayntain so damnable heresy, and teach, that the bodye of Chziste is in an infinite number of places at one time. Foz by this means they make his body to be god (whose pzopzety alone it is to be in many oz in al places at ones) and so confound the two natures of Chziste, attributing to his humain nature, that thing, which belongeth onlye to his deuinitye: whych is a mooste hainous and abhominable heresye. Father. But what is then to be sayd, concerning these wozds, which the papistes continually obiect, and to the whiche they cleaue wyth toth and naile, and the which they defend with stockes and chains, with fyze and fagot, with sweard and halter, and with al other kind of tirannye? Sonne. Of what woozdes speake you? Father. Of these: Hoc est enim corpus meum. Foz thus rede we: Chziste toke the bzead, thancked, bzake it, and gaue it to his Disciples, sayinge: Take eate, this is my body, which is geuen foz you &c. Spake he these wozdes, This is my body, of the bzead, oz rather of his owne naturall bodye, which he receiued of Marye the virgin? Sonne. I knowe what some hold and teach in this behalfe. Some say, that Chziste deliueringe the bzead to his disciples foz to eat, poynted to his owne bodye and sayde, Thys is my body, which is geuen for you. And afterward sayd vnto them: Do that, that is to say, bzeake the bzead, and eate it, in the remembzaunce of me. But I rather appzoue and alowe the iudgement of them, which teach that Chziste spake these woozdes, Hoc est corpus meum, This is my body, of the bzead, whych he hadde nowe made and appoynted the mistery of his body. Father. If chziste spake these woozdes of the bzead, then is the bzead his body. Sonne. His body, I graunt, in mistery and figure, but not in nature and substance. Foz the body of Chziste was made of the substance of Marye the virgin, and not of the substãce of bzead. Though Chziste called the bzead his body yet doth it not therfoze folow, that the bzed is his naturall bodye, but so tearmed foz certaine resemblaunces and likenesses betwene the body of chziste and the creature of bzead, as we haue tofoze heard. Chziste in diuers places of the holy scripture diuersly nameth him selfe. He calleth him selfe a vine, a dooze, a stone &c, and is called of Saynte Paule a rocke: not that he is a natural vine, dooze, stone, rocke &c. but foz certaine resemblaunces and pzoperties, whyche he hath wyth them. Chziste calleth his father a plowman, his Disciples vine bzaunches, the good sede, the childzen of the kingdome: the tares, the sonnes of the wicked: the field, the wozld: the harueste, thend of the wozld: the reapers, the angels &c. not that they are so in dede, but foz certain pzoperties and resemblaunces, whyche are betwene them. Euen after the same manner chziste calleth the bzead his body: not that it is hys natural body in deede, but because it repzesenteth, signifi-

The wozdes of cõsecration as they cal the cõsydered.

How the bzead is Chzistes body.

Iohn. 15
Ihon. 10
Math. xxi
i. Cor x

Ihon xv
Math xiii

signifieth, declareth, preacheth & setteth forth his body vnto vs: & hath also, as I may so speake, certain properties with the body of Christ. For as the bread is broken of the faithful in thaction of the Lordes supper, so was christes body broken on the altare of the crosse. And as the bread nourisheth, preserueth & comforteth the body, whan it is eaten: so likewise the body of christ nourisheth, preserueth & comforteth both the body & the soul of the faithful communicants, as Christ himself testifieth: I am the bread of life: He that cometh vnto me, shal not hunger, and he that beleueth in me, shal neuer thyrst. I am that liuing bread, which came downe from heauen. If any manne eate of thys bread, he shall liue for euer, and the bread, whych I shall geue for the life of the worlde, is my flesche. He that eateth my flesche, and drynketh my blonde, hathe euerlastinge life, and I shall rayse hym vppe in the last day. For my flesche is very meat, and my bloud is verye drincke. He that eateth my flesh, and drynketh my bloud, dwelleth in me, and I in hym &c. For these and suche like propertyes and resemblaunces did Christ call the bread his body. Father. It is then no proper, but a figuratiue speathe, when Christe calleth the breade his body. Sonne. You saye truthe. And that the breaking of christes bodye on the aultare of the crosse for oure redemption, myghte the more surely be fixed in our heartes, when we come together to eate the Lordes supper, christ enabled the sacramentall bread wyth the name of his body, when notwithstanding it is the figure and sygne of his body. Neither is this a rare and seldome found thing, but rather commen and vsuall in the holye scriptures, to call the sygne by the name of the thynge that it sygnifyeth, as Saynte Austen saith. The thynge, whyche sygnyfyeth is wonte to bee called by the name of that thinge, whiche it signifieth, as it is wrytten. The vii. eares, are vii. yeares. It sayeth not, they signify vii. yeares. And vii. kyne, are vii. yeares and manye other lyke. And so sayde S. Paule, that the stone was christe, and not, that it signified christe, but euen as it had bene he in dede, which neuertheles was not christ by substance but by signification &c.

Why Christe called the bread his body. F.

In Leu. 17. queſt. 57.

Again. In suche wyse is blond the soule, as the stone was christ, and yet the Apostle sayeth not, that the stone signified chryste, but sayeth, it was christe. And thys sentence. Blonde is the soule, may be vnderstande to be spoken in a sygne or sygure. For Christe did not stycke to saye, Thys is my bodye, when he gaue the sygne of hys bodye. Ones agayne he sayeth: We customablye vse to saye, when Easter drayweth nyghe, to morowe or the nexte daye is the Lordes passyon. And yet it is manye yeares sence he suffered, and that Passyon was neuer doone but ones. And vpon the Sondaye we saye. Thys day the Lord did rise againe, and yet it is many yeares sence he rose from deathe. Whye then do not men reproue vs as lyers, when we speake in this sort? But because we cal these dais, by a similitude of those dayes, wher in these thynges were done in dede.

Cõtra Adi mãt. ca. 12

Leuit. 17

D

Ad Bonif. epiſt. 23.

And so it is called ỳ day, which is not that day in dede, but by ỳ cours of the yere it is a like day. And such things be said to be done ỳ day, for the solemne celebracion of the sacrament, which thinges in dede were not done that day, but long before: was Christ offred any more but ones: And he offred him self, and yet in a sacramẽt or representation, not only euery solemne feast of Easter, but euery day he is offered to the people, so that he doth not lie, that saith: he is euery day offered. For if sacraments had not some similitude or likenes of those things, wherof they be sacraments, they could in no wise be Sacraments. And for their similitude & likenes, commonly they haue the
6 name of the things, wherof they be sacraments. Therfore as after a certain manner of speche, the sacrament of christes body, is christes body: the sacrament of christes bloud, is christes blud: so likewise the sacrament of faith, is faith. And to beleue, is nothing elles, but to haue faith. And therfore when we answer for yong childzen in their baptisme, that they beleue, which haue not yet the mind to beleue, we answer that they haue faith, because they haue the sacrament of fayth. And we say also, that they tourne vnto God, because of ỳ sacramẽt of conuersion vnto God, for that answer pertaineth to the celebration of the sacrament. And likewise speaketh the Apostle of baptisme, saying: that by baptisme we be buried with him into death. He saith not, that we signify burial, but he saith plainly, that we be buryed. So that the sacrament of so great a thinge, is not called but by the name of the thing it selfe.

rom. 6.

Of these words of S. Austen, it manifestly appereth that the sacraments are called by the names of those things, wherof they be sacraments: as the sacrament of faith, which is baptisme, is called faith. And the sacrament of Christes body and bloud, is called the body & blud of christ: not that they be the thinges thẽ selues, but they be so called, because they be the figures, sacraments & representatiõs of the things which they signify, & wherof they bear the names. Likewise in tholde testament was it saide of the Paschall Lambe: This is the Lordes Passeby, or Passeouer: and yet that Paschal lãbe was not the Lords very Passeouer or Passingby, but it was a figure, which represented his passing by: euen after the same manner in the newe testament, the sacramental bread, is called the body of Christ, & the sacramental wine the blud of Christ: not that they be Christes very body & blud in dede, but they be figures, which by Christes institutiõ be vnto the godly receiuers therof, sacraments, tokens, significatiõs & representations of his very flesh & blud: instructing their faith, ỳ as the bread & wine fede thẽ corporally, & continue this tẽporal life: so ỳ very flesh & blud of christ fedeth thẽ spiritually, & geueth euerlasting life. Neither ought this phrase or mãner of speking seme straunge to any man, ỳ hath but a spark of reson, seing it is not only vsed in the scriptures of God, but also in our familiare and dailye talke. when we behold the images of king Edwarde the vi. or of Quene Elizabeth oure mooste gracious Quene and Gouernesse at thys present:

vse

ble dot not to saye: Thys is kynge Edwarde, and thys is Quene Elizabeth: Lokinge vppon the pictures of Hercules or Hector, oure manner is also to saye. This is Hercules: or this is Hector whome notwithstanding they only represente those parsonnes, whome we name. It is well and learnedlye sayde of S. Austen: In Sacramentes we must not consyder, what they be, but what they signifye. For they be signes of thinges, being one thing and signifyinge a nother. which thing he doth shew specially of this Sacrament of the bodye and bloud of Christ, saying: The heauenlye breade, whyche is Christes flesshe, by some manner of speache is called Christes bodye: when in very dede it is the sacrament of his body. And that offeringe of the flesshe, whiche is done by the priestes hands, is called Christes passion, deathe and crucifyinge, not in verye deede, but in a misticall signifycation. Again he sayeth, as it is recited in the Popes decrees: As the heauenly bread, which is Christes flesh, after a maner is called the bodye of Christe, when in verye dede it is a sacramente of christes bodye, that is to saye, of that bodye, whyche being visible, palpable, mortall, was putte vpon the crosse: And as that offeringe of the flesshe, which is done by the priestes handes, is called the passion, the death, the crucifying of Christe, not in truthe of the thinge, but in a signifying mistery: so is the sacrament of fayth (which is baptisme) sayde. Upon these aforesayde woordes wryteth the expositoure on thys manner: The offering, whiche the Priest maketh, is called improperlye the Passyon, Death, or crucifying of Christe, not that it is that, but that it signifyeth it. And the heauenlye sacramente, whyche truelye representeth Christes flesshe, is called Christes bodye, but improperlye. And therfore it is sayde (after a māner, but not in the truth of the thyng, but in the sygnifyinge mystery) so that the sence is this: It is called the body of Christ, that is, signifyeth. Fa. These thynges, whyche thou haste alledged oute of the auncient wryters, are so euident and plaine, that no man can with a good conscience (except he will wilfully resiste the truthe) deny, that these woordes of Christ This is my body, this is my bloud, are figuratiuely to be vnderstād, and not so grosly, as the woordes sound: yea and that so much ỹ more because, if they shoulde literally be taken, they should vtterly dissent from many other textes of the holy scriptures, whych most euidentlye declare, that Christe as concernynge hys corporal presence is not in earthe, but in heauen onlye, and there shall remayn vntyll the day of iudgemente.

contrā Maximin. Liber. 3 capi. 22

In sent. Prosp.

de consec. dist. 2 Hoc est.

de consec. dist. 2. ca, celest.

Notwythstandynge I would be gladde to heare, how the auncyent fathers of christes churche haue vnderstande and taken these woordes of christe, that by this meanes leauing errour, and embrasing truthe, I myghte from hencefoorthe walke with a quiet conscience in this behalfe, and no more be caried about with euery wynde of Doctryne. For it muche greaueth me to see in these oure dayes suche and so greate dissentyon to be raysed vppe of Sathan among menne about this Sacramente of the bodye and bloude of christe:

Why the Christ instituted the sacrament of his bodie and bloud

which holy and heauenly sacrament the Lord Christ ordained to be not only a pledge of his loue towarde vs, but also a sure and an vnloseable bond of hartye loue and singuler good will, which we, that professe christes art partakers of those holy misteries, ought to haue & continually to nourish among our selues, all contention, strife, debate, enuy, hatred, malice and al vncharitablenes vtterly laid a side and cast away. Sonne. How thancient fathers take and vnderstode these words of Christ. This is my body, this is my bloud, it may easily be knowen by their own wrytinges. First Tertullian, which liued in the yeare of our Lord Clx. hathe these woordes, wrytinge against the heretike Martion, whiche denied the veritye of Christes body, affirming it not to be a naturall but a fantasticall body: Christ taking bread, and destributing it to his disciples, made it his body, saying: Thys is my bodye: that is to say, A fygure of my bodye. But thys bread could not haue bene a figure of it, excepte Christ had had a true body. For a vaine thinge or a fantasye can take no figure. Againe he sayeth, wrytinig against the aforesaid heretike: Christe him selfe did not reproue or discommend bread, why che doth represent his bodye. Saint Ambrose, which liued in the yeare of our Lorde iii. C. lxxx. sayeth: Before the consecration a nother kinde is named, but after the consecration the body of Christ is sygnyfyed. &c. Agayn he sayeth: Make vnto vs (O Lord) this oblation to be acceptable, whiche is the fygure of the bodye and bloud of oure Lorde Iesu Christe. Saint Jerome, which liued in the yeare of our Lord iiii. c. xxii. wryteth on this manner: After the misticall Easter lambe fulfilled, and that christe had eaten the Lambes flesh wyth the Apostles, he toke bread, which comforteth the hart of man, and passeth to the true sacrament of the Easter Lambe: that as Melchisedech brought forthe bread and wine prefiguring him, so might he likewise represente the truthe of hys bodye. Saint Austen, which lyued in the yeare of oure Lord iiii. c. xxx. wryteth on this wise: The Lord doubted not to say, Thys is my bodye, when he gaue the sygne of hys bodye. Againe he sayeth: The Lord admitted Judas vnto the mandye, wherin he did betake and deliuer vnto the Disciples the fygure of hys bodye and bloud. Saint Cyprian, whych liued in the yeare of our Lord iiic. lx in a certain sermon wryteth on this manner: The Lord gaue at the table, in the whiche he made his laste bancket wyth the Apostles, bread and wyne wyth hys owne handes: but on the crosse he gaue hys bodye to be wounded wyth the handes of the souldioures. &c. Againe, the Lorde called breade made of many cornes and ioyned together, hys bodye: and the wyne pressed oute of manye grapes, and made into wine, he named hys bloud.

Aduersus Martionē, Lib. 4.

Contra Martionē, Lib. 2 de misteriis initiandis ca. vlt.

de sacram. Li. 4. ca 5

In Math. cap. 26

Psal. 104.

Gen. 14

Cōtra Adimāt. ca. 12

In psa. 3

in serm. de vnctione christi.

Ad Mag. lib. i. ep. 6

Also in another place. It was wyne, that the Lord called his bloud. Hilarius, whyche lyued in the yeare of our Lord iii. c l. sayeth, there is a figure, for bread and wyne be outwardlye seene. And there is also a truth of that figure, for the body and bloud of christ be of a truth inwardly beleued.

Ad Cæcil. lib. 2. ep. 3

dist 2. ca. Caput.

Petrus

Petrus de natalibus saith: The body of Christ is corporally contayned in heauen, but in the host it is contained sacramentally. S. Bernard which liued in the yere of our Lord M.C.xl. saith: The flesh of christ euen at this present day is exhibited and geuen to vs, notwithstanding spiritually nor carnally. Beda, which liued in the yeare of oure Lord vii.C.xxxii. wryting vpon the gospel of Luke, hath these wordes: After the solemnity of thold Easter lambe was finished, which was obserued in the remembraunce of the old deliuerans out of Egipt: he goth vnto the new, which the church gladly obserueth in the remembraunce of his redemption, that he in the stead of the flesh & bloud of the lambe, might institute and ordain the sacramente of hys flesh and bloud in the figure of bread and wine, and so declare him self to be the same, vnto whome the Lord sware: Thou arte an euerlasting preest after the order of Melchisedech. And he hym selfe brake the bread which he gaue, to shew that the breking of hys body should not be done without his owne will. And likewise he gaue them the cuppe after he hadde supped. And because breade dothe confyrme or strength the flesh, and wine worketh bloud in the flesche, therfore is the bread mistically referred vnto the body of Christ, and the wine referred vnto his bloud. Christianus Druthmarus hath these woordes: The Lord gaue to his disciples the sacramente of hys body vnto the remissyon of sinnes, and vnto the conseruation of charitye, that they beinge mindefull of that acte, shoulde alwaies doo that in a fygure, whyche he should do for them, and not forgette this charitye or loue. This is my body, that is to say, in a sacrament or holy signe. Againe he sayeth: Wyne maketh mery and encreaseth blonde, and therefore not vnaptly the bloud of Christ is fygured by it: for whatsoeuer commeth to vs from him, maketh vs meary with a true mirthe, and encreaseth all our goodnesse. Rabanus Maurus sayeth: For as muche as corporall breade confirmeth the heart, therfore it is aptly called the bodye of Christe: and because wyne worketh blonde in the flesh, therefore is it referred vnto the bloude of Christe. Isydorus wryteth on thys manner: The breade and wyne thorow mistical prayer, and pronouncinge of Christes woordes are consecrate vnto the remembraunce of the Lordes passyon, whych he suffered for vs. Father. These woords of thancient fathers are so open, plain and euydente, that no manne canne with a good conscience denye, but that these woordes, Thys is my body. This is my bloude, are not carnallye, but spirituallye, not proprely but figuratiuelye, not naturallye but syguificatiuelye to be vnderstande.

In catalo. sanctorum
In serm. de de s. Mart
Psa. cx.
Psal. 104.
In Math.
Psa 104
Lib. iust. i capi. 31
Etym. Lib. 6

But forasmuch as al these testimonies, which thou hast hytherto alledged, are borowed oute of the Latin wryters: I desyre also to know & vnderstand the mindes of some Greke authors, and by this meanes learne the truthe of Goddes woord not onlye of the Latin, but also of the Grekes fathers, ỹ I beinge confyrmed thorow theyr authoritye in the true vnderstanding of Christes words cõcerning his holy supper, maye from hencefor the eschewe falshode and lyes,

and embrace the truthe of Goddes moste holy worde, and contynue in the same vnto the ende.

Sonne: God geue vs all grace so to do. First Origene, which liued in the yeare of our Lorde cc.xxx. offreth him selfe vnto vs, and sayeth: Consyder that these thinges wrytten in Goddes bokes (he speaketh of the eating of christes body, and of the drinking of Christes bloud) are fygures, and therfore examine and vnderstand them as spiritual, and not as carnal men. For if you vnderstand them as carnall menne, they hurt you and fede you not. For euen in the Gospel is ther found a letter that killeth. And not only in the olde Testament, but also in the new, is there found letter that sleeth him, that doth not spiritually vnderstand that which is spoken. For if thou followe the letter or wordes of thys, that christ sayd: Except ye eat my flesh and drincke my bloud: thys letter kylleth. Like vnto thys wryteth Chrisostome.

Ihon vi
In Ihon
Home. 46

If any man vnderstand the wordes of christ carnally, he shal surely profyt nothing therby. For what meane these words, the flesh profyteth nothing? He meant not of his flesh (God forbid) but he mente of them that fleshly and carnally vnderstode those thinges that christe spake. But what is carnall vnderstanding? To vnderstand the words simply as they be spoken, and nothyng els. For we ought not so to vnderstande the thinges which we see: but al misteries must be considered wyth inwarde eyes, and that is spiritually to vnderstand them. For, as he sayeth in a nother place: If thou were spirituall or wythout a body, Christ would haue geuen vnto thee nakedly those giftes (which are signified by baptisme, and the sacrament of thankes geuinge) euen spirituall and wythout a bodye. But for as much thy soule is ioyned to the body, thinges worthye of vnderstandinge are deliuered vnto thee in sensyble thinges. Againe, what doo I call the Communion? Euen the very same bodye are we. What signifyeth the breade? The body of Christ. What are they made, whyche receyue it? The bodye of Christe. Ones againe: If Christe died not, Whose symbole and sygne is thys sacrysyce? So what an earnest studye he had, that we shoulde alway remember, that he died for vs. Also in a nother place: If it be perillous to put these halowed vessels vnto priuate vses, in the whych the true body of christ is not, but a mystery of hys body is contayned: How muche more the vessels of oure bodye, whyche God hathe prepared a dwelling place for him self, oughte we not to geue ouer to the Deuyll for to do in them what he wyll? Item: when ye come to these misteries, thincke not that ye receyue the deuine body (he meaneth the body of christ) at the hande of manne. Ones again he sayeth: He prepared this table, that daily for a symylytude or likenesse of the body e and bloude of chryste, he shoulde shewe vnto vs in a Sacrament bread and wyne after the order of Melchisedech: Theodoretus also sayeth: Our sauyoure chryst wythout doubte chaunged the names, and gaue to the body the name of the sygne or token, and to the token, he gaue the name of the body. And so when he called hym self a vine, he called that bloud, whiche was the token of bloude.

In Math. cadi. 26 Home. 83.

In i. Cor. cap. x

In Math. home. 83 capi. xxvi in opere imperfecto in math. Hom xi in sermo de Euch. in Eucæniis. in psa. 22 in Dio. i

And

And a lytle after he sayeth: The cause is manifest to them that be expert in true religion For he woulde, that they whiche be partakers of the godly Sacramentes, should not set their myndes vpon the nature of thynges, whiche they see: but by the chaungyng of the names, should beleue the thynges whiche be wrought in them by grace. For he that called that, whiche is his naturall body, corne and breade, and also called hym selfe a vine: Euen he also did honoure the visible tokens and signes, with the names of his body and bloud, not chaungynge the nature, but adding grace to nature. Epiphanius sayeth: Christe speakyng of a loaffe, whiche is rounde in fashion, and can not see, heare, nor feele, sayde of it, This is my body. Cyrill sayth, Christ gaue to his disciples peces of bread, saying: take and eate: this is my bodye. Theophilus Alexandrinus sayeth: The misticall waters in baptisme are consecrate thorowe the comynge of the holy Ghoste: And the Lordes bread, wherein the body of our sauiour is shewed and represented, and the whiche we breake for our sanctifieng: and the holy cuppe, which is set on the table of the church, beyng thynges without sense or vnderstandyng, are sanctified thorowe the inuocation and commynge of the holy Ghoste. Gregorius Naziazenus sayeth: Let vs be partakers of the passeouer, & notwithstanding as yet in a figure, although this passeouer be more playne and euident then the olde passeouer. For the passeouer of the lawe, I speake boldely, was a more obscure Figure of the figure: but not long hence we shall enioye it more perfectly and more manifestly, when the Sonne of God shall dryncke with vs that newe (wyne) in the kyngdome of his father, reuelyng and teachyng vs those thynges, whiche he hathe nowe but lytle declared vnto vs. Athanasius entreating of the eatyng of Christes flesh and drynkyng of his bloude, sayeth, that for this cause he made mencion of his ascension into heauen, to plucke them from corporall phãtasie, that they might learne hereafter, that his flesh was called the celestiall meate that came from aboue, and a spirituall foode, which he woulde geue. For those thynges, whiche I speke to you, sayth he be spirite and life. Whiche is as muche to saye, as that thyng whiche you see, shall be slayne and geuen for the nouryshement of the worlde, that it may be distributed to euery body spiritually, and be to al men a conseruation vnto the resurrection of eternall lyfe. Theophylacte sayeth: Beholde the folishnes of these people (he speaketh of the Capernaits). For it had bene their dutie to aske & to learn those things whiche they knewe not. But they ranne backe, and expounded nothyng spiritually, but all thynges as they appeared. For when they hearde of flesh, they imagined, that he woulde compell them to become deuourers of flesh and bloud. But for as muche as we vnderstande of it spiritually, we are no deouruers of flesh, and moreouer we are sanctified by suche meate. Agayne he sayeth: forasmuche, as we haue oftentymes sayde, they expoundynge carnallye those thynges whiche Christe spake, were offended, he sayeth: When the thynges, whiche I speake, are spiritually vnderstanded, then do they profytt.

In Ancor.

In Ioan. li. 4. ca. 14

Lib. 1. de pasch.

In oratione de pasc.

De peccato in spiritum sanctum.

In Ioan. cap. 6.

For the flesshe, that is to saye carnally and fleshly to expounde those thinges, profit nothing, but is made an occasion of offence. &c. The wordes therfore that I speake, are spirite, that is to say, they are spirituall, and lyfe, hauing in them no carnall and fleshly thing, and bringyng euerlastinge lyfe.

These aforesayde authorities alledged out of the bokes of the auncient learned fathers bothe of the Latin and Greke churche doe euidently declare, that these wordes of Christ, This is my body: This is my bloud, are spiritually and figuratiuely to be vnderstād, and that they them selues did alway so take and expounde them, and in that sense their wordes remained in the churche of Christ a long time after, euen vnto the time of Pope Nicholas the second, which lyued in the yeare of our Lord. 1058. whiche first of all taught the grosse and corporall presence of Christ in the Sacrament affirming that after the wordes of consecration the body of Christ was so present, that it was handled and broken with the handes of the priest, and crushed and torne on peces with tethe of the faithfull cōmunicantes. Afterwarde about the yeare of oure Lorde, 1215. Pope Innocentius the thirde did not only affirme, that the body of Christ lurked vnder the kyndes of bread and wyne, and was handled and broken with the handes of ỳ prieste, yea and crushed and torne on peces with the tethe of the cōmunicantes, according to the doctrine of Pope Nicolas the second, but also he decreed by generall councell, that the sacramētal bread was turned into the naturall substance of Christes body, and the sacramentall wyne into the naturall substaunce of the bloude of Christ: so that from that time vnto this present age, this wycked doctrine of Christes bodely presence in the sacrament hath so preuailed, that few haue espied ỳ truth of gods holy word in this behalf: which thing is ỳ alone occasion, ỳ many euen at this present day remayne & abide stil in their olde errour & blindnes. Father. God haue mercy on vs & blesse vs, & lighten his coūtenaūce vpon vs, ỳ we here on earth may know his wayes & his sauing health among al nacions. Sonne Amen. Father. We thinke, ỳ this one rule, which ỳ learned inculk & beate in all their preachinges & wrytinges might seme to apease the

Note this well.

cōtencion of al men in this behalfe. Sonne. What is ỳ? Father. When one sentence of the holy scripture seme to repugne a multitude of sentences, ỳ one sentēce ought to geue place to ỳ multitude, & not to destroy ỳ verititie of ỳ other. As for an example: this one sentence, This is my body, grosly taken & fleshly vnderstand, yea & receaued after the literall sense, semeth to teache that the naturall, corporall, reall, substancial & essential body of Christ is in the sacramēt: but if we cōsider ỳ other places of the holy scripture, whiche are many in nōbre, affirming plainly ỳ Christ as concerning his corporal presence is not on earth but in heauē, & so in heauē, ỳ he neither is, or yet shalbe in any other place vntil the day of iudgement: we shal easely graunt, ỳ it is but a sacramētal & figuratiue speache, & cōfesse ỳ this one sentence ought to geue place to a multitude, so ỳ the sacramēt is called Christes body, because it signifieth & representeth to vs the body of Christ & not ỳ it is so in dede & in truthe.

Sonne.

Sonne. It is truely sayde. For sacramentes and signes in the holye scripture yea and in our dayly speache also, are called by the names of the thinges, whiche they signifie, as we haue tofore heard. But as we may drawe to an ende in this matter, wouide God all menne wouide at all tymes remember this good lesson of saint Augustine. Seldome (sayth he) is any difficultie in proper wordes, but either the circumstance of the place, or the conferring of diuerse translations, or els the originall tongue wherein it was wrytten, wyll make the sense playne, but in wordes that be altered from their prayer signification, there is greate diligence and heede to be taken. And specially we must beware, that we take not literally any thing that is spo- *De doctrina Christi. lib. 3. cap. 6*
figuratiuely. For contratiwyse we muste not take for a figure any thyng, that is spoken properly. Therfore muste be declared (sayeth S. Austen) the manner howe to discerne a proper speche from a figuratiue. Wherein (sayeth he) must be obserued this rule, that if the thing, whiche is spoken, be to the furtheraunce of charitie, than is it a proper speche, and no figure. So that if it be a cõmaundement that
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forbyddeth any euyll or wicked acte, or commaundeth any good or beneficiall thyng, then it is no figure. But if it commaunde any euyll or wicked thing, or forbid any thing that is good and beneficiall, then is it a figuratiue speche. Nowe this saying of Christ (except ye eate the flesh *Iohn. 6*
of the sonne of man and drinke his bloud, ye shall haue no lyfe in you) semeth to cõmaunde an heinous and a wycked thing: therfore it is a figure, commaunding vs to be partakers of Christes passion, keppynge in our myndes to our great comfort and profitt, that his flesh was crucified and wounded for vs. Agayne he sayeth: The Lorde and the teaching of his Apostles hath geuẽ to vs a few signes for many, *De doctrina Christi. lib. 3. cap. 9*
and those moste easy to be done, moste excellent in vnderstandyng, & in perfourming moste pure: as the sacrament of Baptisme and the celebration of the body and bloud of the Lorde: whiche euery man when he receaueth, knoweth whereunto they be referred, beynge taught, that he worshyppe not them with a carnall bondage, but rather with a spirituall fredome. And as it is a vile bondage to folowe
the letter and to take the signes for the thinges signified by them: so to
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enterprete the signes to no profit, is an errour that shrewdely spreadeth abrode. Father. These sentences of S. Augustine, if they were dilygently noted, weyghed, pondered and considered, myght soone put away the tomuche vncharitable contention, stryfe and debate, whiche (alas for sorowe) reigneth now a dayes among men, concerning the corporall presence of Christe in the Sacrament: whyle euery one with tothe and nayl goeth about to defende his owne assertiõ, lytle regarding what thapostles of Christe and the auncient fathers of Christes church haue taught in this behalf. But come of (my son) seyng we haue sufficiently talked for this present of this matter, lett vs fall in hande with the thirde errour, whiche thou notedst in the doctrine of the Papistes concerning the Lordes supper. Sonne. The Papistes teache, that not onely the faythfull and godly, but also the

vnfayth-

vnfaythfull and wicked eate and drinke in the Sacrament the bodie and bloud of Christ. Father. And what sayest thou (my Sonne) to this their doctrine? Is it to be alowed? Sonne. Nothyng les: forasmuche as it is contrary bothe to the doctrine of Christe and to the teachyng of the auncient fathers. And notwithstãding the Papists ar fallen to such impudẽcie and vnshamefastnes, while they affirme the corporall presence of Christe in the Sacrament, that they shame not to saye, that not only the wycked and vngodly but also the brute beastes, as the mouse, the ratte, the ratte, the weasel, &c. eating the sacrament, eate also the very true and naturall body of Christe, as he was borne of Mary the virgine and hanged on the crosse: which is so monstruous doctrine, that nothing can be inuented more prodigious or monsturelyke. Father. Let me heare it proued by the worde of God, that the wycked and vngodly eate not the flesche of Christe, nor drynke his bloud. Sonne. Christ him selfe, which is not only true, but also the selfe truthe, saith thus: I am that lyuing bread, whiche came downe from heauen. If any man eate of this bread, he shall lyue for euer. And the bread whiche I shall geue, is my flesche, which I shall geue for the life of the worlde. Uerely, verely I saye vnto you: except ye eate the flesh of the sonne of mã, and drinke his bloud, ye shall not haue lyfe in you. But whosoeuer eateth my flesh, & drinketh my bloud, hath euerlasting life: and I wyll rayse him vp at the last daye. For my flesche is meate in dede, and my bloud is drynke in dede. He that eateth my flesche and drynketh my bloude, dwelleth in me, and I in hym. As the lyuing father hath sent me, euen so lyue I by my father, and he that eateth me, shall lyue by me. This is the bread, whiche came downe from heauen: not as your fathers haue eaten manna and are dead. He that eateth of this bread, shall lyue for euer. Agayne he sayeth: I am that bread of lyfe. He that cometh to me, shal not hõger: & he that beleueth on me, shal neuer thurst. &c.

The third errour of the Papistes in the doctrine of the Sacrament.

John. 6.

Of these wordes of our Lorde and Sauiour Jesus Christe it is manifest, playne and euident, that the vertue and power of his flesh and bloud is so great and mightie, that whosoeuer eateth and drynketh thereof, shall lyue for euer and haue euerlastyng lyfe. But the wicked and vnfaithful, although they eate the Sacramental bread and drinke the Sacramentall wyne, haue not euerlastinge lyfe, as we haue Judas for an example: Therfore it followeth, that the wycked and vnfaythfull do not eate nor drynke the body and bloude of Christ. Againe, Christ sayeth: He that eateth my flesche and drynketh my bloud, dwelleth in me, and I in hym. But the wycked and vnfaythfull dwell not in Christ, nor Christe in them: therfore the wycked and vnfaithfull neither eate nor drinke the body and bloude of Christe, although they dayly receaue the sacramentes and signes of them, as S. Augustine saieth: He receaueth the meate of lyfe, and drynketh the euerlasting cuppe, that dwelleth in Christe, & in whom Christe dwelleth. For he that agreeth not with Christe, dothe neither eate the flesche of Christ, nor drinke his bloud, although to the condẽnation

The wicked & vnfaythfull neyther eate nor drynke the body & bloude of Christ.

In sententijs prospe.

nation of his presumption, he receaue euery daie the Sacrament of so high a matter. For this is to eate that bread of lyfe, euen to beleue in Christe, that is to saye, by loue to be incorporate in him. Therfore forasmuche as the reprobate hath not beleued in hym, he hath not eaten hym: and so he had not the faith of the Christiãs, whereby alone synnes are released. Father. These wordes are very playne, and can not iustly be denied: of the whiche we learne truly, that not the vnfaythfull, but the faythfull, not the wycked but the Godlye disposed only eate and drynke the body and bloud of Christe. Notwithstanding I would also in this behalf gladly heare the iudgement of the auncient fathers and olde writers: that we may be well assured euen by their testimonies also, that this is no new doctrine, to teach, that the Godly only eate Christe and not the wycked: the faythful & not the vnfaythfull: the members of Christ, and not the members of Sathan. Sonne. The auncient writer Origen hath these woordes: The worde was made flesche and very meate: whiche who so eateth, shall surely lyue for euer, whiche no euyll man can eate. For if it could be, that he that continueth euill, myght eate the worde made flesche, seyng that he is the worde and bread of lyfe, it should not haue bene written: Who so euer eateth this bread, shall lyue for euer. Agayne he sayeth: the one and perfecte sacrifice is Christe offered. If any man touch the flesche of this sacrifice, he is made holy streightwayes. S. Cipriane sayth: None do eat of this lambe, but such as be true Israelites, that is to saye, pure Christian men without coloure or dissimulation. S. Hierome sayth: All that be louers more of pleasure then of God, eate not the flesche of Iesu, nor drinke his bloude, of the whiche hym selfe sayeth: He that eateth my flesche and drynketh my bloud, hath euerlasting lyfe. Againe he sayeth: Heretykes eate not the flesche of Iesu, whose flesche is the meate of faythfull men. Also in another place he sayeth: They eate this bread, whiche are strong in Christ. &c. And they drynke this wyne, which are virgines holy both in body and in spirite. S. Ambrose sayeth: Iesus is the bread, whiche is the meate of saynctes: and he that taketh this bread, dieth not the death of a sinner. For this bread is the remission of synnes. And in another place he sayeth: He that did eate Manna, dyed, but he that eateth this body, shal haue remission of his synnes, and shall not die for euer. S. Augustine sayth: They can not be bothe the members of Christe and the members of an harlotte. For he sayeth: He that eateth my flesche and drinketh my bloud, dwelleth in me, & I in hym. Here dothe he showe, what it is, not sacramentally, but truly & effectually to eate the body of Christ: euen to dwell in hym. He that dwelleth not in Christ, let him not say or thinke, that he eateth the body of Christe, forasmuche as he is not of his body. He is not a member of Christe, whiche maketh him selfe a member of an harlot. Also in another place he sayeth: This is to eate that meate and to drynke that drynke, euen for a manne to dwell in Christe, and to haue Christ dwelling in hym. And therfore he that dwelleth not in Christe, and in whom Christe dwelleth not, without

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In Mathe. capi. 15.

Iohn. 6.

In Leuit. capit. 6. Homel. 4

In serm. de cœna dom.

In Esay. cap. 66

Iohn. 6

In Hiere. capic. 22

In Zach. capit. 9

De bened. Patriarch, capit. 9

De sac. li. 4 cap. 5

De ciui. dei li. 21. ca. 25

Ihon vi

In Ioan. Tract. 26.

without doubt he neyther eateth spiritually his flesshe, nor drinketh his bloud, although carnally and inuisibly he byte the Sacrament of Christes body and bloud, but he rather eateth and drinketh the sacrament of so worthy a thing vnto his owne damnation. Item they iudge truly that saye, that he eateth not the body of Christe, whiche is not in the body of Christ. Neither are they counted to eate the body of Christe, forasmuche as they are not rekened among the members of Christe. Ones againe he sayeth: The heretikes that are without the churche, may haue the Sacrament, but the matter of the sacrament they can not haue. Hilarius sayeth: These thynges taken and and receaued (he speaketh of the body and bloud of Christ) make, that both we are in Christe, and Christe in vs. Cirille sayeth: The fathers, whiche did eate Manna, died, because they receaued thereby no strength to lyue euer (for it gaue no lyfe, but onely put away bodely honger) but they that receaue the breade of lyfe, shall obtayne immortalitie, and shal eschewe al euylles of destruction, and for euer lyue with Christe. Agayne, He that eateth the flesshe of Christe, hath euerlasting lyfe. Ones agayne: whan we eate the flesh of Christ than haue we lyfe in vs. For if thorow the touchyng of Christes body alone, thynges corrupt were made whole: howe then shall we not lyue, whiche both taste and eate his flesshe? And in a certayne glosse recited in the Popes lawe, we reade thus: As in Baptisme Christe is put on sometyme sacramentally, and sometyme vnto the sanctification of lyfe (the first is comune both to good and badde, but the second is proper only to the good) so lyke wyse Christe is eaten of euyll persones sacramentally onely: But of the good he is receaued both Sacramentally and spiritually, and of all the faythfull, spiritually.

De ciuit. dei. lib. 21. cap. 25

Ad Bonifacium.

De Trinit. lib. 8

In Ioan. cap. 10

In Ioan. cap. 15.

In Ioan. cap. 14.

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All these testimonies of the auncient wryters diligently considered, declare manifestly, that not the wycked and vnfaithfull, but the godly and faithfull persones onely eate the body & drynke the bloud of Christ. The vngodly eate the sacrament, but they eate not Christ, whiche is signified by the sacrament, as S. Augustine wryteth of Judas: The Apostles, sayeth he, did eate bread that was the Lorde: but Iudas did eate but the bread of the Lorde, and not the bread that was the Lorde. For whosoeuer eateth Christe, lyueth for euer, dwelleth in Christe and Christ in hym is incorporated and made all one with christ: is made a member of christes body: is sanctified & made holy: is made cleane both in body and soule: dieth not the death of a synner: hath remission of his synnes: optayneth immortalitie: escheweth all euylles of death, and for euer liueth with christe. But none of all these thinges chaunce to the vnfaithfull and wycked persones: Therfore eate they not the body of christe, nor yet drynke his bloud.

In Ioan. tract. 59.

What it is to eate Christ.

Father. I would gladly heare what it is to eate Christe. Sonne. Christe is eaten or receaued two manner of wayes, that is to say, sacramentally and spiritually. He is receaued or eaten sacramentally, when we eate and drynke the sacramentall bread and wyne, accor-

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ding to the institution of Christ: whiche thing is done not onely of ꝑ faithfull, but also of the vnfaithfull. He is also eaten or receaued spiritually, when we beleue in Christe, embrace him as our alone Sauiour, put our whole hope, truste and confidence of our redemption and saluation in that one and alone sacrifice, which Christ offered vpon the altare of the crosse, hauing his body there broken, & his blond there shedde for the remissiō of our sinne: Again, when we earnestly consider in our mindes the passion & death of Christ with al ꝑ benefites therof, chawyng and digesting them with the stomache of our heart: be thankefull for them to God the father, and labour to ꝑ vttermoste of our power to lyue worthy his kyndnes, daply encreasyng more and more in all godlines and honestie. And after this maner the godly and faithfull only eate and receaue Christe. Other eating or receauing of Christ there is none. Father. Why, is not the very naturall body of Christ eaten of the communicantes bothe faithfull and vnfaithful at the Lordes supper? Sonne. Christ is only receiued and eaten of the faithfull communicantes: the vnfaithfull receaue not the body and bloud of Christ, but the sacramentes of the same only, yea and that vnto their damnation. Father. And is Christ receaued corporally with the corporall mouthe of the faithfull communicantes? Sonne. The naturall body of Christ is only in heauen, and notwithstanding the soule of the faithfull communicante with her mouth, that is to saye, with fayth, doth truely and vnfaynedly fede vpon it vnto her greate ioye and comforte, and feeleth no les true refection, then the bodye dothe by receauing corporall foode: yea the faythfull communicante thus eating and receauing Christe, receaueth both in body and soule an heauenly nouryshement, a syngulare comforte, and an vnspeakeable ioye. Father. Faith than is the mouthe of the soule, wherewith Christe is receaued and eaten. Sonne. Yea verely, as Christ sayeth. I am that bread of lyfe. He that cometh vnto me, shall not honger, and he that beleueth in me, shall neuer thurste. Hereto pertayneth the saying of Saynt Augustine: Why doest thou prepare thy tethe and thy belye? Beleue and thou hast eaten. For to beleue in him, is to eate the bread of lyfe. He that beleueth in hym, eateth hym. Lykewyse sayeth saynt Cipriane: So ofte as we do these thynges (he speaketh of receauing the misteries of the body and bloud of Christe) we whette not our teethe to byte, but with pure faythe we breake the holy bread. Hereto agreeth the saying of Eusebius Emissenus, whiche lyued about three hundreth yeres after Christs ascension: When thou dost go vp to the reuerend altare to fede vpon spirituall meate, looke vpon the holy bodye and bloud of thy God with thy faythe, honoure hym, touche hym with thy mynde, take him with the hande of thy harte, and chefly drynke hym with the draught of thy inwarde man. Chrysostome also sayth: Where the dead corps is, sayeth Christe, thyther wyll the Aegles resorte. The dead corps is the bodye of the Lorde, because he dyed. For ercepte he hadde fallen, we hadde neuer ryssen agayne.

1. Cor. 11

Iohn. 6.

In Ioan. tracta. 25.

In sermon. de cœna do.

In serm. de Eucher. De consec. dist. 2.

In 1. corin. cap. 10. Hom. 24

He nameth Aegles, to declare, that he ꝑ cometh to this body, muste clime vp on highe, & haue nothing to do with the earth, nor to be drawen vnto the the thinges beneath & to crepe, but alwayes to flye vp vnto the thinges that are aboue, & to loke vpon the sonne of righteousnes, & to haue a moste quicke & sharpe eye of the mynde. For this is a table of Aegles & not of Jayes. And in the Nicen councell we are admonished, not to looke downe vnto the bread & the cup, ꝑ are set on the Lordes table, but to lifte vp our mindes, & with our faith to consider the lambe of God that taketh away the sinnes of the worlde.

Concil. Nicen.

In lib. de cor. et san. dom.

Bertrammus sayth, speaking of the body & bloud of Christ. It is a spiritual meate, & a spiritual drinke, spiritually feding ꝑ soule, & geuing the life of euerlasting satietie, as our Sauiour him selfe cõmending this misterie sayth: It is the spirite that quickneth, for the flesh profiteth nothing. In the Popes owne lawe we reade thus: Christe is eaten two maner of wayes: One waye, sacramentally: which chaunceth both to the good and to the bad. Another way, whan he is receaued by faith and loue working together: and this belongeth only to the good. Father. I perceaue now right well, that Christes naturall body is not eaten, as the Papistes teache, with the mouth of the body, but with ꝑ mouth of the soule, which is faith. Sonne. It is truth.

Iohn.6.

De consec. dist.2 Glosa in cap. Quid est.

De consec. dist.2. cap. vtrum.

For thus rede we in the boke of the Popes Canons: Christum fas vorari dẽtibus non est. That is to say, Christ can not be deuoured with tethe. As S. Austen likewyse saieth, as we tofore heard: why doest thou prepare the tethe & the belly? Beleue and thou hast eaten. For to beleue in him, is to eate the bread of life. He that beleueth in him, eateth him. Again he sayth: whan the Lord spake of his flesh & said: Except a man eate my flesh, he hath not euerlasting lyfe in hym: his disciples were offended (peraduenture they were seuenty) and said: This is an hard saying: who can away with this? And they went away from him, and walked no more with him. This semed hard vnto them, that he sayeth: Except a man eate my flesh, he shall not haue euerlasting life. They toke it folyshly, they vnderstoode it carnally: they thought, ꝑ the Lord wold haue cut of certayne peces from his body and geuen them, and therfore they said: this is an hard saying. Notwithstanding they were harde, & not the saying. yet he instructed them and said vnto them: It is the spirite that quickeneth: the flesh profiteth nothing. The wordes, whiche I haue spoken to you, are spirit and lyfe. Understond you spiritually the thing that I haue spoken vnto you. This body that ye see, shall ye not eate, neyther shall ye drynke that bloude, whiche they shall shed that shal crucifie me. I haue set forthe vnto you a certayne Sacrament: whiche beyng spiritually vnderstanded, shall quicken you, or make you alyue. Father. If Christ be not otherwyse truly eaten, than with the mouth of the soule, whiche is fayth, and if the faythfull alone eate the bodye of Christe and drynke his bloude: Howe cometh it to passe, that we sometyme reade in auncient Fathers, that the wycked also eate the bodye of Christe:

In Ioan. tract.25

In psal.98

Iohn.6

S. Au-

S. Austen sayth on this wyse: Iudas receaued the body and bloude of the Lorde, &c. Sonne. You heard before, that sacramentes in the holy scripture haue the names of the thinges, that are signified by the. After the same manner speaketh S. Austen in this place. He sayeth, that Iudas receaued the body and bloud of the Lord, whan he meaneth the sacrament of the body and bloud of the Lord. For that Iudas receaued not the body and bloud of Christe, it appeareth manifestly by these wordes of S. Austen: The Apostles, saith he, did eate bread that was the Lord: but Iudas did eate but the bread of the lord, and not that bread that was the Lorde. Here S. Austē affirmeth plainly, that the Apostles receiuing the sacramentall bread, receiued also Christ him selfe: but Iudas, which was wicked and vnfaithfull, receiued only the sacramentall bread, and not Christe: so farre is it of that he receiued the very body and bloud of Christ, whiche can not be eaten nor dronken, but only of the faithfull, yea and that none other wyse than with the mouth of the soule, which is faith: which fayth the beleuing alone haue, and therfore they alone eate and drinke the body and bloud of Christe. For this cause whan we reade in the olde fathers, that the wycked receaue the body and bloud of Christe, it is to be vnderstande of the sacrament of the body and bloud of Christ, remembryng alwayes, that figures, signes or sacramētes beare the names of the thynges, whiche they signifie and represent. All misteries, sayeth S. John Chrysostome, are to be considered with inward eyes, that is to saye, spyritually. Father. Hetherto thou haste declared (my sonne) what the Lordes supper is: who did institute the Lordes supper: Why the Lordes supper was instituted: Howe we ought to prepare our selues vnto the Lordes supper: and what abuses and erroures haue crepte into the the churche of Christe therowe the wycked doctrine of the Papistes about the Lordes Supper: so that nothyng almoste concerning the supper of the Lorde hath escaped thee, whereof thou hast not sufficiently spoken, yea and confyrmed the same both by the authoritie of the holy scriptures and by the testimonies of the auncient fathers. Notwithstanding let me aske thee one or two questions, although not of so great and weyghty importaunce. What thinkest thou, is it more mete to receaue the supper of the Lorde at a table, or rather at an altare. Sonne. At a table. Father. Why so? Sonne. For our sauiour Christ did both institute this holy supper at a table, & thapostles of Christ also did receiue it at a table. And what can be more perfect, then that, which Christe & his apostles haue done? All the primatiue church also receiued the supper of the Lorde at a table. And S. Paule speaking of the Lordes supper, maketh mentiō not of an altar, but of a table. Ye can not be partakers, sayeth he, of the Lordes table, & of the deuils table also. Tables for the ministratiō of the Lordes supper cōtinued in the church of Christ almost iii. hondred yeares after Christe vniuersally, and in some places longer, as histories make mencio: so that ỳ vse of altars is but a new inuention, & brought in, as some wryte, by Pope Sixtus the second of that name.

De bap. cō tra Dona. cap. 8

In Ioan. tract. 59.

A good lesson.

In Ioan. Hom. 46

A table is more mete for the ministration of the lords supper, then an altare. 1. Cor. 10

Moreouer an altare hath relation to a sacrifice. And altars in the olde lawe were buylt and set vp at the commaundement of God to offer sacrifice vpon them. But all those sacrifices do nowe cease (for they were but shadowes of good thynges to come) therefore the altares ought to cease with them. Christe alone is oure altare, our sacrifice and our prieste. Our altare is in heauen. Oure altare is not made of stone, but of flesshe and bloude: of whome the Apostles wryteth thus: We haue an altare, whereof it is not lawfull for them to eate whiche serue in the tabernacle.

Heb. 10.

Hebr. 13

Furthermore ỹ Papists haue greatly abused their altars, while they had suche confidence in them, that without an altare or in the steade thereof, a Superaltare, they were perswaded that they coulde not duely and truely and in right fourme minister the sacrament of the body and bloud of Christe. And this their altare and Superaltare lykewyse must be consecrate, haue printes and characters made therin, washed with oyle, wyne, and water, be couered with a clothe of hayer, and be garnished with fine whyte linnen clothes and other costly apparell, or els whatsoeuer was done thereon, was counted vayne and vnprofitable. The vse also of altares hath greatly confirmed and maintained the moste wicked errour and damnable heresie, which the Papistes holde, concerning the Sacrifice of the masse: whyle they teache, that they offer Christe in their masse to God the father, an oblacion & sacrifice for the sinnes of the people both of the liuing & of the dead, & by this meanes they greatly obscure & deface that moste swete smelling & alone true, perfect & sufficiēt sacrifice of Christes death. And therefore all the altares of the Papistes ought nowe no les to be throwen down and cast out of the temples of the Christiās, then in times past ỹ altars of the priests of Baal: so far is it of that they be mete to be vsed at ỹ celebration of ỹ Lordes supper.

Finally, who knoweth not that we come vnto the Lordes table, not to offer bloudy sacrifices, to the perfourmaunce whereof we had nede of altares, but to eate & drynke, & spiritually to feede vpon hym that was ones crucified & offered vp for vs on the altare of the crosse a swete smelling sacrifice to God the father, yea & that ones for all: Nowe if we come together to eate and drinke these holy misteries, & so spiritually to eate Christes body and to drinke his bloud vnto saluation both of our bodies and soules: who seeth not, that a table is more meete for the celebracion of the Lordes supper, then an altare?

Of gestures to be vsed at ỹ Lordes table.

Father. Thy reasons are good and not to be discommended. But what sayest thou concerning the gestures to be vsed at the Lordes table? Shall we receaue those holy misteries kneling, standyng or sytting? Sonne. Albeit I knowe and confesse, that gestures of themselues be indifferent, yet I would wysche all suche gestures to be auoyded, as haue outwardly any appearaunce of euill, according to this saying of S. Paule: Abstaine from all euill appearaunce. And first of all forasmuche as kneling hath bene long vsed in the churche of Christe at the receauing of the Sacrament thorowe the doctrine

1. Thes. 5

Of kneeling.

of the

of the Papistes, although of it selfe it be indifferent, to be, or not to be vsed, yet woulde I wysche, that it were taken awaye by the authoritie of the hier powers. Father. Why so? Sonne. For it hathe an outwarde appearaunce of euill. When the Papistes thorowe their pestilent persuasions hadde made of the Sacramentall bread and wyne a God, and had taught and commaunded the people to take and worship it as God: than gaue they in cõmaundement streightwayes, that all people should withall reuerence knele vnto it, worshippe and honour it. And by this meanes this gesture of knelinge creept in, and is yet vsed in the churche of the Papistes, to declare, that they worship the sacramẽt as their Lord God & Sauiour. But I would wysche with all my heart, that either this kneling at the receauing of the sacrament were taken awaye, or els that the people were taught, that that outward reuerence was not geuen to the sacrament and outward signe, but to Christ, whiche is represented by that sacrament or signe. But the moste certaine and sure waye is, vtterly to cease from knelyng, that there may outwardly appeare no kynde of euyll, according to this commaundement of S. Paule. Abstayne frõ all euil appearaunce: lest the enemies by the continuance of knelyng should be confirmed in their errour, and the weakelings offended, and plucked backe from the truthe of the Gospel. Knelyng with the knowledge of godly honoure is due to none, but to God alone. Therfore whan Sathan commaunded our Sauiour Christe to knele downe before him and worshippe him, he aunswered: It is wrytten: thou shalt worshyp the Lorde standyng, whiche is vsed in the moste parte of the reformed churches in these our dayes, I can right well allowe it, if it be appointed by common order to be vsed at the receauing of the holy communion. And this gesture of standing was also vsed at the commaundement of God of the olde Iewes, whan they did eate the Paschall lambe, whiche was also a sacrament and figure of Christ to come, as our sacrament is a signe & figure of Christe come and gone. Neither did that gesture want his misterie. For the standing of the Iewes at the eating of the Lordes passeouer, signified that they had a further iournay to go in matters of religion, and that there was a more cleare light of the Gospell to shyne, than had hetherto appeared vnto them, which were wrapped round about with the darke shadowes of ceremonies: againe, that other, yea and those more perfect, sacramentes were to be geuen to Gods people: which all thinges were fulfilled & came to passe vnder Christ, the authour of the heauenly doctrine of the Gospell, and the institutor of the holy sacramentes, Baptisme & the Lordes supper.

1. Thes. 5

Math. 4

Standing.

Exod. 12

Sytting.

Nowe as concerning syttyng at the Lordes table, whiche is also vsed at this day in certayne reformed churches, if it were receaued by publique authoritie & comon consent, & might conueniently be vsed in our churches: I could alowe that gesture best. For as it is not to be doubted, but that Christe and his Disciples sate at the table, whan Christ deliuered vnto them the sacramẽt of his body & bloud: which vse was also obserued in ỳ primatiue church & lõg time after:

So lykewyse it is moste comely, that we chzistians folowe the exã-
ple of our maister Chzist and of his disciples. Nothyng can be vnre-
uerently done, that is done after the example of Chzist and of his A-
postles. We come together to eate and dzynke the holye misteries of
the body and blood of Chziste: we haue a table set before vs: is it not
mete and conuenient, that we sytte at our table? The table being pre
pared, who stãdeth at his meat? Yea rather who sytteth not down?
Iohn. 6. We han Chziste fedde the people, he bad them not knele downe, nor
stande vpon their feete, but he cõmaunded them to syt downe: which
kynde of gesture is moste mete when we assemble to eate & dzinke,
☞ whiche thing we do at the Lozdes table. Neither doth the sytting of
the communicantes at the Lozdes table want her misterie. For as
the standyng of the Iewes at the eatyng of the Lozdes Passeouer
signified, that there was yet to come another doctrine than the lawe
of Moses, euen the preachyng of the glorious Gospell of our Lozde
and Sauiour Chziste Iesu: and other Sacramentes than Circum-
cision and the Passeouer, euen the Sacramentes of Baptisme & the
Lozdes supper: So in lyke manner the sitting of the chzisten com-
municantes at the Lozdes table doth signifie, preache and declare
vnto vs, that we are come to our iournays ende cõcernyng religiõ,
and that there is none other doctrine, nor none other Sacramentes
to be looked for, than those only, which we haue already receaued of
Chzist the Lozde. And therfore we sitting downe at the Lozdes ta-
ble shewe by that our gesture, that we are come to the perfection of
our religion, and looke for none other Doctrine to be geuen vnto vs.
Notwithstanding, as I sayde before, gestures are free, so that none
1. Thes. 5 occasion of euyll be either done or offered. In all thinges, which we
call indifferent, this rule of S. Paule is diligentlye to be obeyed:
Abstayne from all euyll appearaunce. Father. I do not disalowe thy
iudgement in this behalfe. But come of, tell me: what sayest thou cõ
Of vestures at the ministration of the Lozdes Supper. cerning the vestures, whiche the Ministers vse at the ministration
of the Lozdes Supper?

Sonne. In some reformed churches the Ministers vse bothe a sur-
plesse and a cope: in some onely a surplesse: in some neither cope nor
surplesse but their owne decent apparell. Father. And what thyn-
kes thou in this behalfe? Sonne. When our Lozde and Sauioure
Chziste Iesus did minister the Sacrament of his body and blonde
to his disciples, he vsed none other but his owne comune and dayly
apparell: and so lykewyse did the Apostles after hym, and the prima
tiue churche likewyse vsed that order, and so was it cõtinued many
yeares after, tyll superstition began to crepe into the churche. After
that tyme, fonde folyshe fansye of mans idle brayne deuysed with
out the authoritie of Gods worde, that the Minister in the diuine
seruice and in the ministration of the holy Sacramentes should vse
Surplesse awhyte lynnen vesture, which we nowe comonly call a Surplesse.
Untyll this tyme the churche of God continued in the simplicitie of
Chziste and of his Apostles, requyring no paynted visores to sette
forth

wyth the glory and beauty of our religion: which is than most glori
ous and most beautiful, when it is most simple, and none otherwise
setforth, whan it was vsed and left vnto vs of Christ, and of his A-
postles. And contrariwise it is than most obscured and defaced, whē
it is dawbed ouer with the vile & vain colours of mannes wisdome
although outwardli neuer so gorgious and glorious. Afterward as
superstition grew and encreased, so likewise the people began more
and more to be liberal in geuing to the churche, and in adournynge,
decking and trimming the temples of the christians, yea and that so
much the more, because they were now perswaded, that such temple
and wil workes pleased God, deserued remission of sinnes and euer
lasting life. By this meanes came it to passe, that the simple & plaine
tables, which were vsed in the Apostolike & primatiue church, were
taken away, and stading altares set vp and gorgeously decked with
sumptuous apparel, and garnished with golde, pearle and precyous
stone. And because that he, whych should minister at that gorgious
and sumptuous altare, should aunswer in some poynte to the glorye
therof: therfore it was deuysed, that the minister also should haue on
his backe, galant and gorgious apparel, as an Amyce, an albe, a tu-
nicle, a gyrdel, a fannell, a stole, a vestmente, &c. where of some were
made of sylke, some of velvet, some of cloth of gold, yea and those gar
nished with angels, with Images, with birdes, with beastes, wyth
fishes, with floures, with herbes, with trees, and withal things that
might satisfy and please the vaine eye of the carnall manne. And all
these thyngs being before but voluntary, grew afterward vnto mat-
ters of so great wait and importance, yea vnto such necessity, that it
was made a matter of conscience, yea it was become deadlye synne
to minister the holy communion without these scenical, histrionicall
and Hickescornerlike garments: so that now to syng masse or to cō-
secrate, as they vse to say, wythout these popish robes, is counted in
the church of the Papistes more then twise deadly synne: so farre is
it of, that these missal vestures, are now thinges of indifferencye.

vestmēts

Wherfore in my iudgement, it were meete and conuenient, that all
suche disguised apparell were vtterlye taken awaye, forasmuche as
it is but the vaine inuention of manne, and hath bene greatly abu-
sed of the massynge Papistes. For what hathe the temple of God to
do wyth Idolles? What concord is there betwene Christe and Be-
liall? what haue the vestiments of a popish altare to do wyth the ta-
ble of the Lord Christ? Father. But what thinckest thou of the Sur-
plesse, which is now commonly vsed in the most parte of the refour-
med churches: Is it lawfull to weare a surplesse, or not. Sonne. In
thynges indifferent we may vse our liberty, whiche we haue gotten
by Christ. Therfore if a magestrate being godly, commaund that the
minister in the time of his edministration weare a surplesse, not for
the maintenaunce of superstition, but for a semely and decent order,
his commaundemente in this behalfe is to be obeyed, and no godlye
minister ought to resyst it. For in all matters that are not contrary

Note.

2. Cor. 6.

whether it be lawful to weare a surplesse.

Rom.13 to Gods worde, the magestrate is to be obeyed, not onlye for feare of punishment: but also for conscience sake. But if the magistrate commaund any thing directly against Gods worde, in this behalfe he is not to be obeyed, nor his commaundement to be accõplished, but we must answer with the Apostles: We must obey God more then mẽ. Whether it be righteous in the syght of God to heare you rather then Act.5. God, iudge ye. But in thinges that be indifferent, we must take hede that we clogge no mannes conscience, nor make that a thing of necessitye, which is mere voluntary. Father. It is wel said. But what thinkest thou of the receiuinge of the misteries of Christes passyon and death? In the church of the papistes the laye people canne by no meanes be suffred with their hands to touch either the Lords bread or the cuppe: but the sacrificinge priest put the bread into the peoples mouth and geue them the wine, as thoughe the people were vnworthye either to touch the breade or the cuppe. In the reformed churches they take bothe the Sacramentall breade and cuppe in theyr owne handes deliuered vnto them by the minister. Sonne. When the Popishe priestes hadde exalted theim selues to farre aboue the laitye, and counted the common people in comparison of them selues prophane and vncleane parsonnes: Againe, when they hadde made of the sacrament a god, & had taught the people to worshipit, and to knele vnto it: than that the sacrament mighte be had in the greater estimation, they decreed among them selues, that the laity should by no meanes touche with their vncleane handes the bodye of theyr Lorde God as they call it: Againe, that they with their prophane handes should not touche the sacred and halowed chalice, where in notwithstanding not the mistery of Christes bloude, but mere wine is contained. For as the Papists like theues haue stollen away frõ the common people the Lordes cuppe, contrary to Christes institution. And although I knowe, that it is a matter neither of saluation or damnation, as they vse to say, the laity either to take the Sacramente into their owne handes or els to receiue it at the hande of the minister into their mouthes: yet is it more agreable to thinstitution of Christ, and to thorder of the primatiue church to take the Sacraments into their own hands, both the bread and the cup. For what hath the hand more offended, then the lips, the tonge, the mouth, the tethe &c. Hath not he sanctified the hand, which halowed ỹ mouthe? Be not both of like holines before God? A lay man to touch the Sacramental bread or cup with his bare hand, is counted in the paryshe church a greuous synne: but if the lay man haue a gloue on his hãd made of a shepes skin, then he may be bolde to touche it: as thoughe their were more holines or worthines in a sheapes skynne, then in a christen mannes handes. O hypocrites swalowinge in a Cammell, and straining oute a gnatte. When Christe delyuered the sygnes of hys bodye and bloude to hys Disciples syttinge at the table, he sayd not vnto them: Gape, holde, eate. &c. and so thruste the breade into theyr mouthes: but he delyuered the breade into their hands, & said. Take ye and eate Neyther sayde he: Holde, open your mouthes:

Of receyuing the sacramẽt wyth the handes.

I will pour wine into them, but he deliuered the cup into their hãds saying, Take and deuide this among you. And this order continued many yeares after Christes time, as we may finde both in hystories, and also in the monuments of the auncient writers. This possible cause therfore of thrustinge the sacramentall breade into the mouthes of the communicants, ought vtterly to be abolished, least ỹ by the maintenance therof the popishe and wicked error of Christes corporal presence be established and confirmed. Father. Is the sacramentall breade to be worshipped, as the Papistes haue here to fore taught? Sonne. Nothing les. For it is writtẽ: thou shalt worshippe the Lord thy God, and him alone shalt thou serue. To worship any creature as God, is plain Idolatry. Christ said, take, eat, deuyde among you. He said not, behold, fal downe, and worshippe. The worshipping therfore of the sacrament ought vtterly to be forbidden, and to be abolished, as mere Idolatry and most execrable abhomination before the Lord our God: to whome alone al worship, honor & glory is due. Father. Wel, my deare sonne, thou hast not only satisfied, but also ouercome mine expectation in all things, wherin I haue hither to talked with thee. Fiue partes of the Catechisme haue we passed ouer: one part now remaineth behinde to be entreated of, whyche is concerning the offices of all degrees. Sonne. You say truth moost louing father.

whether the sacrament ought to be worshypped.

The syxt part of the Cathechisme.

¶ Of the offyces of all degrees.

Father, what order wilt thou obserue in this sixte and laste part of the Catechisme. Sonne. I wyl fyrst entreate of the offices and dueties of the hier powers both temporal and Ecclesiastical: and afterward of al other degrees in order, that are stablished and grounded in the word of God. Father. Thou wylte than begyn fyrste with the temporall Magestrate? Sonne. Yea verelye.

¶ Of the office and duty of the temporal Magistrate.

Father. Fyrst of all tel me, my sonne, what a temporal Magestrate is. Sonne. A temporall magestrate is a publique parson, to whõ the sweard is committed for the defence of the good, and for the punishment of the euil. Father. Is the magistrate appoynted of god an officer: or is he rather a tiraunt vsurpinge power and authority ouer other parsons against al right and law? Sonne. He is ordayned of God to be a ruler ouer his people, and no man hath iustly rule and autority in any common weale: which is not ordayned of God. Father. Let me heare this proued by the word of God. For there are, as I heare, which vtterly deny ỹ magestrate to be of God, that is to say, of Gods ordinaunce and appoyntment. Sonne. We speake of the Anabaptistes, which are so ennemies to this noble degre and honorable estate, that they are almost frendly to none, hauing their foun-

What a maiestrat is.

The office of a maiestrat is the ordinance of God.

dation

bation in the religion of Christ. But that magistrates rule at the appointment of God, it is thus proued. God by the mouth of Salomō speaketh on this maner: Through me kinges raigne, through me princes make iust lawes. Throughe me Lordes beare rule, and all iudges of the earth execute iudgement. And the wyse manne sayeth: Heare O ye kinges and vnderstand: geue eare ye that rule the multitudes. For the power is geuen you of the Lorde, and the strengthe from the most high God. Saint Paule also sayeth: There is no power, but of God. The powers that be, are ordained of God. Therefore who so resisteth the power, resisteth the ordinaunce of God. And they that resist, get to them selues dampnation. Saint Peter lykewise exhorteth vs to honor the king, and to be subiect vnto him as the supreme gouernour, and to the other rulers that are sent of him, yea and that for the Lordes sake, that is to say, because they are Goddes officers ordained of him for the punishment of the euyll, but for the prayse of the good. Father. But what if the magestrates be euil, wicked, vngodly, tiraunts, haters of the truth, oppressors of the poore &c. Are they also appoynted of God? Sonne. In Iob it is thus wrytten: For the synnes of the people: doth God make an hipocrite to raign ouer them. And God him self sayeth by the Prophet: I shal geue the childzen to be theyr princes, and babes shall haue the rule of you. The people also shalbe pilled and polled. &c. The Psalmograph prayeth against the vngodly on this manner: Set (O lord) a tirant ouer them, that the heathen may knowe them selues to be but men. And oure sauiour Christ confessed, that the authority whych Pilate had, although a wicked and vngodly parson, was from God, and he willingly suffered death vnder that tiraunt. Neyther do we reade, that the Apostles at any time did reiect and cast awaye the regiment of the heathen rulers as a thinge vnlawful: but they rather exhorted the subiectes to obey them, so fat as they commaunded nothing contrary to Gods worde, to honor them, to praye for them, to geue them tribute, custome, toll. &c. Thus se we, that not onlye godlye, but also vngodly princes, not only righteous, but also vnrighteous and wicked rulers are geuen vs of God. The one, I meane the good, for the fauor which God beareth toward vs, whan we labor to walcke in his holy waies: the other, I meane the euyll, for anger and displeasure that he bathe towarde vs, when he seeth vs disobediente to hys lawes and ordinaunces. Father. What manner of men shuld magistrates be? Sonne. Men of actiuity, and such as feare God: true men and hating couetousnes: wise and politike: and whose conuersation is alowed of al men. Father. What is the office of a tempozall Maiestrate? Sonne. It consisteth chiefly in two poynts. The fyrst is, that he banishing oute of his kingdome all false religion and Idolatry, do auaunce, setforth and maintain Gods true religion & holy word. The second is, that he gouern his people iustlye, defende them from all perils, preserue their goodes, maintaine the good, and punyshe the euyll.

Prouerb. 8

Sapi. 6.

rom. 13

1. Peter. 2

Wycked princes are geuē of God to punish ỳ wickednes of the people.

Psal. 9.

Ihon 19

Christ & his Apostles neuer wythstode the authoritity of wycked rulers.

Exod. 18
Num. 11.
Deut. 1

What manner of men maiestrats ought to be

What the office of a maiestratis.

Father.

Father. Haue ciuile Magistrates also to do with matters of religiō?
Sonne, Yes verely. For God hath appoynted temporall rulers not only kepers and maintayners of the workes of the seconde table of the lawe, which concerne the body, but also of the workes of the first table of the lawe, whiche belong vnto God and vnto the soule. As the Magistrate by the vertue of his office is bounde to prouide, that so muche as in hym is, there be no manslaughter, no whordome, no theafte, no false witnes bearing, none vniust coueting of other mēs goodes, &c. in his lande or dominion: So lykewyse is his dutie to aforsee, that there be no false Religion, no Idolatrie, no superstitiō, no inuocation of straunge Goddes, no dishonouring of the Lordes name, no wycked doctrine &c, vsed in his countrey or kingdom. And for this purpose, because he should not be deceaued of the wyly and suttle Hypocrites, whiche desyre aboue all thinges to leade the hygher powers in ignorāunce and blyndnes, that they may doo what they lyste without checke, the Magistrate is commaunded of God, to be learned hym selfe in the lawes and ordinaunces of God, that he may do all thinges according to Gods booke, and not after his owne fansie or will, nor yet after the craftie perswasions of the suttle hypocrites. The kyng, sayeth God, when he is set vpon the seate of his kyngdome, he shal wryte hym out a copy of this lawe in a boke. And it shall be with him, and he ought to reade therein all the daies of his lyfe, that he may learne to feare the Lord his God, and to kepe all the wordes of this lawe &c. And to Iosua God sayde likewyse: Let not the boke of this lawe departe out of thy mouth, but recorde therein daye and nyght, that thou mayest obserue and do according to all that is wrytten therein. For than shalt thou make thy waye prosperous: and than shalt thou do wysely. The Prophet Dauid also exhorteth the kynges and rulers of the earth to get them vnderstāding, and to be learned in the lawe of the Lorde, yea and to kysse the sonne, that is to saye, to embrace Christe the sonne of God and his holy Gospell, lest, if they do the contrary, God be angry with them, and so they perysshe from the ryght waye. The lyke thing reade we in the syxt and nynth chapters of the booke of wysdome. Father. Proue by the worde of God, that the temporall rulers haue to doo with matters of Christen religion. For there wante not at this present daye, which thinke that ciuile Magistrates ought not to medle with matters pertaining vnto the soule, but vnto the body only. As for all spirituall causes and matters of religion, they belonge, saye they to the byshop of Rome and to his adherentes. Sonne. These are the Papistes, which desyre alone to reigne in the consciences of mē, and to haue rule ouer their fayth. But that temporall rulers oughte to medle with matters of Gods religion, and that it appertayneth vnto their office to weade out all false worshipping of God, and all wycked doctrine, it is probable inough by diuerse histories of the holy scripture. As I may passe ouer king Dauid and Salomon his sonne, whiche trauayled not a lytle in auaūncing Gods true Relygion,

Whether the tēporal rulers ought to medle wt matters of Christē religion.

Magistrates ought diligētly to reade Goddes worde.

Deut. 7.

Iosue. 1

Psal. 2

Sap. 6. 9

The fansy of the Papistes

3. Reg. 15
2. Par. 14

gion, and in setting forth his holy worde: what shall I speake of Asa
3.Reg.15 kyng of Juda? Did not he being a worldely Prynce take awaye
2.Par.14 straunge altares, and breake downe the images, and cutte downe
the groues, and commaunde Juda to seeke the Lorde God of theyr
fathers, and to do accordyng to the lawe and commaundement of
God: Did not he also put away all the abhominable idoles that his
father had made? Agayne, did not he put downe Maacha his mo-
ther from beareyng rule, because she hadde made images in groues:
yea Asa destroyed all her images and burnt them by the broke Ce-
dron. And all these doynges of Asa dyd so greatly please God, that
he gaue hym and all his lande reaste and quietnes: so farre is it of,
that God was angry with Asa for these his enterprises in matters
of Religion.

2.par.18 Reade we not also of Jeosaphat kyng of Juda, that after that
God had placed hym in his kyngdome, perceauing that God was
greatly dishonoured thorowe false religion brought in by his wyc-
ked forefathers and by the false Prophetes, he straightwayes com-
maunded a visitation to be hadde for the spedie redres of all enorm-
ities both in matters of religion and also in worldly affayres, and for
the performaunce of the same, he sent forth his Lordes, and with the
certayne priestes and Leuites to go thorow out all the cities of Ju-
da to teache the people, hauing with them the booke of the lawe of
God: so that by this meanes the feare of the Lorde fell vpon all the
kyngdomes of the landes that were round about Juda, & the king
and his people lyued in great ioye, quietnes, and wealth, hauyng a-
bundaunce of rychesse and honoure? Father. We thynke, this is both
a noble and notable historie to declare and shewe, that all Prynces
in their dominions haue authoritie and power to redresse abuses &
errours in matters of religion, and that for that purpose they maye
at all tymes appointe visitacions to be had in their kyngdomes for
a reformation of all enormities both in spirituall and temporal mat-
The Papists make the magistrates no better then swyneheards and shepe heardes. ters. Sonne. You saye truthe. But this can not the Papistes abyde.
But as they alone will be called spirituall, so lykewyse do they cha-
lenge to them selues all spirituall iurisdiction and the determinatiō
of all matters concerning religion, leauing to the magistrates au-
thoritie and power only ouer the body and bodely matters, making
them in this behalfe no better than swyne heardes & shepeheardes.
But not only cure of body, but also charge of soule is committed of
God to the secular powers, and they ought to seke the saluation of
both, if they wyll auoyde Gods great anger and heauy displeasure,
as we maye perceaue by the histories aforesayd. Father. Were there
any other kynges that shewed them selues zelous in Gods religiō
also? Sonne. To whome are the noble actes and Godly enterpryses
of kyng Hezekia vnknowen? Did not he put away the hyll altares
4.Reg.18, and breake the images, and cutte down the groues, and al to breake
the brasen serpent, that Moses had made? Did he not renewe ye feast
2.par.31 of the passeouer? Did not he ordeine priestes and Leuites to serue ye
Lorde

Lorde God, prouiding honest liuing for them, that they might substantially apply them selues to the studie of the lawe of the Lorde: and the Lord was with Hezechia, so that he prospered in al things, whiche he toke in hande.

The moste worthy and moste glorious actes of that moste noble and moste goly king Josia, are more famous and knowen, than that they nede here to be recited. He purged all Juda, and all Hierusalem from byll altars, groues, kerued images, and images of metal, and suche other kindes of idolatrie. He repared the house of the Lord his God. He renewed the feast of the Passeouer. He read in the eares of all the people the wordes of the lawe of the Lorde, and made a faithfull promes to the Lorde, that he and all his people should walke according to the statutes of that booke: so that they turned not aside from the Lorde God of their fathers, so long as he lyued. The Lord God therfore differred his plage, that he had threatned to Juda, suffered Josia to liue in muche honoure, and brought him to his graue in peace, so that his eyes did not se the mischief that the Lorde God afterwarde brought immediatly vpon Hierusalem and vpon the inhabitours of the same. 2.Par.34

What shall I speake of Jehu kyng of Israell, whiche caused all the Priestes of Baall to be slayne, all the images to be set out of the temple of Baal, and to be burnt? He cõmaunded also his captaines and men of warre to breake the image of Baal, and to destroye the house of Baal, so that Baals house was made a draffe house vnto this day. And because Jehu thus sought ꝯ glory of God & destroyed idolatrie with the maintainers therof, he lued in his kingdom vnto his dieng day, & his children vnto the fourth generation sate on the seate of Israel. And as these aforesayd most noble kinges shewed them selues valeasit & courageous magistrates in matters of gods religion by banishing all idolatry & wicked doctrine, & by erecting & setting vp ꝯ true worshipping of God & the sincere preaching of his moste holy worde: so likewyse reade we in Ecclesiasticall histories of certaine noble Christen Princes, which attempted the like enterprises in auaunting the true religiõ of God, & in driuing out of their dominions al idolatrie, fals worshipping of God, wicked doctrine &c. 4.Reg.23

Of this sorte was ꝯ godly Emperour Constantinus Magnus: whom whã God had called vnto the Empire & vnto the knowledge of his holy word, he streightwayes cõmaunded, that the tẽples of ꝯ idols should be shut vp, & frõhencefoorth to be no more frequented, nor sacrifice to be offered any more in thẽ vnto those false Gods. He cõmaunded also, that the gospel of our Sauiour Christ shuld be preached openly, & he gaue to the preachers therof large stipendes & honorable rewards. And whan ꝯ wicked & damnable heresy of Arrius began to spreade abrode, ꝯ most noble Emperour with his great labour and cost gathered together a great nõber of learned bishops & celebrated an holy & honorable councel at Nice for ꝯ suppression of ꝯ comuche detestable heresy. How godly & princelike he behaued him selfe at ꝯ councel, histories do abundantly declare. *Constantinus Magnus.*

God therfore blessed hym many and diuerse wayes.

Gratianus Valentini. Theodosius

What shal I speake of Gratianus, Valentinianus and Theodosius moste holy and worthy Emperours, which gaue out streyght commaundement throweout all their dominions, that al their subiects should receaue and admitte none other doctrine, then that onely, whiche the holy and blessed Apostle S. Peter hadde preached and taught. And they cõmaunded, that all the tẽples of the Idols shuld vtterly be throwen down and rooted out, that the idolatours might haue none occasion after their tyme to set vp againe their wicked sacrifices.

Adauctus

In a certaine citie of Phrigia Adauctus Lieuetenaunt of that countrey vnder Diocletiane that tyrantlyke Emperour, topled downe al the idols, and perswaded the whole multitude to receaue the doctrine of Christ.

Again, in the citie Nicomedea a certaine Noble mã receauing the letters of that wycked tyrant Diocletiane, which he had sent for the abolyshyng of Christen religion, rent them all on peces and troode them vnder his fete, the people lokyng ón.

Diuerse suche lyke examples we reade in Ecclesiastical wryters: whiche declare manifestly, with what and how feruent zeale a christen Magistrate ought to be ledde towarde Christen religiõ, so that his chief study and labour should be to seke the honour and glorie of God, to auaunce his holy religion, to set forth his blessed worde, and to procure the saluation of his subiectes soules, al idolatrie, superstition, hypocrisie and what so euer is contrary to wholsome doctrine vtterly excluded and put away. And for this cause are thei called in the holy scripture Gods, that is to saye, persones appointed of God to conserue, kepe and maintayne true religion, and to forbid and abolyshe idolatrie, superstition, wicked doctrine &c. And that thei may this do the more conueniently, it is mete and necessary that they ad these two thinges, without the whiche true religion can not longe stande. The first is that they prouide godly and learned preaches, in all partes of their dominions, which more truly & vnfainedly teache their subiectes the way of the Lorde, that they may from their very heart feare the Lord God, honour him, serue him, worshyp him, call on his holy name, thanke him for his benefites, & leade a life worthy their profession. And that the preachers may labour in the vineyard of the Lord the more gladly, & haue the better courage to do their dutie: it is the office of a good Magistrate to prouide honest & quiet stipendes for the preachers, that they may haue wherof to fede both thẽselues and their family, yea and also to gene somewhat to the poore.

Psal. 82

What is to be done of the Magistrates for the cõseruation of the true religion.

preachers

Pro. 29

Scholes.

And to encourage the Godly Magistrates to do this: it shalbe good for them always to set before their eyes this saying of the wyseman: Whan the preaching of Gods worde fayleth, the people perishe & run out of order. The second is, that forasmuche as preachers be mortal & can not alway remaine in their function & office, but muste nedes geue ouer to nature, & chaunge this life after the maner of all men, & Magistrates erect & set vp scholes, where the yougth of the Christen

common

common weale may be brought vp in good letters and godly maners, but specially in the knowledge of Gods true religion, that the young children being trained vp euen from their cradles in the misteries of Gods most holy worde, may in time to come supplie the roumes of the departed pastors, & become good shepheardes of ỹ Lords flocke feding them not with the pestiferous leauē of Pharisees, but with the sweate & comfortable wheat of Christes Gospell. And that they may be the more able this to do, the Magistrate must diligētly prouide, that ỹ bokes both of the olde & new testament be read euery day to the youngones with some short exposition of the same, ỹ they may learne holy letters from their infancie, as we reade of Byshop Timothe, & not spend all their childhode or young age in mans doctrine, doctrine many tymes more mete for the childrē of the Turkes than for the children of the Christians, which as S. Paul sayth, are holy & cleane. And that they may ware the soner ripe in the knowledge of godlines, it shalbe conuenient, that the scholers do oftentimes repaire vnto the tēples to heare the sermons, & afterwarde to render accōptes of those thinges ỹ they haue heard, lest they become forgetfull hearers. And it shall not a litle profite vnto the encrease of godly knowledge, that the scholers sometime haue some theme of ỹ holy scripture offered vnto them priuatly in their scholes, & so proue their wittes, what they are able to do in dilating that text sometime by tonge, sometime by penne. And that those thinges may be done of the scholers with the more frute, a Christē magistrate must diligētly prouide, that suche as shalbe chosen & appointed scholemaisters, be men of grauitie, wisdom, knowledge, learning, of an honest & godly cōuersation, of an approued life, of vncorrupt manners, diligent and painfull in their office, fauourers of true & pure religion, earnest louers of gods word, haters of idolatry & superstition, and suche in all pointes, as may be to their scolers not only teachers of good & godly doctrine, but also examplegeuers of honest & vertuous conuersation, that as in doctrine so likewyse in maners they may procede & go forward, & afterward become profitable members of the Christē comon weale. And that the scholemaisters may be the better encouraged to do their office, & to bring vp the yougth of the christians in ỹ nouriture & doctrine of the Lorde, that they may afterward become good profitable mēbers of the comō weale, whether they be called vnto tēporall or spirituall affaires: it shall be necessary, that the magistrates prouide liberally for ỹ teachers & bringers vp of yougth, ỹ they may haue wherof honestly to liue. For if we thinke it a thing vnsitting & vnreasonable, not to prouide for our swyneheardes and shepheardes, whiche attend vpon our brute beastes: what a shame were it to leaue our scholemaisters, whiche bring vp our children made like to the image of god in vertue & learning vnprouided? The very heathen in times past haue liberally entertained the teachers of their children: and shal Christians be negligent in this behalfe?

Bokes of the holye scripturs ought to be read in Christen scholes. 2. Tim. 3

1. Cor. 7

Sermōs.

Dyatiōs.

Scholemaisters.

Profitiō for scholemaisters.

The Turkes at this present day shewe thē selues very bounteous & of great liberalitie to suche as bring vp their childzen in the knowledge of tongues: and shall the teachers of Christen mens childzen be either least bnzounded, oz at the lest slenderly recompensed? The

Math.10 *1.Timo.5* wozkeman is worthy of his rewarde. And they that rule well, are worthy of double honour. Father. These thinges, whiche thou haste spoken, my dere sonne, if they were diligently considered and put in practyse, would make a flozishyng Christen common weale, so that God should be truly honozed and his holy church garnished with al kynde of good and Godly officers bothe in spirituall and tempozall matters. But come of, and tell me, what the office and dutie of the Magistrate is in wozldly affaires. Sonne. As the dutie of a Magistrate is, to auaunce the glozie of God, to set fozth the Gospell of our Sauiour Christ, to plante true religion in all his dominions, to banishe idolatry and false wozshippinges of God, to wede out bnfaithfull teachers and false Pzophetes, and in steade of them to appoynt godly and learned pzeachers whiche may attend bpon the flocke of Christe, whome he purchased with his moste pzecious bloude, & foz their godly trauailes to appoint them such stipendes as shal be liberally sufficient both foz them and foz their family, yea of the same also to geue somewhat to the pooze: again, to erect and set vp scholes foz the vertuous bzinging vp of yougth, and to apoint godly, graue and learned scholemaisters foz the right institucion of them, yea and those also bountyously recompensed foz their painful trauailes: so like wyse is it his office & dutie, to gouerne his people, whom God hathe committed to his charge, iustly, to defend them from all perilles, to preserue their goodes, to maintain the good and godly, & to punishe the euil & wicked. Father. Are the people, ouer whom ỹ Magistrates reigne, Gods people? Sonne. Yes verely, Gods people, his wozkemanship and the shepe of his pasture. Foz so are they termed in the wozde of God. Father. And are the magistrates apointed of God to gouerne his people? Sonne. The magistrate is Gods minister apointed to this end, that he may gouerne & rule ỹ people of God. And foz this cause thei be called in the holy scriptures, Gods, pzinces, kyngs, rulars, gouernours, shepeheardes, guydes, captaines. &c. Father. And this their regimēt ought to be iust & righteous. Sonne. yea. Foz they must rendze an accomptes to him that is kyng of kinges & lord of Lozdes of their regiment and gouernaunce. To gouerne iustlye is required of a magistrate aboue all thinges. Father. What is it to gouerne iustly? Sonne. To do all thinges accozdinge to equitie and iustice, and by no meanes to decline from the way of righteousnes, neyther vnto the right noz vnto the left hand: to cast away al pareialitie in iudgemēts: not to peruerte iustice foz bzibes sake: not to iudge neyther foz fauour noz foz hatred: to heare both partes indifferētly: and neyther to iustifie the wicked noz to condemne the innocente. Father. Is it thus commaunded of God? Sonne. To whome is that vnknowen: God sayth, ye shal do no vnrightuousnes in iudgement.

Exod. 3

Magistrates ought to rule iustly.

What it is to rule iustly.

Leuit. 19

What ỹ dutie of a Magistrate is in wozldlye matters.

Act. 20

Thou

Thou shalt not fauour the poore nor honour the myghtie: but in righteousnes shalt thou iudge thy neighbour. Heare ỳ cause of your brethren, sayd Moses to the Iudges, & iudge righteously betwene euery man and his brother, and the straunger that is with him. Se that ye knowe no faces in iudgement, but heare the smale as wel as the greate, and be afrayde of no man, for the iudgemẽt is Gods. He that sayeth to the vngodly, sayth Salomõ, thou art righteous, him shall the people curse, yea the commentie shall abhorre hym. But they that rebuke the vngodly, in them doth God delight, and a ritch blessing shall come vpon them. Iudge the thing that is ryght, O ye sonnes of men, sayeth the Psalmograghe. O loue rightuousnes, ye that are the Iudges of the earth. Notable is ỳ exhortation, that king Iosaphat gaue to the Iudges: Take hede, that ye do, sayeth he. For ye execute not the iudgemẽt of men, but of God, which is with you in the iudgement. Wherfore nowe let the feare of the Lorde be vpon you, and take heade, and be doinge the thinge that pleaseth him. For there is none vnrighteousnes with the Lorde our God, that should haue any respect of persones, or take rewarde. Father. Wolde God. al magistrates would obey these moste righteous cõmaundements of God Than should not so many deale vnustly, as they do now a dayes. For giftes, rewardes and bribes, do so rule in the heartes of many rulers in this our age, that they vtterly weygh down and suppresse iustice, and make it of no force. Sonne. Where bribe taking is vsed: Iustice is vtterly refused. And wher mony is set by: there right loseth the maisterie. Therfore God in his lawe commaundeth, that suche should be made rulars ouer the people, as hate couetousnes & abhorre bribes. Wolde God that all such bribe takers & gift eaters would set before their eyes these cõmaundementes of God: Thou shalt take no giftes: for giftes blinde the sight, & peruert the wordes of the righteous. Wreast not thou the lawe, nor knowe any persone, neither take any rewarde, for giftes blynd the wyse &c. Against such bribetakers and gift eaters, the Prophet crieth out on this maner: Wo be vnto them, that geue sentẽce with the vngodly for rewards, but condemne the iuste cause of the righteous. Therfore like as fyre licketh vp the strawe, and as the flame cõsumeth the stubble: Euen so their roote shall be as corruption, and their blossome shall vanysh away lyke duste. Job also sayeth: the fyre shall consume the houses of suche, as are gredy to receaue giftes. Father. As giftes and bribes cause the subuersion of iustice, lykewyse doth frendship many times: so truly is it sayd in our common prouerbe: As a man is frended: so is his matter ended. Sonne. Neither frendship nor fauour ought to preuayle against iustice. Father. Some Magistrates are so vndiscrete, that when matters of controuersie be brought before them, the fyrst tale dooth so preuayle, that the other partie can not be heard, although his cause be neuer so iuste and good. Sonne. These Iudges forget the worke of nature, whiche hath created in them two eares: one to heare the accusaunt, the other to heare the defendaunte.

Deut.1

Pro.24.

Psal.58

Sap.1.

2.Par.19

Bribe taking.

Exod.18

Exod.23

Deut.16

Esay.5.

Iob.15

Frendship

Both parties ought to be herd indifferently.

And in this behalfe I would wyshe that they were lyke to kyng Alexander the great, whiche, whan any man complayned to hym of an other being absent, vsed to stoppe the other eare with his hande. Beyng demaunded, why he dyd so: he answered, that as he lefte open one eare to the accusant, so he would kepe one eare stopped and close for the defendaunt. Here euen of an Heathen prince may rulers learne to heare both partes indifferētly. Father. If the Magistrates woulde thus behaue them selues in al their sessions and courtes: the common weale should be better ordered in many places, than it is nowe, neyther should the poore people so greuously complayne of iniuries and wronges done vnto them. I praye God, geue the Magistrates grace accordyng to their office to gouerne the people of God iustly. Sonne. Amen. Father. It is the dutie of Magistrates also to defende their subiectes from all perilles, and to kepe suche goodes, as they haue harmeles? Sonne. That is their office. They are called in Gods booke Shepeheardes, because as a good shepehearde dothe not only fede his flocke, but also defend his flocke, & mightely fighte for the conseruation of his flocke against the wolfes. So likewyse a true Magistrate ought to seke al meanes possible to saue his people, to kepe them harmeles, to saue their goodes, and to be as carefull for them, as for them selues. For as S. Paule sayeth: The Magistrate is Gods minister appoynted for thy wealth. Yea to saue & to defende the lyues and goodes of their subiectes, they ought to put their owne lifes and goodes in ieoperdie. Their awne priuate commoditie ought to geue place to the safegarde of the common weale.

Kynge Alexander.

Rom. 13

What a fatherly care Moses, Iosua, Samuel, Dauid, and other noble Princes had for their people, the holy scriptures do euidently declare. Father. If it be the dutie of Princes to defende their subiectes from all perilles, and to kepe suche goodes, as they haue, harmeles: then ought they not to vse their subiectes as slaues, bilanes and pay sauntes, nor to spoyle them of their goodes, whiche were eyther left vnto them of their parentes, or els they haue gotten with their hard labour, at their pleasure. Sonne. The wyseman sayeth: If thou be made a Ruler, pryde not thy selfe therein, but be thou as one of the people. Take diligēt care for them, & loke wel thereto, & when thou hast done all thy dutie, set the downe, that thou maiest be mery with them, and receaue a crowne of honour. Salomon also saieth: Mercie and faythfulnes preserue the kyng, and with louing kyndnes his seate is holden vp. The ritcher and the wealthier that the commons are in any Realme: the rytcher & the wealthier is the Prince of that Realme, yea and the strōger also is he, and the further from all ieopardie and daunger. But contrariwyse, the poorer and the baser that the commons are in any Realme: the more feble and the lesse valeaunt is the Prince against his ennemies. This considered the wyse man, whiche wryteth on this manner: The encrease and prosperitie of the commons is the kynges honour: But the decay of the people is the confusion of the Prince. Notable is this saying of Marcus Curius

Magistrates ought not to oppres their subiectes

Ecclc. 32

Prou. 20.

Prou. 14

ius Curius that moste noble councell of Rome: I had rather, sayth he, beare rule ouer them that are ryche, than to be ryche my selfe. *Marcus Curius.*

Moreouer that a Magistrate may not vniustly take awaye his subiectes goodes, the historie of Nabot and of wycked kyng Achab, declareth that moste manifestly. And who knoweth not, howe vehemently God thondereth by his Prophetes against suche wolyshe & tyrantlyke Rulers, whiche poll and pyll the people, and oppresse thē against all equitie and ryght? Are not these the woordes of God by the Prophet Amos? O heare this worde, ye that do poore men wrōg and oppresse the nedy: Ye that say to your Lordes, bryng hether, let vs drinke. Therfore the Lord hath sworne by his holynes: the dayes shall come vpon you, that the ennemies shall cary you away. &c. *3. Reg. 21.* *Amos. 4*

Again, by the same Prophet he sayth: O wo be to the proud wealthy to suche as thinke them selues so sure, euen them, which holde them selues for the best of the world, and rule the house of Israell as they luste. Ye are taken out for the euill daye: euen ye that sytte in the stole of wylfulnesse: ye that lye vpon beddes of Iuorie, and vse your wantonnes vpon your couches: ye that eate the best lambes of the flocke, and the fattest calues of the droue: ye that synge at the lute, and in playing of instrumentes compare your selues vnto Dauid: ye that drynke wyne out of goblettes, & annoynte your selues with the best oyle, but as for Josephes hurte none of you all are sory for it. Therfore nowe shall ye be the fyrst of them, that shall be led away captiue, and the lusty cheare of the wylfull shall come to an ende. &c. The Lord is mynded to smite the great houses. For ye haue turned true iudgement into bitternes, and the fruite of righteousnes into wormwoode. Ones again by the same Prophet he sayeth: O ye that oppresse the poore, and destroy the nedy in the lande: shall not your destruction come vpon you as a water streame &c. And by the Prophet Micha God also speaketh on this manner: O ye heades of the house of Jacob, and ye leaders of the house of Israell: should not ye knowe, what were lawful and right? But ye hate the good and loue the euill. Ye plucke of mennes skynnes, & the flesh from their bones. Ye eate the flesche of my people, and flaye of theyr skynnne. Ye breake their bones: Ye choppe them on peeces as it were into a caldrone, and as flesche into a potte. Nowe the tyme shall come, that when they call vnto the Lorde, he shal not heare them, but hyde his face from them, because that through theyr own imaginacions they haue dealt so wyckedly. &c. Father. It is to be wyshed, that all Princes woulde remembre this saying of the moste wyse Prince & kyng Salomon: with true iudgement, sayeth he, the kyng setteth vp the lambe: but if he be a mā that oppresseth the people with gatherings, he tourneth it vpside downe. For when the righteous beare rule, the people are in prosperitie: but when the vngodly haue the ouerhand, then the people are in beggarie. Sonne. Yea it is to be wyshed, that all Magistrates from the hyghest to the lowest, myght so behaue thē selues in their office, that they myght iustly saye with Samuel *Amos. 8.* *Micha. 3* *Pro. 29* *1. Reg. 12.*

on this wyse: Beholde, here am I: beare recorde of me before the Lord, and before his anoynted. VVhose oxe haue I taken? VVhome haue I done wrong to? whome haue I hurte? or of whose hand haue I receiued any brybe? to blynde myne eyes therewith, and I wyll restore it you a-gayne? The people aunswered Samuel and sayd: Thou hast done vs no wronge, nor hurte vs, neither hast thou taken ought of any mannes hande. He sayde vnto them agayne: The Lorde is witnes against you, and his annoynted is wytnes this daye, that ye haue no euyll in my
3. Reg. 12 handes, Father. It were not out of the waye for all Princes to remẽber what chaunced to Rehoboam king Salomons sonne for the vngentle entreating of his commons. And howe vnfortunatly it hathe gone with many Princes in times past for their insatiable pollinge and pyllyng of their subiectes, histories in all places make mencion:
prou. 28 Lyke as a roring Lyon, and as an hongry Beare, euen so is an vngodly Prince ouer the poore people, sayth Salomon. But lette vs beare more of the Magistrates office: which, thou saydest, is not only to gouerne the people iustly, to defend them from all perils and to preserue their goodes, but also to mainteine the good, and to punish the euill. Sonne. So is it. Father. What is it to maintaine the good?
Magistrates ought to mayntain good and godly people. Sonne. To defend them from the violence of the wicked, not to suffer them to be oppressed of the tyrauntes, to helpe them vnto their right, to defende their cause, to mayntaine their good name, to prouide for them, to suffer them not to lacke any good thyng, to promote them, to place them in offices about the matters of the common weale, to haue them in reuerence for vertues sake, although they be neuer so
esay. 1 poore and base. &c. And this is it that God sayeth by the Prophet: Learne to do right, applye your selues to equitie, deliuer the oppressed, helpe the fatherles to his right, let the wydowes cõplainte come
Iere. 21 before you. Againe, heare the worde of the Lorde (O thou house of Dauid) for thus sayeth the Lorde: minister righteousnes, and that sone: delyuer the oppressed from violent power, or euer my terrible wrath breake out lyke a fyre and burne, so that no man may quench
Iere. 22 it, because of the wickednes of your imaginacions. Also in an other place: Thus the Lord commaũdeth: kepe equitie and righteousnes, deliuer the oppressed from the power of the violent: Doo not greue nor oppresse the straunger, the fatherles nor wydowe, and shed no
Zach. 7 innocent bloud. Item, thus sayth the Lord of hoastes: Execute true iudgement: shew mercy and louyng kindnes euery man to his brother. Do the widowe, the fatherles, the straunger & poore no wrõg: and let no man imagine euil in his hearte against his brother. The
psal. 82 Psalmographe also say eth: howe long wyll ye geue wrong iudgement, and accept the persones of the vngodly? Defend the poore and fatherles: se that suche as be in nede and necessitie haue ryght. Deliuer the outcast and poore: saue them from the hande of the vngodly.
Magistrates ought to punish ỹ wicked. Father. As the dutie of the Magistrate is to maintaine the good and godly: so ly kewyse is it his office to punishe the wicked and vngodly. It is not so? Sonne. Yes verely. For so are we taught by ỹ word of God.

of God. God him selfe sayeth: who so sheadeth mans bloud, by man (he speaketh of the Magistrate) shal his bloud be shed. Again, thine eye shall haue no compassion, but lyfe for lyfe, eye for eye, tothe for tothe, hande for hande, foote for foote, shalt thou requite. Likewyse sayeth S. Paule: Rulers are not fearefull to them that doo good, but to them that do euyll. Wilt thou be without feare of the power: Do well then: and so shalt thou be praysed of the same. For he is the minister of God for thy wealth. But and if thou doo that whiche is euyll: then feare. For he beareth not the sweard for nought. For he is the minister of God, to take vengeaunce on hym that dothe euill. Gene. 9 Deut. 19 Rom. 13

S. Peter also sayeth: Submitte your selues to all manner ordinaunce of man for the Lordes sake: whether it be vnto the kyng as vnto the chiefe head: eyther vnto the rulers, as vnto them that are sent of hym for the punyshement of euyll doers, but for the prayse of them that do well. God in the lawe of Moses streyghtly commaunded, that the magistrates shoulde by no meanes suffer these kynde of persones to lyue: that is to saie, ỳ blasphemer of Gods holy name, the false Prophet, the Idolater, the Witche, the Nicromancer, the Sorcerer, the murtherer, the manstealer, the adulterer, and the adultresse, the wyllyngly deloured mayde before she was maried, he that hath to do with a brute beaste, a stubburne chyld against father and mother, a false wytnes, &c. And euery godly magistrate did pu nyshe the wycked in euery age accordyng to ỳ lawes of the Realme, where they dwelte, both among the people of God and among the Heathen. And this order is obserued at this daye in al nacions both faythfull and vnfaithfull. That Magistrate, whiche suffereth the wycked to escape vnpunyshed, is guilty of all the mischief that is done by them, and doth nothyng els than seke the subuersion & bitter destruction of the common weale, vnto his owne damnation. God commaundeth that the malefactour shall not be spared. That Rular therfore, whiche spareth the malefactour, is first disobedient to God, and afterward iniurious to hym selfe, and last of al a wolfe & an enemy to the common weale. For to suffer the wycked to lyue, is nothyng els than to destroy the goode. Of the prosperitie of the euyll, what foloweth but the destruction of the goode? Not to plucke awaye the wolffe from the lambe, what other thyng is than to murther the lambe. Those Magistrates are vnworthy to reigne, which beyng moued with childyshe, yea rather folyshe pitie, fauoure and pardone and open malefactours, and suffer them to liue vnto the great hynderaunce of the common weale, according to the common prouerbe: Folyshe pitie marreth the citie. The Magistrate hath not a Peacockes tayle geuen vnto hym whan he is made a Rular, but a sworde, whiche sweard he ought to plucke out and exercise, whan so euer occasion is geuen, lest the weedes ouergrowe the corne, and the wycked triumphe against the righteous. He beareth not the sweard in vayne, sayeth S. Paule. For he is the minister of God to take vengeaunce on hym that doeth euyll. Note. Rom. 13 Psal. 101

I will destroye

wyll destroye out of hande al the vngodly that are in the lande, that I may roote out all wycked doers from the citie of the Lorde. Dyd not God commaunde Moses to hange vp those wycked Rulers and Princes, whiche of a folyshe pitie would not punyshe and put to death the wycked offendours, but rather spared them? Take sayeth he, all the heades of the people, and hang them vp before the Lorde against the sonne, that the wrathe of the Lordes countenaunce may be turned from Israel. By this one hystorie it appeareth euidently, howe greatly God is displeased with these Magistrates, whiche cease to punyshe the wicked. And albeit that these sheepyshe, sluggish and sleapy Rulers escape in this worlde vnpunyshed for this theyr negligence and dissolute or loose regiment, yet shall they not auoide the handes of the moste hyghe Magistrate in the worlde to come, but they shall so muche the more suffer punyshementes, because that they haue not Ministred due correction to the wycked and vngodly as theyr dutie was. For thus sayeth the wyse man speakyng to the Magistrates: Geue eare ye that rule the multitudes, & delyght in muche people. For the power is geuen you of the Lorde, and the strengthe from the hyghest: which shal trye your workes, and search out your imaginacions. Howe that ye beyng officers of his kyngdome, haue not executed true iudgement, haue not kepte the lawe of ryghteousnes, nor walked after the wyll of God. Horryble and that ryght sone shall he appeare vnto you: For an harde iudgement shall they haue that beare rule. Mercye is graunted vnto the symple, but they that be in authoritie shall be sore punyshed. For God whiche is Lorde ouer all, shall excepte no mannes persones, neyther shall he stande in awe of any mannes greatnesse. For he hath made the smale and greate, and careth for all alyke. But the myghtie shal haue the sorer punyshement.

Num. 25

Sapi. 6.

Whether the magistrate mai lawfully punish Idolatours and false teachers.

Father. But lette me aske thee one question (my Sonne): In punyshyng the wycked and vngodlye, may the temporall Rulers also punyshe the Idolatours and false Prophetes or Preachers of corrupte and wycked doctrine? Sonne. The Magistrate hathe the sworde committed vnto hym, not onely to punyshe the transgressoures of the seconde table, but also suche as offende and breake the commaundementes of the fyrste table. For if the temporall Rulars ought not to suffer any persone to escape vnpunyshed, that offendeth man: muche lesse ought he to suffer any to escape vnpunyshed, that offendeth his Lorde God, spetially by idolatrye and false doctrine. Is not this the cõmaundement of God geuen to all hyghe powers? If there aryse among you a Prophet, or a dreamer of dreames, and geue thee a sygne or a wounder, and that sygne or wounder, whiche he hathe sayd, come to passe, and then saye: Let vs go after straunge Goddes, whiche thou haste not knowen, and let vs serue them: Herken not thou vnto the wordes of that Prophet, or dreamer of dreames. For the Lorde thy God proueth you, to wytte whether ye loue the Lorde your God with your heart and with all your soule.

Deut. 13

Ye shall

ye shall walke after the Lorde your God, and feare hym, kepe his commaundementes, and hearken vnto his voice, serue him & cleaue vnto him. And that Prophet or dreamer of dreames shall die, because he hath spoken to turne you away from the Lord your God &c. And therfore thou shalt put the euill away from thee. If thy brother, the sonne of thy mother, or thine owne sonne, or thy doughter, or the wife that lyeth in thy bosome, or thy frende whiche is as thine owne soule vnto thee, entice thee secretly, saying: Let vs go and serue straunge Gods, whiche thou haste not knowen, nor yet thy fathers &c. Thou shalt not consent vnto him, nor harken vnto him: Thyne eye shal not pitie him, neither shalt thou haue any cõpassion on him, nor kepe him secrete, but cause him to be slaine. Thine hande shall be first vpon hym to kyll him, and then the handes of all the people. And thou shalt stone him with stones that he die, because he hath gone about to thruste the away from the Lorde thy God, which broughte the out of the lande of Egipte, and from the house of bondage. And all Israel shall heare and feare, and shall do no more any suche wickednes as this is among you.

Againe God sayeth: The prophet whiche shall presume to speake a woorde in my name, whiche I haue not commaunded hym to speake, or that speaketh in the name of straunge Gods, the same prophete shall die. *Deut.18*

Also in an other place: He whosoeuer curseth his God, shall beare his synne. And he that blasphemeth the name of the lord, let hym be slayne: and all the multitude shall stone him to deathe: whether he be borne in the lande or a straunger, whan he blaspheme th the name of the Lorde, let him be slayne. *Leu.24*

Can there be a greater cursing of God, than to fall from him whiche is the alone true God, and to turne vnto creatures, and to craue all thynges of them, as of God? And can there be a more heynous blasphemy done or spoken against the moste glorious name of the Lorde our God, than to preache and set forth doctrine contrary to Gods worde? and by this meanes to bring the people into errour, and to leade them from the waye of truthe vnto falshode and so finally vnto euerlasting damnation? Wo be vnto them, sayth the Prophet, that call euyll good, & good euill, whiche make darkenes lyght, and lyght darkenes, that make sower swete and swete sower. Wo be vnto them that are wise in their owne sight, and thinke them selues to haue vnderstanding. *Esay.5*

But we haue not only an expresse cõmaundement to kyll and put out of the way all idolatours and false Prophetes. I meane suche as wilfully and obstinatly resiste the truthe, and wyl by no meanes be reformed, but we reade also of diuers kynges and rulers whiche did put the same commaundement in execution and practise: & God blessed them greatly for it. Reade we not, that Iehu kyng of Israel caused all the priestes of Baal to be slayne, all the images to be fett out of the temple of Baal and to be burnte. He caused also his captaines and menne of warre to breake the image of Baal, and to destroye the house of Baall, so that Baals house was made a draste house. And did not the Lorde bless Iehu for thus doing, so that he *4.Reg.10*

lyued

lyued quietly in his kyngdome vnto his dying daye, and his sede sate on the seate of Israel vnto the fourth generation? Reade we not also that kyng Iosia put down the Ministers of Baal, whome the kynges of Iuda had founded to burne incense in the hyll altars and cities of Iuda that were rounde about Ierusalem, and also the that burnte incense vnto Baall, to the Sunne, to the Moone, to the planetes and to al the hoste of heauen? Reade we not also that kyng Iosia did slea all the priestes of the hyll altares that were there, eue vpon the altares, and burnt mennes bones vpon them, that were Idolatours and false preachers? Moreouer, reade we not that Nabuchodonozor although an Heathen kyng set out a proclamation & commaunded, that all people, kynredes and tongues, whiche spake any blasphemy against the God of Israel, should die the death, and that their houses should be pyked. &c? Reade we not agayne that kyng Darius gaue out a commaundement, that who so euer did hinder the glorie of the God of Israel, there should be a beame taken frō his house, and set vp, and he hanged thereon, and his house be made a dongehyll? What shall I speake of kyng Artharerses, whiche cōmaunded also that whosoeuer would not fulfyl the lawe of the God of Israell and obeye his voyce, he should haue his iudgement without delaye, whether it were vnto death, or to be rooted out, or to bee condemned in goodes, or to be put in pryson. Furthermore we rede that these noble Emperous Constantinus, Valentinianus and Theodosius did not only by their lawes forbid the worshipping of Idols, but also they made certayne penal statutes against the Idolatours so that whosoeuer woulde presume to offer sacrifice to any Idole contrary to their decrees, they should die the death. Lykewyse reade we of Leo the thyrde Emperour of Greece, whiche commaunded all Images to be taken out of churches and opēly to be brent: He made a law also, that who so euer resisted his proceadinges in this behalf, he should suffer death. Ecclesiasticall histories minister vnto vs dyuerse suche lyke examples, whiche declare manifestly, that Princes haue not onely authoritie by the worde of God to medle with matters of Christen relygion, but also to punyshe the ennemies and hynderers of the same, but specially Idolatours and false Prophetes.

4. Reg 23

Dan. 3

1. Esd. 6

1. Esd. 7

Constant. Valentini. Theodosius

Leo the Emper.

Father. And what sayest thou of Heretikes? Sonne. Euen the same that I haue sayde of Idolatours and false Prophetes. Father. Maye the Magistrate also punyshe them? Sonne. Yea and also take them out of this lyfe, if they wyll not repent, amend and come to the truthe. Father. What, if they kepe their errours and heresies in their breastes secretly, and publysh them not abrode? Sonne. Then hathe the Magistrates nothing to do with them. God alone seeth and iudgeth the heart. Father. What if the Heretykes publyshe their heresies, and go about to infecte other with their pestilent doctrine? Sonne. They ought not strayghtwayes to bee vngently entreated, to be throwen into pryson, to be condemned and so to be caried vnto the place of execution: but fyrst of all to haue them conuented before the godly

Whether it be lawfull to kil Heretiks

the Godly Magistrates & learned ministers, bysshops or pastors, & frendly & louingly to conferre with them without sorow, checks, or frountes, that their conference may semen proceade not of anger, malice, hatred or displeasure, but rather of amitie, frendshyp, loue & good will, yea of such an harte, as wisheth rather their saluation than their dānatiō. And forasmuchas heresie is a spiritual thing, & cannot be weded out with any corporal violence: therfore ought furthe as be godly learned to trauaile with heretikes & to conuince thē, not with fyre & fagot, with swerde & halter, or with lawe will I, nor yet with olde customes & auncient fathers, but with ỹ sincere & pure word of God, with the faithful testimonies of the old godly wryters, & with the perfect consent of the Apostolike & primatiue church. These are ỹ armones, which we must vse against ỹ heretikes & enemies of gods truth, as S. Paul sayth: The weapons of our warfare are not car- 2. Cor. 10
nal things, but things mighty in God, to cast downe strong holdes, wherwith we ouerthrow counsels & euery hie thing that exalteth it self against the knowledge of God, & bring into captiuitie al imagi-
nation to the obedience of Chryst, & are ready to take vengeance on all disobedience. For it is required of a spiritual minister, not only to Tit. 1
be able to exhort by wholsome doctrine, but also to improue, cōuince & ouercome thē that speake against it. The seruant of the Lord saith S. Paul, must not striue, but be gentle vnto al men, apt to teache, & 2. Timo. 2
one that can suffer the euill with mekenes, & can enforme them that resiste (the truthe) if that God at any time will geue thē repentance for to know the truth: and that they may come to them selues agayn out of the snare of the deuill, wherthe are holden captiue of him at his pleasure. Again he sayeth: Brethren, if a man be taken in any faulte, Galat. 6
ye which are spirituall, helpe to amēd him in the spirite of mekenes, considering thy selfe, lest thou also be tempted. S. James also saith: Iacob. 5
Brethren, if any of you do erre from the truthe, & another conuerte him: let the same knowe, that he, whiche conuerteth the sinner from going astray out of his way, shall saue a soule from death, and shall hyde the multitude of synnes. Father. What, if they after frendly con ference had, do persever and continue styl stubburne and obstinat in their erroneous opinions & blasphemous doctrine? Sonne. I would hyghe that according to the comon proverbe, euery stone shoulde be moued, and euery occasion sought to wynne them vnto the truthe: But if they remayne incorrygible, and will by no meanes leaue and gene place to the truthe, then lette this commaundement of Saynt Tit. 3
Paule be obeyed: A man that is an heretyke, or an authour of sectes, after the first and seconde admonicion auoyde: knowynge that he (that is suche) is peruerted, and synneth euen damned by him selfe. Or, as our Sauiour Chryste byddeth: Tell it to the congregation. Math. 18
And if he heare not the congregation, lette hym be vnto thee as an heathen manne and as a Publycane. Father. Nowe then is the heretyke auoyded: he is to the Congregation as an heathen and Publycane: He is geuen to Sathan: He is excommunicate:

he is cut of from the congregation of God, what is nowe to be done? Shall he straight wayes be put to death? Sonne. S. Paul sayth, the Magistrate beareth not the sweard in vayn. If the that beareth false witnesse against man, be worthy of death by the cõmaundement of God: is he worthy of les punishment, that beareth false witnesse against God? If the that speaketh euill of a king, whiche is but a mortall man, yea but earth, duste and ashes, dieth the death without remedie: shall he escape vnpunished, that openeth his mouth to speake blasphemies against the most highest, that king of kings, & Lorde of Lordes? If that mẽber be worthely cut of from the body whiche is corrupt, & not only vnprofitable, but also perilous, yea pernicious & hurtfull to the whole body: is such one to be suffred in a cõmõ weale, whiche by his pestilent doctrine corrupteth both body & soule, & bringeth them to euerlasting damnation? If that magistrate be counted worthy of prayse & cõmendation, which doeth so defend his countrey with his sweard frõ the inuasiõ of a forain enemy, that his subiects may lyue in his realme quietly bothe with bodies & goodes: Howe much more worthy to be cõmended is that rular, which with his authoritie & power doth so dryue away the maisters of errours & the teachers of false doctrine either by banishment or by sweard out of his realme, that his people retaining the wholsom doctrine of ỳ gospel, may be found in faith & good workes, & so liuing with a quiet conscience before God & man in this world, obtain euerlasting ioye in the world to come? If that shepeheard be counted wyse & discrete, which putteth away the scabby & diseased shepe from the residue of the flock which is whole & sound: is not ỳ Magistrate to be counted prudent and wyse, which seperateth such as are infected with errour & heresie from thẽ that are yet sound in doctrine & iudgement? Notwithstãding it is to be wished, ỳ forasmuch as God wold haue all men to be saued & to come vnto the knowledge of ỳ truth: again, forasmuch as God alone geueth faith & right iudgemẽt, & calleth som at this hour some at ỳ hour, euen when his godly pleasure & blessed will is: ỳ Magistrate would first of al gentily & louingly deale with heretikes, & se vnto what cõformitie he could bring thẽ with his wisdome & counsel, & also suffer thẽ to haue accesse vnto such as be godly learned, which may yet ones again haue conference with thẽ. It were not vnfitting also, that the magistrate shuld enioyne & compell the heretikes to resort vnto the hearing of sermons, in the which sermõs the heresies of those sectaries shuld be declared, refelled & confuted by the worde of God of the preachers: if peraduenture by this meanes it may come to passe, ỳ they may be called vnto repẽtance & vnto the knowledge of their errours, and so be saued. For who knoweth not, ỳ this is the ordinary way, whiche God vseth in calling sinners vnto repentannce and faith: euen the preaching of his word, as S. Paule sayeth: faith commeth by hearing, and hearing cometh by the worde of God? The Psalmographe also sayeth: I wyll teache the vnryghteous thy wayes, and the vngodly shall turne vnto thee.

Rom. 13

2. Tim. 2

Math. 20.

Rom. 10

Psalm. 51

If the

If the Heretikes wil not heare, but stil obstinatly resist the truth, and go forth to spreade abrode their errours and heresies, yea their blasphemies against God and his holy worde, and by this meanes seduce the subiectes and leade them out of the waye of truthe, and moue sedicion in the common weale, settinge them at variaunce, whiche ought to remayne in one minde, as citisenses of one citie and subiectes of one Magistrate: than may the Headruler with a good conscience punishe those Heretikes, not only as heretikes, but as sedicious persones and troublers of common weale, whether it be by emprysonment, losse of goodes, banyshemēt, swearde, or otherwise. For this sentence of S. Paule must for euer and euer abyde true: If thou do euyll, than feare. For the hier power beareth not the sweard in vayne. For he is the minister of God to take vengeaunce on hym that doth euill S. Peter also testifieth, that the rulars are appoynted of God vnto the prayse of them that do well, but vnto the punishment of euill doers. But if the Magistrates be so shepishe, sleapie and sluggishe, and ledde with suche childishe and folyshe pitie, that they wyll not punyshe these wicked blasphemers of Gods truthe & sedicious troublers of the comon weale, but let them runne at large, or suffer all men to haue free accesse vnto them, and so they poyson the myndes of the symple and innocent with their pestilent errours and blasphemous heresies: lett those rulars be well assured, that as they do not the dutie of a good Magistrate, so shall they not escape vnpunyshed at the hande of God: and so many as perysshe thorowe their negligence and their dissolute or lose regiment, their bloud shal be required at those vnrighteous Magistrates hādes before the iudging seate of Gods maiestie. Them that worshyp me, saieth God, I wyll worshippe: and they that despise me, shal come to shame. Father. Albeit I do not disalowe these thynges, whiche thou hast spoken cōcerning heretikes, and the punyshement of them, specially if they be incorrigible, sowers of wycked doctrine, corruptours of mennes myndes, seducers from God and his truthe, sedicious persons, troublers of the common weale, authors of schismes and diuisions, breakers of the publique peace &c, yet I woulde wyshe, that all Magistrates should be ware and circumspecte in handlyng such as be called heretikes, and specially those Magistrates whiche beare rule in the kyngdome of the Pope. For hetherto the tyrānny of the Pope & of his Papistes haue so preuayled in many kyngdomes, that whosoeuer hath spoken against the lessest of the Popes decrees and ceremonies, he hath bene compted for an heretike, accused and condemned yea and with fyre consumed vnto ashes, although he beleued & confessed all thinges to be true, that are comprehended within the holy Byble. These smeared Pylates, I would saye, Prelates, first of all accused hym and afterward pronounced the sentence of death vpon hym, and streyghtwayes delyuered hym to the temporal Magistrate for to bee putt to execution, makynge the Magistrate theyr hangemanne and bondeslaue, to hange, to drawe, to

Rom. 13

1. Pet. 2

1. Reg. 2

quarter, to burne, to dzounde &c. as it pleased them to appoynte. O slauery. O misery. O vnoble nobilitie. In suche places therfore, where the Deuyll and the Pope yet reigne, it shall be necessary for all Magistrates, if they wyll auoyde the heauy indignation and fearse displeasure of God, to take heade vnto these bloudie Antichristes, and from henceforth no more to bee theyr hangemenne or slaughtermenne, but to knowe the cause them selues, and to examyne the persone them selues, yea and to iudge the matter them selues, and afterwarde pronounce as it shall seame good to theyr wysdome and discretions, yet so, that they shall at all tymes seeke rather the saluation of the persone than the destruction, the life than the death, euermore remembryng, that their power is geuen them from aboue to edifie and not to destroye. Lette the destruction of errours rather than of men be sought. He that is this day a Saule, may be tomorowe a Paule. If that noble doctour saynt Augustine hadde bene taken awaye eyther by halter, fyre or swearde, whan he was infected with the heresye of the Manicheis: verely he had not lefte to the churche of Christe so many Noble and learned workes vnto the great profit of his posteritie. Neyther are they streyghtwayes to be counted Heretikes, whiche doo erre, peraduenture of ignorannce and for lacke of knowledge, but such as thorowe the instincte and mocion of the Deuyll, haue dronkē in damnable errours directly agaynst the manifeste worde of God, and obstinately, malitiously and wyllyngly defende them, and by no meanes wyll suffer them selues to be plucked from them, eyther with the authoritie of Gods worde, or with the testimonies of the auncient writers, or yet with probable reasons and argumentes. And therfore muste those Magistrates, whiche lyue vnder the tyranny of the Romyshe Bishoppe, that Antichriste, that Sonne of perdicion and that Babylonicall strompet, take heade, that thei be no more deceaued with the glysterynge visore of fayned holynes, nor yet become any longer the hangemenne and bouchers of those spytefull, I woulde saye, spirituall generation, whiche condemne menne not for resisting the truthe of Gods worde, nor yet for dissolution of lyfe, although neuer so wycked and detestable, but for impugnyng theyr fayned holynes and counterfayte religion, wherewith they go about to leade their captiues not to saluation but to destruction, not to lyfe, but to death, yea death euerlastyng. If those, whome the bloudy and cruell Papistes that adders spawne and generation of vipers, do accuse & condemne for heretykes, be founde onely to resyste Antichriste & his Antichristiā decrees: let the Magistrates take heade, that thei ioyne not handes with the aduersaries, and consent to the sheading of innocent bloud, as their predecessours haue done in times past vnto ꝑ great perill of their euerlasting dānation, but rather washyng their handes from their wicked conspiracie, withstand those bloudy Papistes, yea and remembryng them selues to bee called Goddes and Gods

Note.

Beware ye temporal rulars betimes, and be no lēger the Popes hā gmen.

S. Austen.

and Goddes Ministres in the holye scripture, make those whelpes
obedyent rather to obey them, than they any maysters be in subiection
and slauery vnto the woluysshe and deuelyshe generation, a generation
spronge out of hell: whose hearte imagineth nothyng but mischefe,
whose mouthe speaketh nothyng but blasphemies, whose handes are
embrewed with the bloudes of sainctes, whose feete are swyfte to runne
to Domisdech, whose passage both inward and outward only stinketh
and pestelethe synne: wretchednes, tyranny and abhominacion.
But if they inhume these Babilonicall sarcophagites, haue condemned
for heretikes, whiche (whome chaunce) be heresyes in deede,
and obstinately persiste in their errours and heresies, then vocalle
with all my hearte wyshe, that all suche should be ouercome, as thou
(my louing sonne) hereafore godly declared. Let all meanes possible
be sought for their saluation before any extremitie be shewed. Let
the cruell sentence of the Papistes moue the godly Magistrates nothyng
at all to attempte extremities: but let them rather remember
with them selues, that they be the ministers of God, whiche wylleth
not the death of a sinner, but rather that he turne and liue: whiche
will haue all men to be saued and to come vnto the knowledge of
the truthe: whiche call some vnto hym in the eyght or tenthe houre,
in the dawning of the daye, some in the morninge, some at hie noone
daye, some in the euening, some at midnighte. Let them also consider
that power is geuen them not to destroye but to edifie. Let them
also folowe the practises of the noble auncient Magistrates, whiche
lyued in the churche of Christe, before the tyranny of the bysshop of
Rome was knowen. Euery moste diligently at all tymes labour to
extinguysshe heresies, and to confounde them, that the churche of
Christe maye be in the vnitie of the faithe and in the sincerite
of Goddes trewe worde continually remayne and abyde. They called
counselles both generall and nationall: they gathered together learned
men in the holy scriptures: they commaunded the heretikes to
be sent, disputacions were had: the heretikes were suffered quietly
and without any mockes or tauntes so speake and to shewe their
learning and reasons. An answere was made agayne soberly, charitably
and temperatly, yea and that not out of the Popes decrees or
lawes will I, but out of the worde of God, whiche at that tyme was
iudge alone of all controuersies: the learned byshops and Godly pastors
in all their disputacions behaued them selues so grauely and
louingly, so quietly and learnedly, that whatsoeuer came from them
semed to proceade from the spirite of humilitie, mekenes, gentelnes,
loue and good will, yea from suche a spirite, as rendred nothyng
more, than their amendement, conuersion, and saluation: whereby
it came to passe many tymes, that they which before entred seing the
great gentelnes of the learned father steward thē both in quiet dis-
putation and in frendly exhortacion, and godly counsell geuynge (as
I may speake nothyng of their true & sincere allegations of the holy
scriptures

The description of the Papistes.

How the old godly Magistrates handled heretikes in times past

SS iii.

Epist. 48 ad Vincet.

Lib. 1. contra literas Petil. cap. 29.

benefite

iuſtice of God they may be called into repentaunce and amendy-
ment of life to be ſaued. Furthermore ſeeing both in this and in all other
matters the Magiſtrate muſt alwayes ſet before his eyes the glory
of God, the ſetting forth of his true Religion, the ſetting forth of
Chriſtes kingdome, the ſaluation of his ſubiectes, the publique peace
and tranquillitie of the common weale, the puniſhment of vertue
and the ſuppreſſion of vice. What ſoeuer ſhall make vnto the ſetting
forth of Gods glory, that muſt the Magiſtrate both all diligence
procure and ſee to be done: he ſhall by vnder the feet thynges that ſhall be
geuen vnto him for reward and take money, and by no meanes ſuf-
fer any thyng in his kingdome, leſt it be made of the church of Chriſt,
the ſeruaunt of Antichriſte: and a rage of all ſorte and vnclenne
liuyng. For this ſentence of S. Paule muſt alwayes abyde true: He Rom. 13
that reſiſteth the power, reſiſteth the ordinaunce of God. Neither
in vayne doth the power beare the ſworde, for he is the miniſter of God to take vengeaunce on him
that doth euill. And S. Peter ſayeth, that the rulers are appoyn- 1. Pet. 2
ted of God vnto the prayſe of them that do well, and vnto the pun-
iſhment of them that do euill. And Dauid ſayeth: I will deſtroy out Pſal. 101
of the citie all the vngodly that are in the lande, that I may roote out
all wyckednes from the citie of the Lorde. Father. God geue all
Magiſtrates his holy ſpirite, which may dyrecte them in all their
doyngs, and ſo gouerne them in all their affaires, that they attempt
nothing contrary to the glory of God and the benefite of the comm-
wealth. Sonne. Amen. Father. Now that we haue heard the office of
the temporall Magiſtrate, let vs heare alſo, what the dutie is of the
ſpirituall Magiſtrate. I meane the miniſter of the Lordes worde,
who muſt be called byſhop, Deacon, Miniſter, Paſtor, ouerſeer of
the Lordes flocke &c. Sonne. Agreed. That followeth next in order.

Of the office and dutie of the Miniſters of Gods worde.

Father. Firſt of all tell me, what a Byſhop or ſpirituall paſtor is? What a byſhop or ſpirituall paſtor is.
Sonne. He is the miniſter of Chriſte, and the diſpenſatour of the
miſteries of God. Father. Why is he called a Miniſter of Chriſt?
Sonne. Becauſe he is Chriſtes ſeruaunt and Embaſſadour to ſpeake
and to do thoſe thynges, which he hath receaued in commiſſion of
his maiſter Chriſte. Father. May not a ſpirituall paſtor ſpeake & 1. Cor. 4
preache, and worke, what he wyll? Sonne. Who ſo euer preacheth
and teacheth any other wyſe than he hathe learned of his maiſter
Chriſte, or worketh any thyng that is contrary to his maiſters wyll,
is not the Miniſter of Chriſte, but the bondſlaue of Antichriſte.
S. Paule ſaieth: although we our ſelues or an Aungell from hea- Galat. 1
uen ſhould preache vnto you any other Goſpell, then that which we
haue preached, holde him accurſed. As we ſayde afore, euen ſo ſaye
we againe now: If any man preache vnto you any other Goſpel,
then that which ye haue receaued, holde him accurſed. S. Peter

alſo teyche. If any man ſpeake, let him ſo ſpeake, that it be agreable
1. Pet. 4 to the wordes of God. Peraduenture he meaneth the ſaying of S. Iohn
2. Epiſt. Ioan. in his ſecond epiſtle and 10. verſe. Whatſoeuer bringeth not this doctrine
with him, receyue him not into your houſe, neyther bydde him God ſpede. For he that
bydeth him God ſpede, is partaker of his euyll workes. Chriſt commaundeth his miniſters to preache the goſpell, that is to ſaye, remiſſion and forgeuenes of ſynnes in his name, and that ſynnes ſhalbe
diſtilled vnto all nacions. And ye the miniſter of Chriſt ought
to preache nothyng but Chriſtes worde: ſeyenge he alone is the
Iohn 13 way, and enterprifes vnto this purpoſe only, to ſet forth the glo-
ryfie of God and the honour of his holy name: he ought in hys doctrine
Iohn 14 dothe in worke alſo to ſaye, as Chriſt ſayeth: I haue geuen you enſam-
ple, that ye ſhulde doe, as I haue done vnto you. Father. Now by
Chriſte all paſtors called vnto the miniſtery of the miſteries of God ought
Iohn 15 to be. For as the ſeruaunt of a noble man hathe the treaſures and
1. Pet. 4 ryches of his maiſter vnder his hande to beſtowe and diſtribute them
Pſal. 104 where his maiſter hys wyll and pleaſure is: ſo lykewyſe he that
is a ſpirituall paſtor and miniſter of the Lordes flocke hathe the
bountefull treaſures of the bleſſed treaſures of God in poſſeſſion,
not to lye them vnder a buſhell, nor to rote them in the ground,
but to communicate them to other, euen to ſuche as the Lorde hath
Mal. 2 committed vnto his ſpirituall charge, as it is wrytten by the prophete:
The lippes of a prieſt kepe knowledge, and at his mouthe ſhall they
require the lawe, for he is the Aungell of the Lord of hoſtes. Father.
What are theſe miſteries of God? Sonne. The knowledge of his holy
and diuyne wyll, the right vſe of his worde and ſacramentes, the open-
ynge of his Sonne Chriſte Jeſus to mankynde and of their ſalua-
tion by him alone. Father. Why are they called miſteries? Sonne. Be-
Math. 11 cauſe they be the ſecretes of God, hyd from the prudent and wyſe of
The Mi- this worlde, and reueled only to ſuche as the good wyll and pleaſure
niſtry of ỹ of God is. Father. And is a ſpirituall paſtor an Officer in ỹ church of
worde is Chriſte at the appointment of God, or dothe he vſurpe that authorite
Gods ap- vnlawfully and vnappointed of God? Sonne. Euen as the tẽporal ma-
pointment. giſtrate is Gods ordynaunce and hath his ſwearde geuen of him of
God for the maintenaunce of the good and for the ſuppreſſion of the
euyll: ſo lykewyſe is the ſpiritual Magiſtrate, I meane the miniſter
of Gods worde, the ordinaunce of God, and hath a ſwearde alſo ad-
mitted to hym for the comfort of the good, and for the chaſtiſement
Ephe. 6 of the euyll. Father. What is his ſwearde? Sonne. The worde of God,
whiche ſayncte Paule calleth the ſwearde of the ſpirite. Father.
Shewe me by the worde of God, that the ſpirituall miniſter ruleth
in the churche of Chriſte at Gods appointment. Sonne. A litle before
our Lorde and Sauiour Chriſte aſcended with his body into the
kyngdom of his father, he ſayde to his Apoſtles, and alſo to al their
Math. 28 ſucceſſours, whiche are all ſpirituall miniſters that labour in worde
and doctrine: Teache all nacions, baptiſing them in the name of the
father and of the ſonne, and of the holy ghoſte, teachyng them to kepe
all thynges

all thynges that I haue commaunded you. And behold I am with you continually vnto the worldes ende. Agayne, go ye thorowe out the worlde, and preache the Gospell to euery creature. He that beleueth and is baptised, shalbe saued. But he that beleueth not, shall be condemned. Ones again: As my father sent me, so send I you. Take the holy goost. Whose synnes ye shal forgeue, ar forgeuen the: whose sinnes ye do retain are retained. Ite, fede my lābes. Fede my shepe. And S. Paule sayeth: God hath ordayned in the churche, firste Apostles, secondarely Prophetes, thyrdly teachers, &c. Father. Maye euery man that will take vpon him this ecclesiastical function or office of spirituall ministery? Sonne. Nothing lesse. For S. Paule sayeth: Howe shal they preache, excepte they be sent? Aaron and the Prophetes, Christe and his Apostles preached not tyll they were sent. Those that take vpō them the ministerie before they be called, are of the nomber of those, whom God by the Prophet describeth on this maner: I sent them not, and they ranne: I speake not vnto the, and they preached. Father. Howe many wayes may the ministers be called vnto the ministerie? Sonne. Twoo. One is, whan they be called immediatly of God, as the Prophetes and Apostles were: whiche were raysed vp of God to prophecie and to teache without any vocation or callyng of manne. And this kynde of vocation God vseth customably outwardly to approue and confirme with wonderfull testimonies and signes, as we may more see in Moses, Helias, &c. But this calling is now ceased. The other is, whā the ministers be called mediatly, as they saye, and in order of men, that is to saye, of the magistrate and of the people. They that are thus called vnto the ministerie, may right well perswade them selues, that they are called of God, and that their calling is lawfull, and that they liuing in that vocation please God, & their seruice is acceptale vnto God. Father. May not a man offer hym selfe to the churche, and desyre to be admitted vnto the ministerie? Sonne. Yes verely, so that it rise not of ambition and of the desyre of ease and worldly lucre. Agayn, so that he submitte him selfe to the iudgement of the Congregation, eyther to be admitted, or to be refused. For thus wryteth S. Paule: If any man desyre the office of a Byshop, he desyreth a good worke. Againe, couet spirituall giftes: but most chiefly that ye may prophecie, that is to saye, teache the congregacion. Who so euer therfore perceaued hym selfe to be apte and mete to rule in the cōgregation both in lyfe and doctrine, and feleth in hym self to be moued thereunto by the instinct of the holy ghoste, and hath in hym selfe also an ardente zeale and feruent desyre to helpe and profit the churche of Christe, & to auaunce Gods true religion: the same man may with a good conscience desyre the ministerie. Father. What differēce is there betwene a byshop and a spirituall minister? Sonne. None at all. their office is one: their authoritie and power is one. And therfore S. Paule calleth the spirituall ministers somtyme Byshoppes, somtyme Elders, sometyme Pastors, sometime Teachers, &c. Father. What is By shop in Eng-

Mar. 16

Iohn. 20

Iohn. 21

1. Cor. 12

Rom. 10

Iere. 23

Of callig vnto the ministery

1. Timo. 3

1. Cor. 14

The Ministers of of Gods word haue all one authority.

tie.

in Englishe? Sonne. An ouersear, or superintendent, as S. Paule sayde to the Elders or Byshops of Ephesus: Take hede vnto your selues and to all the floche, ouer whome the holy Ghoste hathe made you Byshops, Ouersears, or Superentendentes, to rule, or feede, the congregacion of God, whiche he hath purchased with his bloude. Father. What maner of man ought he to be, that should be chosen to be a minister? Sonne. S. Paule in his letters vnto Timothe and Titus declareth this euidently. Unto byshop Timothe he wryteth thus: A byshop (he meaneth euery spiritual minister) must be blameles, the husbād of one wyfe, diligēt, sober, discrete: a keper of hospitalitie, apte to teache, not geuen to ouermuche wyne, no fyghter, not gredie of fylthie lucre: but gentle, abhorring fighting, abhorring couetousnes, one that ruleth well his owne house, one that hath chyldren in subiection with all reuerence. For if a man can not rule wel his owne house, how shall he care for the congregation of God? He may not be a younge scholer, lest he swell and fall into the iudgement of the euill speaker. He must also haue a good reporte of them, whiche are without, least he fall into rebuke and snare of the euyll speaker. And vnto byshop Titus he wryteth thus: For this cause lefte I thee in Creta, that thou shouldest refourme the thynges that are vnperfect, and shouldest ordaine Elders in euery citie, as I had appointed thee. If any be blameles, the husbande of one wyfe, hauing faythfull childzen, whiche are not slaundered of ryot, neyther are disobedient. For a Byshop must be blameles, as the stewarde of God: not stubburne, not angry, not geuen to muche wyne, no fyghter, not geuen to fylthy lucre, but a keper of hospitalitie, one that loueth goodnes, sobre, ryghteous, godly, temperate, and suche as cleaueth vnto the true worde of doctrine, that he may be able also to exhorte by wholsome learnyng, and to improue them that saie against it. Father. I would gladly, that this rule of S. Paule were obserued in the election and admission of our spirituall ministers in this our age. Than should not the ministerie be so euill spoken of, as it is at this present. Sonne. It were good in this behalfe for the Bishops and Elders of the congregation to remember this commaundemēt of the Apostle: Laye handes sodenly on no man, neither be partaker of other mennes synnes. Agayne: Let them first be proued, and thā let them minister, so that no man be able to reproue them. Father. Let me now heare, what the office and dutie of a bishop or spiritual minister is. Sonne. It consisteth pryncipally in three poyntes. First, in teachyng the worde of God and in ministring the Sacramentes. Secondly, in praying for the people. Thyrdly, in leading a good life vnto the example of his parisheners. There are also that adde to these aforesayde thynges, the maintenaunce of hospitalitie, and say, that it appertaineth also vnto the office of a Byshop or spiritual Pastour to maintaine hospitalitie. And S. Paule in the description of a byshop sayeth, that he ought not to be geuen to filthy lucre, but to be a keper of hospitalitie. Father. Verely a vertue worthy of so noble

Byshop. Act. 20

what maner of mā a spirituall minister ought to be. 1. Tim. 3

Titus. 1

1. Tim. 3.

2. Tim. 5

The offices of a spiritual Pastore.

Tit. 1

estate,

wyne. And would God that our Bysshoppes and
were more diligent in this behalfe, that they myght
with worde, but also with woybe. But come of, tell
principall poynt of a bysshop and a spirituall minist
che and preache the woyde of God? Sonne, Yea truly
if he preache not, neither can preache? Sonne, Than
bysshop and an Idole, and in dede no better than a p
a thatle, yea he is, as the Prophet sayth, a dumme h
barke: he is also, as our Sauiour Christ saieth, unfr
for nothyng but to be cast out, & to be trode under f
be to those Rulers that set suche Idols and whyte
ouer the flocke of Christe, whome he hath purchased
ous bloud. Horrible and greate is their damnation.
heare it proued by the woyde of God, that it is the
tuall pastour to preache and teache the woyde of Go
scripture is full of this matter in every place. By the
God him selfe sayth: Go up unto the hie hyl, thou tha
clothinges: lyfte up thy voyce with power O thou prea
and be not afrayde. Crye now as loude as thou can
lift up thy voyce lyke a trōpet, & shew my people thei
house of Jacob their sinnes. Againe, I haue set wat
walles (O Jerusalem) whiche shall neyther cease d
preache the Lorde. By the Prophet Ezechiel God sa
sonne of man, I haue made the a watcheman unto
rael: therfore take good heade to the woyndes of my
them warning at my commaundement. If I saye t
ning the ungodly man, that without doubte he mus
nest him not warning, nor speakest unto him that h
his euill waye and so to lyue: then shall the ungodly
owne unrighteousnes, but his bloud will I require
Neuertheles if thou geue warning unto the wicked
take not his ungodlynes, then shall he die in his ow
but thou hast discharged thy soule. Our Sauiour C
his Disciples: As my father sent me, so send I you.
weth not, that Christe was sent of his heauenly fa
Gospell, as we may see in diuerse and sondrie places
pture: It therfore folowth, that suche as are sent of
to preache the Gospell. If they preache not, it is an e
Christ sent them not, but Antichrist and the deuill.
sent forth his Apostles, he commaunded them not t
nor to hallowe churches, copes, bestiments, chalice
clothes, &c. nor to consecrate oyle and creame, nor to
in the forehead, nor to sing mattyns, masse, and eue
nor to make holy bread and holy water, nor to halow
candle, lyke &c. nor to heare auricular confession and
absolution in a tongue whiche the penitent vnderst
to enioyne penaunce to saye fyue Aue Marias in th

also sayeth: If any man speake, let him so speake, that it be agreeable
1. Pet. 4 to the woyde of God. Herevnto belongeth the saying of S. Iohn
2. Epist. Ioan. If any manne come vnto you, and bryng not this doctrine, receiue
him not into your house, neyther bydde him God spede. For he that
biddeth him God spede, is partaker of his euyll woykes. Christe com-
maundeth his ministers to preache the Gospell, that is to saye, re-
mission and forgeuenes of synnes in his name, and not mynes tra-
ditions and his owne deuises. And as the minister of Christ ought
to preache nothing but Christes woyde: so ought he all his actes, stu-
dies and enterprises to enure vnto this purpose only, to set forth the glo-
ry of God and the honour of his holy name: bothe in lyfe & doctrine,
Ihon 13 both in woyde and dede, as Christ sayeth: I haue geuen you ensam-
ple, that as I haue done, so ye likewyse ye should do. Father, me thyn-
keth a spirituall pastour is called a dispensatour of the misteries of God.
Sonne. For as the stewarde of a noble man hathe the treasures and
richesse of his master and Lorde to dispose and distribute them,
where his maysters good will and pleasure is: so lykewyse be the
true spirituall pastours and vnderstearde of the Lordes flocke, hathe the
heauenly riches and moste blessed treasures of God in possession,
not to hyde them vnder a bushel, nor to rooste them in the ground,
but to communicate them to euery, euen to suche as the Lorde hath
Mal. 2 committed to his spirituall charge, as it is wrytten by the prophet:
The lippes of a priest kepe knowledge, and at his mouthe shall they
require the lawe, for he is the Aungel of the Lord of hostes. Father,
what are these misteries of God? Sonne. The knowledge of his holy
will, the gifte of his woyde and sacramentes, the open-
ing of his Sonne Christe Jesus to mankynde and of the saluc-
tion by him alone. Father, why are they called misteries? Sonne, Be-
Math. 11 cause they be the secretes of God, hyd from the prudent and wyse of
this worlde, and reueled only to suche as the good wyll and pleasur
The Mi- of God is. Father. And is a spirituall pastor an Officer in y church of
nistry of y Christe at the appointment of God, or dothe he vsurpe that authoryte
woyde, is vncalled and vnappointed of God? Sonne. Euen as the temporal ma-
Gods or- gistrate is Gods ordinaunce and hath his sweardе geuen of him of
dinaunce. God for the maintenaunce of the good and for the suppression of the
euill: so likewyse is the spiritual Magistrate, I meane the ministre
of Gods woyde, the ordinaunce of God, and hath a sweardе also cō-
mitted to hym for the comfort of the good, and for the chastisement
Ephe. 6 of the euill. Father. What is his sweardе? Sonne. The woyde of God,
whiche sayncte Paule calleth the sweardе of the spirite. Father.
Shewe me by the woyde of God, that the spirituall ministre ruleth
in the churche of Christe at Gods appointment. Sonne. Little before
our Lorde and Sauiour Christe ascended with his body into the
kyngdom of his father, he sayde to his Apostles, and also to al their
successours, whiche are all spirituall ministers that labour in woyde
Math, 28 and doctrine: Teache all nations, baptising them in the name of the
father and of the sonne, and of the holy ghoste, teachyng them to kepe
all thynges

all thynges that I haue commaunded you. And beholde I am with you continually vnto the worldes ende. Agayne, go ye thorowe out the worlde, and preache the Gospell to euery creature. He that beleueth and is baptised, shalbe saued. But he that beleueth not, shall be condemned. Ones again: As my father sent me, so send I you. Take the holy gost. Whose synnes ye shal forgeue, ar forgeuen thē: whose sinnes ye do retain are retained. Itē, fede my lābes. Fede my shepe. And S. Paule sayeth: God hath ordayned in the churche, firste Apostles, secondarely Prophetes, thyrdly teachers, &c. Father. Maye euery man that will take vpon him this ecclesiastical function or office of spirituall ministery? Sonne. Nothing lesse. For S. Paule sayeth: Howe shal they preache, excepte they be sent? Aaron and the Prophetes, Christe and his Apostles preached not tyll they were sent. Those that take vpō them the ministerie before they be called, are of the nomber of those, whom God by the Prophet describeth on this maner: I sent them not, and they ranne: I speake not vnto thē, and they preached. Father. Howe many wayes may the ministers be called vnto the ministerie? Sonne. Twoo. One is, whan they be called immediatly of God, as the Prophetes and Apostles were: whiche were raysed vp of God to prophecie and to teache without any vocation or callyng of manne. And this kynde of vocation God vseth customably outwardly to approue and confirme with wonderfull testimonies and signes, as we may more see in Moses, Helias, &c. But this calling is now ceased. The other is, whā the ministers be called mediatly, as they saye, and in order of men, that is to saye, of the magistrate and of the people. They that are thus called vnto the ministerie, may right well perswade them selues, that they are called of God, and that their calling is lawfull, and that they liuing in that vocation please God, & their seruice is acceptale vnto God. Father. May not a man offer hym selfe to the churche, and desyre to be admitted vnto the ministerie? Sonne. Yes verely, so that it rise not of ambition and of the desyre of ease and worldly lucre. Agayn, so that he submitte him selfe to the iudgement of the Congregation, eyther to be admitted, or to be refused. For thus wryteth S. Paule: If any man desyre the office of a Bysshop, he desyreth a good worke. Againe, couet spirituall giftes: but most chiefly that ye may prophecie, that is to saye, teache the congregation. Who so euer therfore perceaued hym selfe to be apte and mete to rule in the cōgregation both in lyfe and doctrine, and feleth in hym self to be moued thereunto by the instinct of the holy ghoste, and hath in hym selfe also an ardente zeale and feruent desyre to helpe and profit the churche of Christe, & to auaunce Gods true religion: the same man may with a good conscience desyre the ministerie. Father. What differēce is there betwene a bysshop and a spirituall minister? Sonne. None at all, their office is one: their authoritie and power is one. And therfore S. Paule calleth the spirituall ministers somtyme Bysshoppes, somtyme Elders, sometyme Pastors, sometime Teachers, &c. Father. What is By shop in Eng-

Mar. 16

Iohn. 20

Iohn. 21

1. Cor. 12

Rom. 10

Iere. 23

Of callig vnto the ministery

1. Timo. 3

1. Cor. 14

The Ministers of of Gods word haue all one authorite.

tie.

Byshop. in Englishe? Sonne. An ouersear, or superintendent, as S. Paule sayde to the Elders or Byshops of Ephesus: Take hede vnto your selues and to all the floche, ouer whome the holy Ghoste hathe made you Byshops, Ouersears, or Superentendentes, to rule, or feede, the congregacion of God, whiche he hath purchased with his bloude. Father. What maner of man ought he to be, that should be chosen to be a minister? Sonne. S. Paule in his letters vnto Timothe and Titus declareth this euidently. Unto byshop Timothe he writeth thus: A byshop (he meaneth euery spirituall minister) must be blameles, the husbād of one wyfe, diligēt, sober, discrete: a keper of hospitalitie, apte to teache, not geuen to ouermuche wyne, no fyghter, not gredie of fylthie lucre: but gentle, abhorring fighting, abhorring couetousnes, one that ruleth well his owne house, one that hath chyldren in subiection with all reuerence. For if a man can not rule wel his owne house, how shall he care for the congregation of God? He may not be a younge scholer, lest he swell and fall into the iudgement of the euill speaker. He must also haue a good reporte of them, whiche are without, least he fall into rebuke and snare of the euyll speaker. And vnto byshop Titus he writeth thus: For this cause lefte I thee in Creta, that thou shouldest reformme the thynges that are vnperfect, and shouldest ordaine Elders in euery citie, as I had appointed thee. If any be blameles, the husbande of one wyfe, hauing faythfull childzen, whiche are not slaundered of ryot, neyther are disobedient. For a Byshop must be blameles, as the stewarde of God: not stubburne, not angry, not geuen to muche wyne, no fyghter, not geuen to fylthy lucre, but a keper of hospitalitie, one that laueth goodnes, sobre, ryghteous, godly, temperate, and suche as cleaueth vnto the true worde of doctrine, that he may be able also to exhorte by wholsome learnyng, and to improue them that saie against it. Father. I would gladly, that this rule of S. Paule were obserued in the election and admission of our spirituall ministers in this our age. Than should not the ministerie be so euill spoken of, as it is at this present. Sonne. It were good in this behalfe for the Bishops and Elders of the congregation to remember this commaundemēt of the Apostle: Laye handes sodenly on no man, neither be partaker of other mennes synnes. Agayne: Let them first be proued, and thā let them minister, so that no man be able to reprooue them. Father. Let me now heare, what the office and dutie of a bishop or spiritual minister is. Sonne. It consisteth principally in three poyntes. First, in teachyng the worde of God and in ministring the Sacramentes. Secondly, in prayying for the people. Thyrdly, in leading a good life vnto the example of his parisheners. There are also that adde to these aforesayde thynges, the maintenaunce of hospitalitie, and say, that it appertaineth also vnto the office of a Byshop or spiritual Pastour to maintaine hospitalitie. And S. Paule in the description of a byshop sayeth, that he ought not to be geuen to filthy lucre, but to be a keper of hospitalitie. Father, Verely a vertue worthy of so noble

what maner of mā a spirituall minister ought to be.

1. Timo. 3

Titus. 1

1. Tim. 3.

2. Tim. 5

The offices of a spiritual Pastor.

Tit. 1

estate,

state. And would God that our Bysshoppes and spirituall Pastors were more diligent in this behalfe, that they myght feede not onely with worde, but also with worke. But come of, tell me, is the fyrst & principall poynt of a bysshops and a spirituall ministers office to teache and preache the worde of God? Sonne. Yea truly. Father. What if he preache not, neither can preache? Sonne. Than is he a Nicholas bysshop and an Idole, and in dede no better than a painted bishop on a walle, yea he is, as the Prophet sayth, a dumme dogge not able to barke: he is also, as our Sauiour Christ saieth, vnsauery salt, worth for nothyng but to be cast out, & to be trodē vnder foote of men. Wo be to those Rulers that set suche Idols and whyte dawbed walles ouer the flocke of Christe, whome he hath purchased with his precious bloud. Horrible and greate is their damnation. Father. Let me heare it proued by the worde of God, that it is the dutie of a spirituall pastour to preache and teache the worde of God. Sonne. The scripture is full of this matter in euery place. By the Prophet Esaye God him selfe sayth: Go vp vnto the hie hyl, thou that bryngest good tidinges: lyfte vp thy voyce with power O thou preacher: lyfte it vp and be not afrayde. Crye now as loude as thou canst. Leaue not of lift vp thy voyce lyke a trōpet, & shewe my people their offences, & the house of Iacob their sinnes. Againe, I haue set watchemē vpon thy walles (O Ierusalem) whiche shall neyther cease daye nor night to preache the Lorde. By the Prophet Ezechiel God sayth thus: Thou sonne of man, I haue made the a watcheman vnto the house of Israel: therfore take good heade to the wordes of my mouth, and geue them warning at my commaundement. If I saye vnto thee concerning the vngodly man, that without doubte he must die, & thou geuest him not warning, nor speakest vnto him that he may turne frō his euill waye and so to lyue: then shall the vngodly man die in his owne vnrighteousnes, but his bloud will I require at thy hande. Neuertheles if thou geue warning vnto the wicked, and he yet forsake not his vngodlynes, then shall he die in his owne wickednes, but thou hast discharged thy soule. Our Sauiour Christe sayeth to his Disciples: As my father sent me, so send I you. Now who knoweth not, that Christe was sent of his heauenly father to preache ỹ Gospell, as we may see in diuerse and sondrie places of the holy scripture: It therfore followeth, that suche as are sent of Christ, are sent to preache the Gospell. If they preache not, it is an euidēt token, that Christ sent them not, but Antichrist and the deuill. When Christe sent forth his Apostles, he commaunded them not to baptise belles, nor to hallowe churches, copes, vestimentes, chalices, altares, alterclothes, &c. nor to consecrate oyle and creame, nor to butter chyldren in the forehead, nor to sing mattyns, masse, and euensong in Latin, nor to make holy bread and holy water, nor to halowe palmes, ashes, candle, fyre &c. nor to heare auricular confession and to geue priuate absolution in a tongue whiche the penitent vnderstandeth not, nor to enioyne penaunce to saye fyue Aue Marias in the worshyp of the fyue

Hospitalitie decayd among bishops.

Of preachig gods worde. *Esay.56*

Math.5

Esay.40

Esay.58

Esay.62
Ezech.3

Ihon 20
Esay.61
Mar.1.
Luc.4

The dregges of the Pope.
A rable of rotten egges.

fyue ioyes of our Ladye, and fyue Pater nosters in the honoure of the fyue woundes of oure Lorde, and one Crede in the worshippe of the rii. Apostles &c. to go on pylgrimage, to bie the Popes pardons, to purchase Masses of Scala cœli, to go wollewarde, to faste bread & water &c. nor to vowe chastitie and to leade an vnpure single lyfe, nor to weare shauen crownes, long gownes, typpettes, coopes, he-
Math. 28 stemētes, albes, surplesses, nor to sense images, nor yet to make new decrees and constitutions for other to obserue and kepe, &c. but he commaunded them to kepe. And whan Christe was ready to ascend into the kyngdome of the father, he commaunded Peter and his fe-
Iohn. 21 lowe Apostles yea and all spirituall ministers to feede his flocke, his
1. Pet. 5 lambes and his shepe. S. Peter also sayeth: The Elders, which are among you, I exhorte, whiche am also an Elder and a wytnes of the afflictions of Christe, and also a partaker of the glorie that shall be opened: Fede ye Christes flocke, as much as lyeth in you, taking the ouersyght of them, not as compelled thereto, but wyllyngly, not for the desyre of filthy lucre, but of a good mynde: not as though ye were Lordes ouer the paryshes, but that ye be an exãple to the flock. And whan the chief shepeharde shall appeare, ye shall receaue an
1. Tim. 4 vncorruptible crowne of glorie. Likewyse sayth S. Paule to euery spirituall minister: Geue attendaunce to readyng, to exhortacion, to
2. Timo. 4. doctrine. Preache thou the worde, be feruent in season and out of season, improue, rebuke, exhorte with all long suffering and doctrine.
1. Tim. 3 And in the description of a byshop he sayeth: A byshop must be mete to teache. He requireth not only in a bishop or spiritual minister, that he be learned both in diuine & humaine letters, againe, that he haue some meane knowledge at the least of tonges, Greke, Hebrue, & Latin: but also that he be endewed with suche giftes of grace from aboue, that he be apte to teache and to enfourme other. Not leaning therfore alone and the knowledge of tōges is to be cōsidered in him that shall be appoynted to the ministerie, but also the aptnes of teachyng. Father. We may then lament in this our age the state of the churche, whiche haue suche gydes to rule ouer them, as be neyther
Math. 15 learned, nor apte to teache. Sonne. They be the blynde gydes of the blynde. And if the blynde leade the blynde, both fall into the dyche.

Thus se we, that the holy scripture requireth of a byshop & spiritual Pastor, ỹ he be diligent in preachyng the word of God at all tymes: seyng that when the preachyng of gods word fayle, the people
Prouer. 29 perish. Father. What, if they preache not? Son. Thā nothing abydeth
1. Cor. 9: them, but euerlasting damnation, as S. Paule sayeth: Wo vnto me if I preache not the Gospell. And against suche dumme dogges and blynde guydes, God hym selfe crieth out on this manner by the
Ezec. 34 Prophet, saying: Wo be vnto the shepeheardes of Israel, that fede them selues. Should not the shepeheards fede the flockes? Ye haue eaten vp the fattte: ye haue clothed you with the wolle: the beste fed haue ye slayne, but the flocke haue ye not nouryshed. The weake haue ye not holden vp: the sycke haue ye not healed: the broken haue not ye

not ye bound together: the outcastes haue ye not brought againe: the lost haue ye not sought, but churlishly and cruelly haue ye ruled them. Thus are they scatered here and there without a shepheard: yea al the beastes of the fild deuour them, and they go astray &c. Therfore O ye shepheardes, hear the word of the Lord. Thus sayeth the Lorde God. As truely as I liue, forasmuch as my sheepe are robbed and deuoured of al the wilde beastes of the field, hauing no shepherd: and seing that my shepheardes take no regard of my shepe, but feede them selues only, and not my shepe: therfore heare the word of the Lord (O ye shepheardes) thus sayeth the Lorde God. Behold, I my selfe will vpon the shepheardes, and require my shepe from their handes, and make them cease from feadinge of my shepe: yea the shepheardes shall feede them selues no more. For I wil deliuer my sheape oute of their mouthes, so that they shall not deuoure them after this &c. Father, Is it the dutye of a spirituall pastor only by his preachinge to exhort? Sonne. The mi- Titus.i.
nister of the Lordes word must not only be able, as S. Paule sayeth, to exhort by wholesome doctrin, but also to improue, refel, confute and put to silence such as speake against it. The deuill in all ages goeth a- 1. Peter.v.
bout like a roring Lion, seking whome he maye deuoure, and ceaseth not at al times to sow his wedes, tares, and cockel in the Lordes feld, Math.xiii.
I mean, to plant heresies, wicked opinions, and corrupt and false doctrine in the heartes of men by his false Prophets, which transfigure & chaunge them selues into angels of light, that they may the more easly 11. Cor.xi
crepe into the consciences of the people, and so deceiue them. It is therfore necessary and conuenient, that such be chosen vnto the ministery, as shalbe able to driue away these wolues from the Lordes flocke, yea and that not with fyre and fagot, not wyth sword & halter, not with stockes and chaines, but with the authorities of the holye Scripture, with the testimonies of the auncient fathers, and with argumentes agreable to the word of God. Such a noble warriour in the Lordes battel was Apollos that man of greate eloquence and learninge. He was Act.xviii.
mighty in the scripture, sayeth Luke, and spake feruently in the spirit, and ouercame the Jewes mightely, shewinge by the scriptures, that Jesus was Christ. Such a warrior also was S. Stephen, S. Paul, S. Justen &c. These stoutlye and stronglye resisted the aduersaryes of Gods truth, and defended the shepe of Christ from the teethe of the ra uening wolues. Such ought all spirituall pastors to be. For it is the duety of a good shepheard, not only to driue his flocke vnto good and
wholsome pasture, but also to defend them from the rauening beastes that no hurt chaunce vnto them. Father, God send vs once suche shepheardes. We may soner wish them, then haue them, so great ignorancy and blindnes occupieth the heartes of the most part of our pastors at this present. Sonne. Besides doctrine, there is also required of a spiritu all ouerseer, due and faithful ministration of the Sacraments. For of Baptisme thus saith the Lord Christ: Baptise all nations in the name of the Father and of the Sonne, and of the holy Ghost. Of the miste-

ries of his body and blond he sayeth: Do this in the remembraunce of me &c. The sacraments are than duely and faythfully ministred, when they be deliuered vnto the people, according vnto Christes institucion without any adding or putting to of the Popes beggerly ceremonies, euen simply and plainlye, and when the true vse of them is preached, declared and set forth to the people, that the simplest and plainest amog them maye vnderstande what they are, what they signifye, and what profite is receiued by the worthye takynge of them. For Sacraments receiued, and not perceiued profite little. Father. Rehearse vnto me nowe the seconde poynte of the Office and duetye of a Bishop or spirituall Pastor. Sonne. That consisteth in prayinge for the people. Father. Howe proouest thou that by the woorde of God? Sonne. God commaunded the Priestes of the olde lawe to praye for the people, whyche thynge they vsed datlye and diligentlye. Oure Sauioure Christe also prayed for his holye congregation and churche. So likewise did the Apostles of Christ. The holye and blessed Apostle Sainte Paule maketh mention in manye places of his Epistles, howe he prayed for the faythfull continuallye. To the Romaynes he wryteth thus: I thanke my God thorow Jesus Christe for you all, that your faith is spoken of in all the world.

Of prayinge for the people.

Leui. ix.

Jhon. xvii

Rom. i.

For God is my witnesse (whome I serue with my spirite in the gospell of his Sonne) that withoute ceasinge I make mention of you alwayes in my prayers &c. To the Philippians also he wryteth on thys manner: I thanke my God wyth all remembraunce of you alwayes in all my prayers for you, and pray with gladnesse, because ye are come into the fellowshippe of the Gospell &c. Againe, God is my recorde, howe greatlye I longe after you from the verye harte rote in Jesus Christe.

Phil. i.

And this I praye, that your loue maye encrease yet more and more in knowledge, and in all vnderstanding &c. To the Colossians he thus wryteth: We geue thankes to God the father of our lord Jesus Christ alwayes for you in oure prayers. Againe. We haue not ceased to pray for you, and to desire that ye might be fulfilled with the knowledge of his will in all wisdome and spirituall vnderstandinge, that ye myghte walke worthye of the Lorde. &c. To the Thessalonians he hathe these wordes: We geue God thankes alwayes for you all, makinge mention of you in oure prayers withoute ceasynge. &c. To Timothe he wryteth thus: Wythout any ceasinge I make mention of thee in my prayers night and day.

Coloss. ii

i. Thes. i.

ii. Tims. i.

Thus see we, that as the duetye of a good spirituall Pastour is to preach the holy word of God to the people: so likewise is it his office to pray for the people. Father. How shal he praye for the people? Shall he daily say, as the manner in the Popes church is, our Ladies mattens, mattens of the day, Masse, Euensonge, Seuen Psalmes, fiftene Psalmes, Letany, Suffrages &c. and all in Latin, which for the most part, neither the priestes them selues nor the people vnderstand.

Sonne. Wyth a pure conscience, and in the Spirite shall they call vppon God oure heauenlye father, in the name of Jesus Christe hys dearlye

dearely beloued sonne, that he of his fatherly goodnesse wyl vouchsafe to defend his church against al heretikes and tiraunts, & to kepe those whom he hath committed to his spirituall charge, in the true fayth, and studye of the heauenly doctrin of the Gospell, and to nourish and confirme in them faith and the true inuocation of his holy & blessed name, that they may garnish the doctrin of the Gospell with godly manners and vertuous examples. Thus did Christe and all the Apostles, yea and the godlye bishoppes and pastoures of the primatiue churche pray for the people of God continually. And this also oughte to be the exercise of all godly ministers at this present day, that the Lord maye geue good successe to their labdures, and make their doctrine to be frutefull in their hearers. For except God also teacheth inwardlye by his holye spirite, the outward ministery profiteth litle, as S. Paul: I haue planted, Apollo watered: but god gaue the encrease. So then, neither is he that planteth any thing, neither he that watereth, but God that geueth the encrease. And as the Psalmograph sayeth: Except the Lorde build the house, their laboure is but loste that build it. Except the Lord kepe the city, the watchman waketh but in vain. Fa. What is the third poynt of the Office and duetye of a Bishoppe or spirituall pastor? Sonne. As it is the duetye of a true spirituall and godlye Minister, to preache the worde of God, and to minister the holye Sacramentes to the people: again, to pray vnto God also for the helth and sauegard of his church: likewise is it required of him, that he lead such a life, and so godly a conuersation, that al his Parishners beholding him and his manners, may take an ensample to liue soberly, righteouslye and godlye in this present worlde. To this ende are the pastors called of oure Sauioure Christ, the light of the world. For as the lighte sheweth vnto vs howe we may safely walke and without daungers: so likewise the spirituall ministers ought so to shine with all kinde of vertues, that who so euer beholdeth the godlinesse of their life, maye knowe howe to walke in all their conuersation, and so please God. For this cause S. Paule in the description of a Bishoppe, dothe principalye and fyrste of all require, that he be irreprehensible, that is to say, such one as no man can iustlye accuse, or lay any notable crime to his charge againe: to whome it can not be worthelye laide, whan he reproueth anye sinne: Physition heale thy selfe, or as S. Paule hath: Thou beleuest, that thou thy selfe arte a guide of the blinde, a light of them which are in darknesse, an informer of them which lacke discretion, a teacher of the vnlearned, whych hast the ensample of knowledge, and of the truthe by the lawe. Thou therfore, which teachest another, teachest not thy self. Thou preachest a man should not steal, yet thou stealest. Thou that sayest, a man should not commit aduoutrye, yet thou breakest wedlocke. Thou abhorrest Images, and yet robbest God of his honor. Thou that makest thy boste of ye lawe, through breaking the lawe dishonorest God. For the name of God is euil spoken of among the gentiles thorow you.

In consideration whereof, God in the Olde lawe commaunded, that none shoulde minister vnto him, that hadde anye deformitye in his body. Whosoeuer, sayeth he, hath any blemish, shall not come neare:

Of leading a godly and vertuous lyfe.

1. Cor. iii.

Psa. cxxvii.

Mat. v.

1. Timo. iii. Tit. i.

Luc. iiii.

Rom. ii.

Leui. xxi

as if he be blinde, or lame, or that hathe a bruised nose, or that hathe anye mishapen member, or is broken footed, or broken handed, or haue no heare on his eyebrowes, or haue a webbe or other blemishe in hys eye, or be maungye, or scaulde, or hathe his stones broken. &c.

What other thing ment God by this, then that such as shoulde be appoynted to the ministery, should be sound and fautlesse both in doctrin and life, hauing none imperfection nor insufficiency in them, where of they may be iustlye accused of the aduersarye. For loke what the eye is to the bodye, the same shoulde the spirituall minister be to the flocke of Christ. The lyghte of the bodye, sayeth our Sauiour Christ, is the eie. Wherefore if thine eie be single, all thy bodye shalbe full of lyghte. But and if thine eie be wicked, all thy body shalbe full of darkenesse. Wherefore if the light that is within thee, be darknesse, howe great is that self darknesse? Be vnto them þ beleue saith S. Paul, an ensample in word, in conuersation, in loue, in spirite, in faythe, in pureness. Againe, kepe thy selfe pure. Also in a nother place: studye to shewe thy selfe laudable vnto God, a workeman that needeth not to be ashamed, distributing the word of truthe iustly.

Matth. vi.
1. Tim. iiii.
1. Timo. v.
ii. Timo. ii
Titus. ii.

Item, in all thinges shewe thy selfe an ensample of good workes in the doctrine with honestye, grauitye, and with the wholsome woorde, whiche canne not be rebuked: that he which withstandeth, maye be ashamed, hauinge no euill thing to speake of you. Saint Peter also sayeth. Feede ye Christes flocke, as muche as lieth in you, takinge the ouersyghte of them, not as compelled there to, but willingly, not for the desyre of filthye lucre, but of a good minde, not as thoughe ye were Lordes ouer the Parishes, but that ye be an ensample to the flocke. And when the chefe shepheardе shall appeare, ye shall receyue an incorruptible crowne of glorye. Againe, in settinge forthe what manner a manne a Bishoppe and ouerseer of the Lordes flocke should be, sayeth not the Apostle, that he ought to be blameless, as the stewarde of God, sober, discreate, righteous, godlye, temperate, one that loueth goodnesse, no dronckarde, no fyghter, not geuen to fylthye lucre, but abhorringe couetousnesse, and in fine, suche as no manne shall be able to reproue neither in doctrine nor life? Father. I see nowe ryghte well, that a good life is also required of God in the Minister. Sonne. To such as teache well, and liue euill, GOD speaketh on this manner by the Psalmographe: Whye doest thou preach my lawes, and takest my couenaunte in thy mouthe? Where as thou hatest to be reformed, and haste caste my woordes behinde thee. When thou sawest a theefe, thou consentedst vnto him, and haste bene partaker wyth the aduouterers. Thou hast let thy mouthe speake wickednesse, and with thy tong thou hast set forthe deceit. Thou satest and spakest againste thy brother, yea and haste slaundered thine owne mothers sonne. These thinges haste thou done, and I held my tonge, and thou thoughtest (wickedly) that I am euen such one as thy selfe: but I wil reproue thee, and set before thee, the thinges that thou haste doone. Oure Sauyoure Christe sayeth: Whosoeuer doeth and teacheth, the same shalbe called great in the kingdome of heauen. To teache well, and to liue euill, is nothynge

1. Timo. iii.
Tit. i.
Psal. l.
Matth. v.

els than to defile the doctrine that is taught, and to perswade the people, that what so euer is preached, is vaine and vntrue. True doctryne profyteth not so muche, as corrupt lyfe marreth and destroyeth.

Father. If the Preachers liue euill, and teache well: shall we therfore contempne and despise the worde of God, whiche they preache? Sonne. God forbid. Seneca sayeth: Not who speaketh, but what is spoken, se that thou marke. Although the godlinesse of the preachers life dothe wel commend & setforth the word of God, specially to the weaklinges: yet the dignity and worthinesse of the Lordes worde, consisteth not in the life of the Preacher, whether it be godlye or vngodlye. Therfore where they preach wel and liue euil, let vs folowe the counsell of oure Sauioure Christe, whyche sayeth: The Scribes and the Pharisies sit in Moses seat. All therfore what so euer they bid you obserue, that obserue and do: but do not ye after their workes: for they say and do not. Mat. xxiii.

Notable is this sayinge of S. Jhon Chrisostome: If the priestes lyue wel, sayeth he, it is their auauntage: but if they teach wel, it is youres. In Matth. cap. xxiii.

Be not curious to boult oute that whiche pertaineth to a nother man. For oftentimes good learning cõmeth forth from an euil man, as euyl earth bringeth forthe precious gold. Is precious golde despised for the vile earthe? Therfore as the golde is chosen, and the earth forsaken: so likewise take you the learning, and leaue the manners. Again he sayeth: Let vs take the doctrine, but not the manners. Herbes are not necessarye for the Bees, but the flowers are. So ye likewise, gather the floures of doctrin, and leaue their fashions of liuing. Father. God geue vs al grace to be the same in life and cõuersation, that we are in name and profession. Sonne. Amen. Father. But what sayest thou of hospitality? Doth that also pertaine vnto the office of a Bishop or spiritual pastor? Sonne. Saint Paule, as you heard, in the description of a bishop, sayeth, that he ought to be a maintainer of hospitality. Again he saith, distribute vnto the necessity of the Saintes. Be redy to harbor. Ones again he sayeth: Forget not hospitalitye. For therby haue diuers men lodged aungels vnwares. Likewise sayeth S. Peter: Be ye harberous one to a nother without grudging. God in the old law commaũded, that tithes should be paid to the Priestes, not only that they shuld haue wherof to liue them selues, but also to haue whereof they mygbte geue to the poore, and relieue the necessity of their nedy brethrẽ. By the Prophet Malachy he sayeth: Bring ye euery tithe into my barne, that there may be meate in my house. The Bishops house, the Parsonnes house, the Vicares house, the Priestes house, the Archdeacons house, the Deans house, the Prebendaries house &c. All these are Gods houses: and tithes and offeringes be brought into these houses, not for the incumbentes sake only, but also for the maintainaunce of the poore, & that the neady maye haue wherof to be relieued at their handes. The spirituall ministers are called in the Latin tongue, Pastores, that is to say, feders: not for this cause onlye that they shoulde feede them selues, but rather that they shuld feede the flocke of Christe bothe spiritually and corporally. Of hospitality. 1. Timo. iii. Titus. i. Rom. xii. Heb. xiii. 1. Peter. iii. Mala. iii.

And hereof also haue we a goodlye example, I meane of hospitalitye, and relieuing the poore in our sauiour Christ, which whan he liued

Math. xxiii. Marke. vi. Luke. ix. Jhon. vi

herdon earth, and preached the gospell, did not onlye feede the people with the woord of God, but also with corporal sustenance, so that he fed thē both corporallie and spiritually. This did he without dout to geue an example to all bishops and spirituall ministers, that they shoulde be careful for the people, namely for such as be in necessitye, and harbour them and relieue them in all their need, and by no meanes to suffer them to lacke anye good thinge to the vttermoste of their power. And

Jhon xxi.

someday, that when Christ commaunded Peter, and in him all pastors to fede his flocke thrise: he went, that he shuld first feede them with the woorde of God sermonlye, with example of good life: and thirdlye, with hospitality. Of this I am sure, that both Peter and all his fellow Apostles

Act. iii. iiii. vi. xi. Rom. xii. i. Cor. xvi. Galath. ii. Act. xi.

were alwaies careful for the poore, and made prouison for them bothe by them selues and by other. And as touching that holy and blessed apostle S. Paule, howe carefull and diligent he was for the poore, it is easy to see bothe in his own wrytinges and others. What shall I speake of the honorable bishops and holy fathers which liued after the Apostles time? Their houses were alwayes open, & readye to receyue straungers, to harbour the poore, to relieue the miserable afflicted saintes of God, to comfort so many as were in necessity. &c. This to do was their glory. When their houses wer ful of poore people, than ioyed they

Note well.

and reioyced. Yea many of those holy bishops and godly fathers were so wholye geuen to the maintainaunce of hospitality, and relieuing the poore, that when thei had not sufficient of their owne goodes to succoure them with all, they labored with their owne handes to get more, that the poore people might lacke no good thing: as we read of S. Paule,

Actes. xx

ye know, saith he, that these hādes haue ministred vnto my necessityes, and to them that were with me. I haue shewed you all thinges, howe that so labouring ye ought to receiue the weake, and to remember the woordes of the Lord Jesu, how that he said: It is more blessed to geue

Quest. i. can. Quoniam.

then to receiue. Saint Jerome sayeth: Whatsoeuer the clerkes haue, (he meaneth the bishoppes and ministers of Christes churche) that is the poores, and their houses ought to be commō to al menne, and they ought to apply them selues to the receiuing of pilgrimes and straungers. And in the Popes law it is thus founde writtē: Hospitality is so

Dist. 85 Cap. Archidiaconum.

necessary for bishops, that if they be foūd to be no maintainers therof, they may lawfully be deposed. In cōsideration wherof, Gregory writeth to bishop Jhon, how they did put out and depose a certaine bishop at Antioche, because of his tenacitie and niggardlinesse, and did chuse a nother in his place called Rusticus, a man not greatlye learned, notwithstandinge liberal, and a greate maintainer of hospitalitye for the poore. Again, a bishop to the vttermost of his power oughte to minister

Dist. 81. Can. Episcopus.

to the poore and to the sick, which thorow weaknes are not able to labour with their owne handes, meat, drynck and cloth. Also in a nother

Dist. 86 ca. fratrem

place: A bishop should haue a liberal hand, he should help them that be in need, and thincke other mennes necessity to be his own necessitye: if he be not thus affected and minded, he beareth the name of a bishop in vaine. Father. Hospitality is a noble vertue, semelye for all menne, but namely for bishops and spiritual pastors, whose goodes are the goods of the poore, that they may be found pastors and feders, not onlye of the

soule,

soule, but also of the body, and so answer to their name.

Of the offyce of Deacons.

But what is to be saide of the Office and dutye of Deacons? Are not they also ministers in the Church of Christ? Sonne. Yes verely, and necessary ministers also, if theyr offyce wer rightly and truly executed and vsed. Father. What is Deacon in English? Sonne. A minister or seruaunt. Father. what manner a man ought he to be, that should be a Deacon? Sonne. Saynt Paule describeth him on this manner, and sayeth, that a Deacon should be the husband of one wife, and such as ruleth his childrē wel, and his own household honest, not double tonged, not geuen vnto much wine, neyther gredy of filthy lucre, but holding the mistery of the fayth wyth a pure conscience. For they that minister well, get them selues a good degree, and great liberty in the faith, which is in Christe Jesu. 1. Timo. iii.

Father. what is the office of Deacons? Sonne. If we consider and mark wel, what blessed Luke wryteth of this matter in his Chronicle of the Apostles actes, we shal sone perceiue, what their office and duety is. These are his wordes: In those daies, when the nombre of Disciples grewe, there arose a grudge among the Grekes against the Hebrues, because their widowes were despised in the dailye ministratyon. Then the xii. called the multitude of the Disciples together, and said: It is not mete that we should leaue the word of God, and serue tables. wherfore brethren loke ye out among you vii. men of honest reporte, and full of the holy Ghost and wisdome, to whome we maye commit this busynesse. But we wil geue our selues continually to prayer, and to the ministration of the word. And the saying pleased the whole multitude. And they did chuse Steuen. &c. The offyce of a deacon. Act. vi.

Here is it euident to be sene, that Deacons in the primatiue and Apostolike church, were chosen to this end, that they should dailye serue at the table in the ministery of corporal fode, that the Apostles myghte not be hindered from the ministery of the word. Those Deacons were the Amners and distributoures of suche thinges, as were geuen of the faithful in their Ecclesiastical assembly or otherwise, for the behoue, ble commodity and profit of the poore people, of pilgrims and straungers, of widowes and fatherlesse children. The true office therfore of a Deacon, is to minister vnto the necessity of the saincts, thinges necessarye for their corporal sustenaunce, whether they be goodes freely and willingly offered of the congregation for that purpose, or whether they be thinges otherwise by their wisdome procured vnto that end. We read also, that the Deacons did preach the Gospel, as we may se in thactes of the Apostles of Steuen and Philip: which thing, I thincke, they began first to practise by the authority and appoyntment of the Apostles, after that the Communion of thinges began to cease at Jerusalem, and the Christians were dispersed into diuers countries. Of this may we gather, that although the chefe and principall office of a Deacon be to prouide for the poore, and to minister vnto their necessities: yet maye they also, if they be godly learned, be admitted of the rulers of Christes Act. vi, & viii.

church vnto the ministery of the word. Moreouer in the Ecclesiastical wryters we read, that Deacons afterward were admitted not onlye to preach the word, but also to minister the Sacramentes, and to doo all thinges what so euer the Bishop or pastor did in the Ecclesiasticall ministery: which seemeth vnto me to be a confusion of the orders, and farre to dissent from the fyrste institution. In the churche of the Pope, the name of a Deacon remaineth still: but the office of a Deacon, as it was vsed in the Apostles time, is vtterly abolished. They are now appoynted, as their cheefe office, daily to saye Mattens of the daye, and to sing the gospel at Masse, and to stande neareste to the priest. Here is all their solemne busines, that they haue to do: one thing excepted, whych is to singe, Ita missa est, on principall feastes, when hie Masse is done. As touching the poze and the prouision for them, the Popish Deacons do not so much as once dreame of the matter: so farre are they fallen away from the true office of a Deacon. And would God, that euen in the reformed churches, whiche haue forsaken the wicked doctrine of the Bishop of Rome, the office of a Deacon were restored vnto the ryghte vse, that our churches might go right vp, and not halt in any condition. Then should the state of the poze be in much better case, then it is at this present. Father. We haue now talked of the cheefe and principal offices of such as bear rule in the Christen common weale. Let vs now heare the duties and offices of the inferiour degrees. And fyrst of al, the duty of subiectes towarde their superioures, namelye the tempozall Magistrates. Sonne. Agreed.

The office of a Deacon in the Popes church.

Of the office and duety of Subiectes.

Father. What is the dutye of subiectes towarde their superioures? Sonne. It consisteth principally in fiue poyntes. The fyrste is, that they euen from the very harte loue and reuerence the ciuill Magistrates as the ministers and vicares of God: whom God him self doth vouchsafe to adourne and garnish with his own name, saying: Ye are Goddes. Father. Nut be the duety of subiects not only wyth outward gesture and wozdes to loue, reuerence and honoz the hier powers, but also with a true and inward affection of the hearte, then maye they not hate them, and vnwoorthely speake of them. Sonne. You say truthe. For God sayeth by Moses: Thou shalt not raile vpon the Goddes (that is to say, the tempozal magistrates, which execute the office of God) neither blaspheme the ruler of thy people. And the wiseman saith: Wythe the king no euil in thy thought, and speake no hurte of the riche in thy priuy chamber: foz a bird of the aire shall betraye thy voyce, and wyth her fethers shall she bewray thy wozdes. When the people of Israel began to hate Moses, and vnreuerently to speake of him being appoynted of God to be their Magistrate: Moses answered and sayde vnto them: Your murmuringes are not against vs, but against the Lorde. For what are we that ye haue murmured against vs? And God sayde to Samuel, when the people desired a kinge, and woulde haue him no moze to be their Magistrate: They haue not cast thee awaye, but me: that I should not raigne ouer them. What so euer displeasure is done against

The duetie of subiects.

psal. lxxxvi.

Exod. xxii.

Eccle. x.

Exo. xvi.

1. Reg. viii.

against the Magistrate, whether it be in thought, worde or dede: that same is done against God, and it shall not escape unplaged, as Salomon sayeth: The king ought to be feared as the roring of a Lion: who so provoketh him unto anger, offendeth against his owne soule. Lykewise sayeth S. Paule. Let every soule submit him selfe unto the authority of the higher powers. For there is no power, but of God. The powers that be, are ordained of God. Wholsoever therfore resisteth power, resysteth the ordinaunce of God. And they that resist, shall receive to them selfe dampnation. Againe, he (the Magistrate) beareth not the sweard in vain. For he is the minister of God, to take vengance on him that doth evil. Prouer. xx. Rom. xiii.

Secondly, the duety and office of Subiectes is, not onlye with the very hearte to love and reverence the civill Magistrates, but also fervently and hartely to praye for them, that God maye be present with them, assist them, defend them, rule and governe all their councels, studies, devises, enterprises, affaires &c. unto the glorye of his name, and unto the tranquillity and quietnesse of the Christen publique weale. Prayer for the Magistrates.

Father. Where are we taught to pray for the Magistrates? Sonne. S. Paule sayeth: I exhort that aboue all thinges, prayers, supplications, intercessyons, and geving of thankes be had for al men: for kings and for all that be in authoritye, that we maye live a quiet and a peaceable life with all godlinesse and honestye. For that is good and accepted in the sight of God our sautour. And Jeremy the Prophet commaunded the Jewes that were led away captive unto Babilon under king Nabuchodonozor, that they shuld pray for the Citye (he meaneth the Magistrates, and all the inhabitauntes therof) wherin they were prisonners. Seke, saith he, after peace and prosperitye of the citye, wherin ye be prisonners, and pray unto the Lord for it. For in the peace therof shal your peace be. Baruch the Prophet also sayeth: Pray for the prosperity of Nabuchodonozor king of Babilon, and for the welfare of Balthasar his sonne: that their daies may be upon earthe, as the daies of heauen, that God also may geve us strength, and lighten our eies, that we may live under the defence of Nabuchodonozor kinge of Babilon, and under the protection of Balthazar his sonne, that we maye long do them service, and finde favor in their sight. And in Esdras we read thus: let them offer swete savours unto the God of heauen, and pray for the kinges life, and for his children. 1. Tim. ii. Jere. xxix. Baruch. i. 1. Esd. vi.

Thirdly, it is required of all faythful subiectes, that they do not only love and reverence their Magistrates, and praye for them, but also that they humbly obey them, yea & that not for fear of punishment, but for conscience sake. For as god hath appoynted the magistrate to rule so hath he commaunded to obey. This commaundement of God maye by no meanes be disobeyed. For to disobey the Magistrate, is none other thing than to disobey God, whose minister the Magistrate is, and whose office he executeth. Father. Where is obedience in the holy scriptures required of subiectes towarde their superioures? Sonne. Are not these the wordes of blessed S. Paule? Let every soule submit him selfe to the hier powers. For there is no power but of God. The powers that be, are ordained of God. Wholsoever therfore resisteth the power, resysteth Obedience toward the magistrate. Rom. xiii.

resisteth thordinaunce of God. But they that resist, shal receiue to them selues damnation &c. Again, ye must obey not only for feare of punyshment, but also for conscience sake. Also in a nother place: We arm the subiects, that they submitte them selues to rule and power: that they obey the officers, that they be ready vnto euery good worke, that they speake euil of no man, that they be no fighters, but gentle, shewing meekenesse vnto all men. Likewise sayeth S. Peter: submit your self vnto al manner ordinance of man for the Lordes sake, whether it be to the kynge, as vnto the chief heade, other vnto rulers, as vnto them that are sente of him for the punishment of euill doers, but for the praise of them that do wel. Father. If this obedience were thorowly grafted in the hartes of subiectes, al murmuringes, tumultes, commotions, seditions, insurrections &c. shuld sone cease in the common weale. Sonne. They should sone cease: for they should neuer be attempted. But whosoeuer thorowe the motion of the deuil, enterprise such things against the magistrates they alway come vnto a miserable ende: so farre is it of, that they haue good successe in their wicked and dampnable attemptes, as histories of all ages do euidently declare. To what end Dathan and Abyron, Zambrye and Baasa with suche other like came, it is well knowen to them that rede the holy histories. The wise manne geueth a good lesson and sayeth: Feare the king, and kepe no company with seditious persones. All subiectes ought to be so affected toward their rulers, as the people of Israel were toward Iosua, whan they said: Al that thou haste commaũded vs, we wil do, & whether so euer thou sendest vs, we wil go. And whosoeuer he be that doth disobey thy mouth, and will not harken vnto thy wordes in al that thou commaundest him, let him die. Only be strong and of good courage. Father. But what, if the Magistrates commaund such statutes, actes, decrees, and proclamations to be obserued of their subiectes, as be contrary to the lawes and commaundementes of God? Shall the subiectes obey the hier powers in this behalfe also? Sonne. Nothinge les. Here we owe them no obedience. We muste saye wyth thapostles: Whether it be right in the sighte of God to heare you rather than God, iudge ye. We muste obey God more than men. But of this matter we haue tofore sufficiently spoken, whan we entreated of the fift commaundement. Father. Well remembred my sonne. Go forth therfore to declare, whatsoeuer remaineth of the duety of subiectes toward their superiours. Sonne. Fourthly, the office of subiectes is, willingly and without grudging to beare such burdens, and to paye suche charges, as the Magistrates shall reasonably require of them, either for the prouision and maintenance of their Princelike estate, or els for the sauegard of the common weale. Father. Where is that commaũded in the word of God? Sonne. Our sauiour Christe sayeth: Geue vnto Cesar, that is due vnto Cesar. And S. Paule sayeth: Geue to euerye man his duety: tribute to whome tribute belongeth: custome to whome custome is due: feare to whome feare belongeth: honoure to whome honour pertaineth. Hereof we haue also in the holye scriptures diuers examples, which teache, that subiectes oughte not to denye the magistrates such tributes, customes, tolles, tenthes, rentes, subsidies &c. as the

Titus. iii

1. Peter. ii.

Seditions and insurrections haue neuer good succes

Num. xvi. iii. Re. xvi.

Pro. xxiiii.

Iosua. i.

Magistrates commaundinge contrary to gods word are not to be obeyed.

Act. v.

Of paimentes to princes.

the head rulers reasonably and iustly require of them, vrgent and necessary cause prouokinge them therunto. In the newe Testament we rede ỳ Joseph & Mary his espoused wife wēt into their own city to be tared at the commaundement of Augustus the Emperour. Our Sauiour Christ paid tribute bothe for him selfe and for his disciples to the officers of the Emperour. Father. May the magistrate take awaye the subiectes goodes at his pleasure? Sonne. Nothinge les. For there is a propriety of goodes and possessions as wel in the subiect as in the magistrate: so that if the magistrate do vniustly take awaye his subiectes goodes, he is a tiraunt, and shall not escape the terrible indignation & fierse plages of God, as we may see in the history of kinge Achab and Naboth the Israelite, whose vineyard the king wrōgfully toke away, and therfore both he and all his posterity were moste greuously punyshed. Sainte Paule sayeth, that the magistrate is the minister of God ordained for oure wealthe, and not for oure destruction, for the maintenaunce of our goodes, and not for the vniust taking away of them. For this is to play the tiraunt, and not to do the part of Gods minister. It was wittely and wisely said of a certain Emperour: It is the propriety of a good shepheard to sheare, and not to deuour the shepe. The hier powers are called in the word of God, shepheardes and not Wolues. The propriety of a good shepheard is, to take that only from the shepe, which they may well forbeare, yea and that without anye domage or hurt to them selues, as the woll and milke in time of the yere. But the nature of a Wolfe is, without any respect to rent, to tear, to destroy, to kil, to murder, to deuoure and to swalowe vp, whatsoeuer commeth to hand. The rulers that are so disposed, are called of the prophet, wicked and companions of theues: Yea they are termed in Gods boke, rauening wolues, and roring Lions. But a godly Magistrate shall not abuse his authority and power, whiche he hathe receiued of God for the wealth of his subiectes. He shall require of his people iust tributes and iust exactions, euen such as necessitye rather than riot shall axe, and aboue all thinges beware, that they do not wast and consume his subiectes goodes with vnmeasurable, and vnreasonable exactions and pollages. He may not rule ouer his people, as thoughe they were brute beastes or bonde slaues, as the Turkes and barbarous Princes doo, which know not the gospel, but as their brethren in Christ, and fellowe enheritours of euerlasting life. Father. Remaineth there any thinge of the duety of subiectes toward their rulers? Sonne. Fiftly and finallye, it is required of the subiectes, that they do not blase nor publish abrode but rather conceale and hide the faultes, ouersightes and negligences of the magistrates: seing that charity couereth the multitude of sinnes For it is not almost possible, but that in so great waighte & multitude of matters, the magistrate shal somtime omit and let passe that, which of necessity he ought to haue done, or sometime do that, which had ben better to haue bene left vndone. For who almoste in his owne priuate causes do not many times ouershote him self? What maruel is it then, though he, which is a ruler ouer an whole city, yea ouer an whole cōtry or kingdome, do sometime erre, faile or do amisse in some thynges? The duetye therfore of al faithfull subiectes is, to enterprete al the doinges

Luc. ii.

Math. xvii

Note.

iii. Re. xxi.

Rom. xiii.

Esa. i. Ezech. xxii Sopho. iii

The faultes of the magistrates ought to be dissembled of the subiectes.

Pron. xxi. Exo. xxii

tinges of the prince vnto the beste, forasmuche as they knowe, that the heart of euery magistrate is in the hand of God, and he turneth it whether so euer he will. And this is it, that God sayeth by Moses: Thou shalt not raile vppon the Goddes, neither blaspheme the ruler of thy people. Father. If the subiectes did diligently consider with thē selues, what benefites and commodities they haue by the temporall Magistrates, they would not only take in good part al the doinges of theyr rulers, but also geue god most humble thankes for them. For by them is publique innocency, honest behauyoure, godly learninge, vertuous knowledge, sincere erudition, necessarye artes, frutefull occupations, maintained. By them we liue in tranquilitye and peace. By them we enioy our own possessions without any disturbaunce. By them we are preserued from all iniuries and cruel oppressions. By thē our realmes are defended from the inuasion of bloudy tirauntes. By them the glory of God florisheth. By them the gospel of Christ triumpheth, and all sectes and heresies are extirped and plucked vp by the rotes. To conclude, by them all good thinges chaunce to vs, and al euill thinges are remoued from vs. Sonne. Fire and water are not more necessary vnto the conseruation of this our mortal life, then the office of a Magistrate is for the preseruation and maintenaunce of good order in a Common weale. Father. It is true my sonne: and God make vs thankefull for this his benefite. Sonne. Amen. Father. Nowe that thou haste opened vnto me the office and duetye of subiectes towarde the ciuill Magistrates: my desire is, that thou likewise declare, what the dutye of such as be hearers of Gods worde towarde their Bishops and other spirituall pastoures, which go about no les diligently to defend the soules of their parishners from the tiranny of the deuil, the worlde and the flesh with their sweard, which is the sworde of the spirit, I meane the worde of God, and to preserue and kepe them in the fauor of God, than the tēporal magistrates with their corporal sweard, study to kepe their liues bodies and goods safe and free from al daunger & disturbance. Sonne. I wil do it gladly.

what profit we haue by the tēporal rulers.

Of the duetye of Parishners *towarde theyr* Pastours and ministers.

Spirituall pastors are to be honored and reuerenced.

PArishners owe vnto their pastoures by the worde of God foure thinges. Father. Which are they? Sonne. The first is outward honour and reuerence. Father. Whye so? Sonne. For they are the angels, ambassadors and mynysters of Christ. They are also the dispensatoures of the misteryes of God. They watche and take care for the saluatyon of our soules. They shew vnto vs the way of truthe. They comforte the weake. They confirme the strong. They stablish and make strong the wauering and doubtful. They make the blinde to see, and the halte to go right vp. They set the prisonners at libertye. They bringe ioye and quietnesse to troubled consciences. They driue away Satan wyth his suttle suggestions. They plant the faith of Christ in vs. They fede our soules with the heauenly fode of Christes Gospel. They by their prayers asswage the wrath of God kindled against vs thorowe synne. In

Mala. ii. 1. Cor. viii. Heb. xiii. Act. xvi.

What profit we haue by the spirituall ministers.

syne.

sine, they by their ministerye bringe vnto vs a sea of good thinges: so that without them we can none otherwise but perishe and fall from the way of saluation, as Salomon saith: When the preaching of gods word faile, the people perish and run cleane out of order. Who honoreth not the ambassadour of an earthly Prince, and haue him in greate reuerence? And shall we leaue them without honoure, whiche are the ambassadours of him, which is king of kinges and Lord of Lordes? we esteme him greatly, that bringeth vnto vs good & ioyfull newes concerning our body and this present life: and shall we not think him worthye of muche more estimation, whiche bringeth vnto vs blessed and heauenly newes concerning the saluation of oure soules and lyfe euerlasting? as the Prophet sayeth: O how beautifull are the feete of them, which bring tidinges of peace, & bring tidyngs of good things. Saint Paule writeth, that the Galathians for the woordes sake, which he preached vnto them, receiued him as an angell of God, yea as Christ Iesus him selfe. Pro. xxix. Esa. lii. Rom. x Gala. iiii

He addeth moreouer, that they loued him so derely, that to pleasure him, they could haue bene contented to digge out their owne eies, and to geue them vnto him. In what great estimation all good and godly men in times past had the Prophets, Apostles, & Preachers of Gods word, the histories declare manifestly. Certesse they that do dishonor the ministers of Christ, dishonour Christ him selfe, as Christ testifyeth, sayinge: He that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me. Father. What honour and reuerence is it, that we owe vnto the ministers of Gods worde? Sonne. Honourablye and reuerently bothe to thinke and to speake of them, namelye for the ministery sake, whiche they vse at the appoyntmente of God: to attribute vnto them the opinion of wisdom and learning: to be perswaded that as they are garnished with diuers giftes of the spirite far passing the common sort of men, so likewise they are preserued, kept and defended of God: to geue them outward honour and reuerence wyth oure body, as to put of our caps, to bow the knee vnto them, to geue them the vpper hand in all places, to geue them audience, when they speke &c. Father. Proue by the word of God, that we owe this honour & reuerence to the ministers of Christes gospell. Sonne. The wise manne sayeth: Fear the Lord withal thy soule, and honoure his ministers. Loue thy maker withal thy strengthe, and forsake not his ministers. Honor God withall thy soule, and reuerence his priestes. Geue them their portion of the first frutes and encrease of thearth, like as it is cõmaunded thee. S. Paule sayeth: The priestes or elders that rule wel are worthy of double honor, most specially they, whith laboure in the word and teaching. Againe, we beseche you brethren, that ye knowe them, which labor amonge you, and haue the ouersighte of you in the Lord, and geue you exhortation, that ye haue them in hie reputatyon throughe loue for their workes sake, and be at peace with them. Also in a nother place: Let a man this wise esteme vs, euen as the ministers of Christe, and stewardes of the misteries of God. Item, he that despiseth (the minister of Gods word) despiseth not man, but God. And our sauior Christ himselfe saithe: He that receiueth you, receiueth me, and he that receiueth me, receiueth him that sente me. But he that Luc. x. What honor we owe to the spirituall ministers of gods word Eccles. vii. i. Timo. v. i. Thes. v i. Cor. viii. i. Thes. iiii Math. x.

despiseth you, despiseth me, and he that despiseth me, despiseth him that
Luke. x. sent me. Father. What is the second thing that Parishners are bounde
parishners owe to their preachers all thynges necessarye for their liuing. to do vnto the ministers of Gods word? Sonne. Plentifully and liberally to geue vnto them, whatsoeuer is necessary for the maintenance of them and of theirs, and of their degre and estate, that they may quietly, and without any disturbance or thought taking for worldlye thinges, geue their mindes to the study of godly letters, to prayer, to the preaching of Gods word, and to the ministration of the holye Sacraments. And this ought to be the study and care of Princes, to prouide and aforesee, that the Pastours of Christes church be not neglected or forsaken, but that prouision be made for them in all thinges that concerne their bodely sustenaunce and liuing, either of the common treasury, or els of priuate collections, or of tenthes, or els of their owne liberality according to this sayinge of the Prophet: Kinges shall be thy
Esa. xlix. nursing fathers, and Quenes shalbe thy nursing mothers. For how is it possible, that they which are daily occupied in the publique ministery, may trauaile about thinges appertaining vnto their liuing? Thoffice of a minister requireth an whole man, and not suche one as is distracted and occupied partly about spiritual, and partly about tempo-
ii. Tim. ii. ral affaires. No man that warreth, sayeth S. Paule, entangleth hym self with worldly businesse, and that because he may please him, which hath chosen him to be a soldiour. And though a man striue for a mastery, yet is he not crowned, except he striue lawfully. Therfore as God
Rom. xiii. hath appoynted the subiects to pay to the temporal magistrate tribute, tol, custome &c. that he may the more frely attend vpon his office, and see to the common weal: so likewise hath he ordained, that they which preach the gospel, should liue of the gospel. Father. Wher is that proued? Sonne. The lord Christ saith him self: The workman is worthye of hys
Math. x. Luc. x. meat. Again. The workman is worthy of his reward. And the holy Apostle S. Paule sayeth, speaking of the Jewes and of the gentils: If the
Rom. xv. gentiles be made partakers of their spiritual thinges, their duety is to minister vnto them in bodely thinges. Again, it is wrytten in the lawe of Moses. Thou shalt not mosell the mouthe of the Oxe, that treadeth
i. Cor. ix. Deut. xxv. out the corne. Doth God take thoughte for Oxen? Saith he is not all together for our sake? For oure sake no doubte this is wrytten, that he which eareth, should ear in hope, & he which thresheth in hope, should be partaker of his hope. If we sow vnto you spiritual things, is it a great thing, if we reap your bodely things? Do ye not know, how that they, which minister about holy things, liue of the sacrifice? & how that they which stand at thaltare, are partakers of thaltare? Euen so also did the lord ordain, that they which preach the gospel, should liue of the gospell. For who goeth a warrefare at any time at his own cost? who plãteth a vineyard, and eateth not of the frute therof? Or who fedeth a flocke, and eateth not of the milke of the flocke. &c. Also in a nother place he
Gala. vi. i. Tim. v. sayeth: Let him that is taught with the worde, minister vnto him that teacheth him in al good things. Be not deceiued. God is not mocked. Item, the priestes that rule wel, are worthye of double honoure, moste specially they, which laboure in the worde and doctrine. For the scrypture sayeth: Thou shalt not mosel the mouth of the Oxe, that treadeth
Deu. xxv. Luc. x. out the corne. And the labourer is worthy of hys reward.

Father. Rehers the third part of thoffice & duety, which the parishners are

are bound by the commaundement of God to doo vnto their pastors.
Sonne. Their duety is not only to reuerence & honor the ministers of gods word, & to make sufficient prouision for their liuing, but also to obey them. Father. What meanest thou by that? Sonne. Not to winse, kick & spurn against their sayinges, although sometime they seme to reproue them sharply for their misbehauor, but to suffer them selues to be admonished & warned of them, & to be called again home to the shepefold, yea & also to obey them & to folow their most wholsom admonitions & precepts, forasmuch as they know, that their pastors & prechers are appointed of God to attend vpon the health of their soules, as they which shal rendre an accompt at the great day of iudgemēt to the high shepherd Christ for the state of them al: again, what so euer wholsome doctrin they teach them out of the word of God, gladlye to receiue it, & humbly to obey it, and most diligently to practise it in their life and conuersation. Father. Where are we commaunded to obey the spiritual pastors? Sonne. S. Paul sayth: Obey them that haue thouersight of you, and submit your selues vnto them: for they watch for your soules, euen as they that must geue accompts, that they may doo it with ioye, and not with greefe. And in thold law we rede thus: That man that will do presumpteously, and wil not harken and obey the commaundement of the priest, which standeth before the lord thy god to minister, that man shal die, & thou shalt put away euil from Israel. And al the people shal heare, that they may fear, and do no more presumpteously. Father. But what if the minister commaund thinges contrary to the word of God: shal we also obey them in this behalf? Sonne. Nothing les. So long as they sit in the chair of Moses, that is to say, so longe as they teache the word of god purely, truelye, sincerelye, and without the mingling of mans doctrin, they are to be harde & obeyed as the angels & ambassadors of God: but if they ones sit in the chair of pestilence, that is, if they teach mennes traditions, straunge doctrine not contained in the holye Bible, but forged of their owne idle braines, or deuised by other without the authority of Gods worde, they are by no meanes to be obeyed, but to be abhorred as extreme enemies of our soules health, according to this saying of S. Paul: If we our selues or an angel frō heauē preach anye other gospell vnto you, then that whiche we haue preached vnto you, let him be accursed. And as S. Jhon saith: If there come any vnto you, and bring not this learning: him receiue not to house, neither byd him God spede. For he that biddeth him God spede, is partaker of all his euill dedes. But of this matter we haue tofore sufficientlye spoken in the declaration of the fifte commaundemente. No doctrine, no commaundement is to be obeyed, that fyghteth with the worde of God. Father. Well said. Therfore let me now heare the last parte of the duety of Parishners towarde their pastoures and preachers. Sonne. For as muche as we be all menne, and no manne liueth without faulte: it is required of the Parishners, that if the Ministers do at anye time offend, or commit that thing, which is vnsemely for their degree, and vnworthy their estate, ether in word or dede, they do not publish & declare the same abrode to their infamye and shame, & to the dishonor of their ministery, but rather that they for the wordes sake, which they preach

Obedience toward the spiritual ministers.

Heb. xiii.

Heb. xiii.

Deu. vii.

Ministers teaching cōtrari to the word of God, are not to be obeyed.

Gala. i.

Epist. ii.

The faultes of the ministers are to be disclosed of their parishners.

do beare with them, dissemble the matter, conceale and hide the faults accoꝛding to thoꝛder of charity, which couereth ỹ multitude of sinnes. And in this behalf let them folow the godly example of the most godly Emperour Constantine the great, whose gentle behauiour in couering the vices and faultes of Ecclesiastical parsons, is meruelous & almost to be wondred at. Amõg al other, this his saying is notable, which we rede in Chꝛonicles: Certes, saith he, I owe such reuerence & honoꝛ to ỹ ministery of Gods woꝛd, which ye pꝛofes, and to you (ye bishops and pꝛiests) foꝛ the woꝛdes sake, that if I saw any of your oꝛder sin with a woman, I wold couer him with my mantel: because men should haue none occasyon to speake euill of your religion foꝛ any vnsemelines cõmitted on your behalf. Let thẽ also folow god the father, if they wil be his childꝛen, which doth not straightwais, whẽ we haue offended him publish & punish vs & our sinnes, but he rather dissembleth and cloketh them, pacientlỹ abiding our conuersion & amendment. As we wold ỹ God shuld deale with vs: so likewise ought we to deale one with a nother. Euery one of vs ought to be to other not a Wolf, but a God. Bꝛethꝛen, sayeth S. Paul, if a man be taken in any fault, ye which are spiritual, help to amend him in the spirit of meknes: considering thy selfe, least thou also be tẽpted. Bear ye one a nothers burthen, and so fulfil ỹ law of Christ. Foꝛ if any man seme to him selfe, that he is somewhat, when in dede he is nothing: the same deceiueth his owne minde. Let euery man pꝛoue his own woꝛke, & then shal he haue reioysing, only in his selfe, and not in another. Foꝛ euery man shal bear his own burthen. If they pastoꝛs teach the woꝛd of god purely and faithfully: & otherwise do their office wel: though they somtime thoꝛow the frailty of mannes nature do amisse and offend, yet ought the Parishners quietly to bear with them, to speake the best of them, louingly and charitably to admonish them seuerely, to pray foꝛ them, and to do all thinges that may maintaine their good name, yea and that foꝛ the gloꝛy of the ministery of the Gospel, which they pꝛofesse. Aboue all thinges, sayeth S. Peter, haue loue amonge your selues. Foꝛ loue shall couer the multytude of synnes. Father. Although, my sonne I doo not discommend thy iudgement, concerning the hiding of the ministers faultes (foꝛ all of vs offend in many thinges) yet I would wishe, that al bishoppes and pꝛeachers should so oꝛder their life accoꝛdinge to their Doctrine, that they might not only be the salt of the earth, but also the light of the woꝛld, that god may be gloꝛified both by their doctrine and conseruation. Sonne. It is greatly to be wished. Foꝛ, as oure Sauioure Christ sayeth, whosoeuer doth and teacheth, the same shalbe called great in the kingdom of heauen. Notwithstanding better is it foꝛ the christen people to haue a true & faithful teacher of Gods woꝛd, with a life not altogether faultlesse & pure: than to haue an hipocrite outwardly glistering with the bilar of holines, and the same to be a sowꝛer of wicked doctrin, & a coꝛruptoꝛ of mens soules. Foꝛ as Chꝛisostome sayeth: If the pꝛiestes liue well, it is their auauntage: but if they teach well, it is the peoples pꝛofit. Father. Let vs go foꝛth with the offices of other degrees. What followeth? Son The nexte in oꝛder that followeth to be entreated of, is the duetye of husbands vnto their wiues. Father. What sayest thou of that matter?

Constantine the greate.

Sapi. xi. Rom. ii. ii. Pet. iii. Gala. vi.

1. Peter. iiii

Iam. iii.

Math. v.

Math. v.

In capi. Mat. xxiii.

Let

Let me heare now the office of a maried man.

Of the duetye of husbandes toward theyr wyues.

SOnne. Foure thinges are necessarily required of euery true & godly christen maried man, if he wil do the duety of a faythful husband toward his wife. Father. Which are they? Sonne. The first is, that he loue his wife. Father. Howe should he loue her? Sonne. Euen as him self, and as Christ loued his congregation. Father. Where findest thou that? Sonne. Sainte Paule sayeth: Ye husbandes loue your wiues, euen as Christ also loued the congregation, and gaue him self for it to sanctify it, and cleansed it in the fountaine of water through the word, to make it vnto him self a glorious congregation without spot or wrinkle, or any such thing, but that it should be holy and without blame. So oughte men to loue their wiues as theyr owne bodies. He that loueth his wife, loueth him self. For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the congregation. Again, he sayth: Ye husbands, loue your wiues, and be not bitter to them. Father. Wherfore shuld the husbande loue his wife? Sonne. First, because god hath so commaunded, as we to fore heard: whose commaundement to disobey, is more thā double wickednes. The husband in louing his wife according to the wil of God, doth with his obedience greatly auaunce the glory of God, and the honour of his holy name: and it is also a testimony to his own conscience, that God was the author of his mariage, and that he liuinge quietlye with his wife in that state, pleaseth God.

The duety of an husband is to loue hys wyfe. Ephe. v.

Colos. iii.

Certen causes why the husbande oughte to loue hys wyfe.

Secondly, the husband ought to loue his wife, because his mariage, which he hath made with his wife in the feare of God, is an holy mistery of that spiritual mariage and true loue, whiche Christe the Sonne hath made with euery true faithful soule, as he sayeth by the Prophet: I wil marry thee vnto me in faith. For as a faithful husband brenneth with true and vnfained loue toward his dere wife: so likewyse is the loue of Christ toward his holy congregation, moste feruent and brenning: in so much that we are now become members of his body, of hys flesh, and of his bones: which thing he hath most manifestlye declared by taking mannes nature vpon him.

Ose. ii.

Ephe. v.

Thirdly, the maried man ought to loue his wife, not for the satisfying of his carnal pleasure, not for nobility of parentage, not for beauty nor for properne of personage, nor yet for richesse &c. (for suche loue is betwene ruffians and harlots) but because she is his sister in the christen faith, and enheritour with him of Gods most glorious kingdom: Again, because she is geuen him of God to be an helper vnto him, and a faithful yokefellow as well in aduersity as in prosperity: Moreouer he shal loue her, because she is flesh of his flesh, and bone of hys bones: and in fine, because she is endued thorow the spirit of God, with noble and godly vertues, as shamefastnesse, chastity, modesty, sobriety, diligence, sadnesse, pacience, temperance, silence, obedience, and such other ghostly vertues. All these thinges diligently considered, shall easly prouoke a true christen maried man, derely and hartely to loue his wife, although she be neuer so poore and base in beautye.

Gene. iii. Matth. xix. Ephe. v.

Father. Must the loue of a maried man toward his wife, excel his loue toward al other persons? Sonne. Yea verely. For we rede, that so sone as God at the beginning, had brought the woman vnto Adã: he brast out into these wordes and saide: This is nowe bone of my bones, and flesh of my flesh. She shalbe called woman, because she was take out of man. For this cause shal a man leaue his father and his mother, & shalbe ioyned with his wife, and they shall become one flesshe. Father. How long ought this loue to continue betwene man and wife? Sonne. So long as they liue together, as Christe sayeth. Let not man putte a sonder, that which God hath coupled together. The woman, sayeth S. Paule, which is in subiection to a man, is bound by the law to the mã as long as he liueth. But if the man be dead, she is losed from the law of the man &c. So likewise may it be said of the man. So long as god blesseth the man and wife together with life, ought vnfained loue to remain betwene them, yea, and if it be possible, dailye to encrease more and more: so farre is it of, that it ought in any poynt to be diminished. Father. What is required more of a maried man? Sonne. That he so dearly loue his wife, that he do not only not touch any other woman, but also that he refrain bothe his eies and the thoughtes of his hearte from coueting any straunge flesh. Father. Where is that commaũded? Sonne. Yea rather where is it not commaunded? Is not this the commaundement of God? Thou shalt not couet thy neighboures wife. Father. Is it not inough, if I do abstain from the act of grosse whoredome, except I also kepe my hart pure from filthye and vnclene thoughtes? Sonne. Christ sayeth: Whosoeuer loketh on another mans wyfe to lust after her, hathe committed aduoutrye with her al readye in hys heart. Father. Must I also kepe mine eies pure and chast, and refraine them also from lasciuious and wanton sightes? Sonne. That is our duty. Father. But it is hard so to do. Sonne. I graunte. In oure power it lieth not so to do. We must therfore pray vnto God with the Psalmographe for the clennes of the heart, and say: Make me a cleane hart (O God) and renue a right spirit within me. And for the stablenesse of the eies pray must we on this manner with the Psalmograph also: O turn away mine eies, least they behold vanitye: and quicken thou me in thy way. It shal also profit vs greatly to consider alway in our mind these sentences of the holy scripture. Apply not thy self to the deceitfulnes of a woman. For the lippes of an harlot, are a dropping hony combe, and her throte is more glistring then oyle. But at the last she is as bitter as wormwod, & her tõg as sharp as a two edged sword. Her fete go down vnto death, and her steppes pearse thorow hel. &c. Kepe thy way farre from her, and came not nie the dores of her house &c. Be glad with the wife of thy youth. Louing is the Hind, and frendly is the Roe. Let her breastes alwayes satisfy thee, and hold thee euer contẽt with her loue. My sonne, why wilt thou haue pleasure in an harlot, and embrace the bosome of a nother woman? For euery mannes wayes are open in the sight of God, and he pondereth all their goinges. The wickednesse of the vngodly shal catch him self, and with the snares of his own sinnes shall he be trapped &c. Kepe thee from the euill woman, and from the flattering tonge of the harlot, that thou luste not after her beautye in

Gene. i.
Math. xix.
Math. xix.
Rom. vii.
Exo. xx.
Deut. v.
Math. v.
Psal. li.
psal. cxix.
Pro. v
Pro. vi.

thy

thy heart, and least thou be taken with her fair lokes. An harlotte wyl make a man to begge his bread, but an honest maried wife will hunte for the precious life. May a man cary fire in his bosome, & his clothes not be brent? Or can one go vpon whote coles, and his fete not be hurt? Euen so whosoeuer goeth into his neighbors wife, and toucheth her, can not be vngilty. Therfore let not thine heart wander in the waies of an whore, & be not thou deceiued in her pathes. For many one hathe she wounded and cast downe: yea many a strong man hath bene slaine by the meanes of her. Her houses are the way vnto hel, and bring men downe into the chambers of death. Old Toby saide to his sonne: My sonne kepe thee well from whordome: and beside thy wife, see that no faute be knowen of thee. Iob also sayeth: I made a couenaunte wyth mine eies, that I would not loke vpon a damsel. For how great a portion shal I haue of God, and what enheritaunce from the almighty on hie? As for the vngodly, and he that ioyneth him self to the company of wicked doers, shall not destruction and misery come vpon him? Saint Paul sayeth: If any that is called a brother (that is to say, a christian) be an whoremonger, se that ye eat not with him. Fle fornicatyon, for neither fornicatours, nether aduouterers, neither weaklinges, nether abusers of them selues with mankinde, shall enherite the kingdome of God. Again he sayeth. Wedlocke is honorable among al parsons, and the bed vndefiled. But whoremongers and adulterers God shal iudge.

Pro. vii.

Tob. iiii.

Iob. xxxi.

i. Cor. v.

ii. Cor. vi.

Heb. xiii.

Moreouer it shal not be vnfitting nor out of the way to cõsider how greuously God in al ages hath punished whoredome. For whoredome the whole world almost was drowned with waters. For whoredome Sodome and Gomorre with certain other cities, were cõsumed with fire and brimstone from heauen. For whoredome all the Citezens of Sichem were slaine with sweard. For whordome there were slaine in the wildernesse on one day xxiii. M. of the Israelites. For whoredome the whole tribe of Beniamin was almoost slaine and destroyed. For whordome the sonnes of Hely the priest, perished in battel. For whordome Dauid and his whole kingdõ fel into great miseries. For whordome Salomon fel into Idolatry, and into other greuous sinnes.

Gene. vi.

Gene. xix.
Gen. xxxiii
Nume. xxv
i. Cor. x.
Iudi. xx
i. Reg. ii.
ii. Reg. ii.
iii. Reg. ii

Not only the holy scriptures, but also humain histories do set for the vnto vs many and horrible examples of Gods wrath, and fierse vengaunce againste whoremongers and adulterers: which oughte at all times to be remembred, but specially whan the Deuil and the flesh moue and tempt vs vnto the vnclennesse of the body. The consideration of these thinges shall easly driue away Satan and his suttle suggestions with that pestiferous Moremaid the flesh, and al her deceytful pleasures, and cause the godlye maried man to reaste in the loue of his wife, all straunge women vtterlye refused. Father. How adultery and whordome with all other vnclennes of the body may be auoided, thou declaredst very godly in the exposition of the vii. commaundement. Therfore go forth, and let me heare more of the duety of a maried man toward his wife. Sonne. Thirdly, it is required of euery godly maried man, that he make prouisyon for his wife, children and familye, that they lacke nothing that is necessary for their liuinge, but that he minyster vnto them all good thinges. For if any man be negligente in thys behalfe,

the husbãde is bound to make prouision for his wife and family.

behalfe, and prouide not for his housholde, he hath denied the faith, saith
1. Timo. v. S. Paule, and he is worse than an infidel. Father. Ought the man to
labour for his wife and family: Where doth the worde of God teache
that? Sonne. Did not God, after the transgression of his commaunde-
Of labours ment in Paradise, enioyne penaunce both to man and to woman? As
he spake thus to the woman: In multiplying I will multiplye thy so-
row and thy conceiuing. In sorow shalt thou bring forthe children, &
Gene. iii. thy lust shal pertain to thy husband, and he shall haue the rule of thee:
so likewise sayeth he to the man: In the sweat of thy face shalt thou eat
thy bread, til thou be tourned again into the ground, out of the whych
thou wast taken: for dust thou art, and into dust thou shalt be turned a-
gaine. Here is a general commaundement geuen to all men, that no
man be idle, but that euery man worke some good and necessary thing
profitable bothe for him selfe and for other. Who seeth not than euen of
this one commaundement of God, that the maried man is bound to la-
Act. xx. bour both for him self, and for al such as belong vnto him? as S. Paule
wryteth of him self, that he with his owne handes got all thinges ne-
cessary not only for him selfe, but also for so manye as were with hym.
psal. cxxviii. Like wise saith the Psalmograph: Thou shalt eat the labours of thine
handes. O wel is thee, and happy shalt thou be. Thy wife shalbe as the
frutefull vine vpon the walles of thy house. Thy children like the O-
liue braunches, round about thy table. Lo, thus shal the man be blessed
Ephe. iiii that feareth the Lord. Saint Paule commaundeth, that euerye man
should labor some good thing, that he may haue to geue vnto him that
lacketh, and is in nead. How much more is it the duety of a godly ma-
ried man to labour, that he may haue wherwith to feede his hungrye
Ephe. v. wife and children. The man is bound to loue his wife, as Christ loued
the congregation. Now who knoweth not, that of Christe we receiue
The husband ought to be the same to his wyfe, that he is to him selfe. all good thinges, what so euer we haue nead of. Nothing is expedient
for vs, but that he geueth it vnto vs aboundantlye. Likewise after the
example of Christ, ought the husband to prouide all good and necessary
thinges for his wife. Againe, the husbande oughte to loue his wyfe as
Ephe. v. him self, yea as his owne flesh. The husband hateth not his own flesh,
nether doth he suffer it to perishe for honger, but he fedeth it and cheri-
sheth it, and bestoweth vpon it all good thinges: so likewise oughte he
to do vnto his wife, and to suffer her to lacke no good thing. Item, the
husband and the wife, are one flesh and one body: the husband therfore
1. Timo. v. oughte to make no les prouision for his wife then for him selfe. To be
short, this sentence of S. Paule shal for euer and euer abide true, yea
and that vnto the condempnation of all sluggishe and negligente hus-
bandes and such like: If any man do not prouide for such as belong vn
to him, he hath denied the faith, and is worse then an infidel. How care
ful husbandes ought to be for their wiues and children, the examples
of Abraham, Isaac, Jacob, Dauid, Toby, and such like do sufficientlye
declare. Therfore whosoeuer entendeth to mary in the fear of God, he
ought first of all to consider, if he haue wherof to nourish his wife, and
to bring vp his children. If he haue not, let him abstaine from mary-
age, til he haue learned some honest and vertuous occupation, wherby
he shalbe able to fede both him selfe and his. They that are otherwyse
minded,

minded, fal for the moste part after their marriage vnto beggerye, and from beggery vnto stealing, and from stealing to hanging. And in the meane season they geue an occasion to their wiues to geue thē selues to vnclennes of life, and to play the whores, not knowinge otherwise how to liue for lacke of prouision. Better had it bene for such husbands to haue had a milstone tied about their neckes, and to be cast into the middes of the sea, than so losely to marry, and afterward to be the authours of so many, and so grieuous euils. Father. Is it the duety of an husband only to prouide for his wife thinges necessary for the bodye?

Sonne. Not only. His duetye is also to prouide thinges necessarye for her soules health, as right institution in the misteries of Christes religion, knowledge of Gods holy word, the true vnderstandinge of the holy Sacramentes, and all other thinges that be necessarye for the saluation of her soule. Father. How prouest thou, that the man is thus bound to teach his wife the waye of truthe, and to enfourme her from time to time in al such matters as appertain vnto saluation, and vnto euerlasting life?

Husbandes ought to prouide for the sauegard of their wiues both bodye and soule.

Sonne. Saint Paule hath these wordes: Let your women kepe silence in the congregations. For it is not permitted vnto them to speake, but to be vnderobedience, as the lawe sayeth. If they wil learne anye thinge, let them aske their husbandes at home. For it is a shame for women to speak in the congregation. Again, let the woman learne in silence with all subiection. Here is it euident, that if the wife lacke knowledge in spiritual and heauenly thinges, she ought to aske her husband, and to learne of him. If the wife be bound to learn of her husband, than is the husband bound to teach his wife, and to enfourme her with the knowledge of Gods misteries. Is not the vnbeleuynge wife many times sanctified by the beleeuing husbande? Howe knowest thou, O man, (sayeth S. Paule) whether thou shalt saue thy wife or no? How can the faithful man saue his vnfaithfull wife, but by teachinge her the word of saluation? The man is bound to loue his wife, as christ loued the congregation. Christ loueth his congregation, that when he was here corporally on earth, he him selfe taughte it, and nowe that he is gon from vs concerning his bodely presence, he sendeth vnto the faithful his holy spirit, to instruct and to teach them, and to lead them into the way of truth, as he sayeth by the Prophet: I will poure oute of my spirit vpon al flesh: and your sonnes and your doughters shal prophesye. Again he sayeth: That comforter, that holy spirite, whome the father shall send in my name, he shal teach you al thinges, and lead you into al truth. After the example of Christ ought the husband to instruct his wife, and to seeke all meanes possible to bringe her vnto the truth. Again, the man is bound to loue his wife, as him selfe. Is there any man so estraunged from all wit and reason, that he desire to be ignorant of those thinges which concerne his saluation? Will not he rather vse all meanes possible to be taught, and to come vnto the knowledge of those thinges? Euen that care ought the man also to haue for his wife, that she in like maner may haue the perfecte knowledge of the way of saluation. We are commaunded to teache, and warne one a nother: and shal not the husbande teache his wife, and warne her of those thinges, that belong vnto her saluation? Euerye man is a bishop in his

1. Cor. xiiii. Gene. iii. 1. Timo. ii.

1. Cor. vii.

Ephe. v.

Joel. ii. Act. ii. Jhon. xiiii. and xvi.

Ephe. v.

Colos. ii.

in his owne house, who seeth not than, that the housholder is bound to teach his household, the chefe membre wherof the wife is, and therfore necessarily to be instructed and taught of her husbande?

The husbande is bound to defend hys wyfe from all iniuries.

But it is to be noted in this parte of the husbandes duety, that the man is not only bound to prouide for his wife both bodely and ghostly, but also to defend her from al iniurye and displeasure. Her lyfe, her honesty, her good name and her health ought he to conserue, kepe and maintain, yea to put him self in danger & perill for the sauegard of his wife, rather then any harme shuld chaunce vnto her, folowing in this behalf the ample of Christ, which for the defence of his church bestowed his bloud and life. And for this cause is man head of the wife, euen as Christ is head of the congregacion: namely to gouerne, rule, defend, preserue and maintain her in all godlines and honestye, and to tender her and her wealth, euen as the hed studieth, deuiseth and compasseth all meanes possible, how to conserue and kepe all the members of the body in safety, health and wealth. Father. It is meete and conuenient, that the man should this doo. But nowe my sonne tell me, what is the fourth and last part of the office and duetye of a husbande towarde hys wife. Sonne. To beare and forbeare his wife: to dissemble the faults of his wife: not to se, but to wincke somtime at her negligences: to couer her vices: to forgeue her sinnes: not to be churlishe and cruell towarde her, but quiet, gentle, modest, pacient, long suffering, kinde and softe in al his behauiour toward her, and euen such one as a gentle and tender father is toward his most dere and swete child: euer remembring, that that sere, I meane the feminine kinde, is more weake both in body and minde, then the man is, and therfore is called in the holy scripture, the weaker vessel. And this is it that S. Paule sayeth: Loue your wiues ye husbands, and be not bitter vnto them. Hereto agreeth the sayinge of S. Peter: Ye mē dwel with your wiues according to knowledge: geuing honour vnto the wife, as vnto the weaker vessell, and as vnto them that are heirs of the grace of life, that your prayers be not hindered. That Christ is to the congregation, that same oughte euerye husband to be to his wife. Now who knoweth not, in what state Christe toke the congregation to his wife? and how many of her faults he doth dailye dissemble and wil not see, but rather couer them, neuer layinge them to her charge, and for his loue sake towarde her, recounteth her fautlesse, faire and beautiful, although in her self and of her self spotted with diuers blemishes, as it is wrytten: I am blacke, O ye doughters of Ierusalem, like as the tentes of Cedarnes, and as the hangings of Salomon, but yet I am fair and wel fauoured with all. The congregation in her self is blacke and defourmed, but in Christ she is fair and wel fauored. Again, though the congregation runneth somtime astray and folowyth straunge louers, yet is not he so angry with her, but that he pacientlye abideth her cōuersion: and if she at any time return again vnto him, he receiueth her most ioyfully, and embraseth her moste louingly, neuer laying to her charge afterwarde, what so euer tofore she hath done amisse, as he him self sayeth by the prophet: Commonly whē a man putteth awaye his wife, and she goeth from him, and marryeth with a nother, then the question is: should he resort vnto her any more after

Ephe. v. Why man is appoynted to be the head of the woman

The husband ought to beare wyth hys wyfe.

1. Peter. iii

Colos. iii.

1. Peter. iii

Cant. i.

Iere. iii.

after that? Shal not that woman be then defiled and vnclean? But as for thee, thou hast played the harlot with many louers: yet turn again to me, saith the Lord, and I will receiue thee. For I, yea euen I only am he, that for mine owne selues sake do away thine offences, and forget thy sinnes, so that I wil neuer thincke vpon them any more. Esa. xliii.

After this manner ought the husband to deal with his wife, and as I may so speake, be euen a Christe vnto her. Moreouer who knoweth not that such as are strong, are commaunded in the woorde of God to beare thinfirmities of those that are weake: yea not only to bear patiently what is done against them, but also to forgeue it, and for euill to recompence good? Ought not the manne much more to do this to hys wife, which is his own flesh, and his owne bones? If the fote chaunce sometime to stomble, so that the body do fall, and is put in ieoperdy: do al thother membres of the body rise vp against the fote, and eyther greuously smite it, or els cut it of? Nothing les: but rather bear it both quietly and patiently, and are afterward more circumspect, that the foote maye no more stomble. What so euer one member is to a nother member of the same body: euen the very same ought the husbād to be to his wife, forasmuch as they two are one flesh. Wen saith S. Paule, ought so to loue their wiues, as their owne bodies. He that loueth his wyfe, loueth him self. No man at any time hath hated his own flesh, but he rather cherisheth it, and nourisheth it, euen as the Lord doth the congregation. So ought men to doo to their wiues. Father. There can be no long concord betwene man and wife, except one beare with another, & one winke at a nothers faultes. Therfore in this behalfe the currish & doggish behauour of some losebandes, rather then husbands, is greatly to be reproued, which wil nothing at al beare with their wiues, but al thinges take to the worste part: yea be the faulte neuer so litle, they make of a flie an Elephant, and of a molhil a mountain: making suche a sturre in the house, as though heauen and earth should goo together. Rom. xv. Gal. vi. Colos. iii. Rom. xii. Ephe. v.

Sonne. These husbandes are much worse, then the heathē Philosopher Socrates, which to maintaine peace and quietnesse in his house, was wel contented to beare all kindes of displeasures at his wiues hande. Socrates.

Father. They entreating their wiues euil, haue alwaies this saying of God: Thou shalt be vnder the power of thy husband, and he shall rule thee and kepe thee vnder. And hereof they gather, that they maye doo with their wiues what they lust, and vse them, yea rather abuse them at their pleasure. Gen. iii.

Sonne. Husbandes are not appoynted heades and rulers of the women vnto this ende, that they shoulde raigne ouer theyr wiues like Lordes, or bridle them like horses, or make them to cowch downe like dogs: or to tomble before them in the mire like swine: but to be the very same to their wiues, that Christ is to the congregatyon, that is to say, such as shuld at al times defend their wiues from al perils and daungers, and prouide for them all good thinges, as we haue before heard: and what so euer the wiues lacke either in counsel or wisdome, the husbandes to supplye it and to make it good: so that the husband shall euermore be that to the wife, which the head is to the bodye. And as the head doth not compasse nor imagine, howe to hurt the body, but rather howe to conserue the bodye and to keepe it harmlesse: so Note.

like-

likewise ought the man, whome God hath appoynted head of the woman, not to abuse his power, but to vse it vnto the conseruatyon and healthy, vnto the quietnesse and sauegarde of his wife: euer settinge before his eies this commaundement of God by the Apostle: Ye menne loue your wiues, and be not bitter vnto them. Sainte Peter also exhorteth all husbands, that they dwel with their wiues accordynge to knowledge: that is to say, modestly, soberly, quietly, and as it become christen men withal pacience and long suffring. And to moue the mē to be the more gentle, the holy apostle putteth them in remembrance, that their wiues be no dishcloutes, nor no handbasketstoyes, nor no drudges, nor yet slauishpeople, but fellow heires with them of euerlasting life, and so deare to God, as the men, forasmuche as they also be made like vnto the Image of God, redemed by the bloude of Christe, and sanctified by the holy ghost. Father. Some husbandes also be so churlish, & so wedded to their own fansy, that although their wiues be both sober, wise and prudent, and also able to geue good councell, yet wil they by no meanes heare them, nor folowe their counsell and aduise, but rather do that, which their brainsicke heades haue determined, although folish and worthye to be laughed at. These husbandes erre and go out of the way. For wemen also many times can geue better councell than men, and are able to determine what is good, and what is otherwise, no les than their husbands. Their counsels therfore and deuises are not to be neglected and despised, as the wyse and sage Cato monisheth, sayinge.

Colos. iii. 1. Peter. iii

Vxoris linguam, si frugi est, ferre memento.

If thy wife, saith he, be able to geue good counsel, be contēt to heare her, and to suffer her to speake. Rede we not, that when Sara Abrahams wife willed her husband to put away Agar the bondmaide, and her sonne Ismaell, whiche she had borne to Abraham, Abraham was loth so to do? But God saide vnto Abraham: Let it not be grieuous in thy sight, because of the lad, and of thy bondmaid. All that Sara hath said vnto thee, heare her voyce &c. Did not Isaac also folow the counsel of his wife Rebecca, in sending awaye their sonne Jacob from the furye of his brother Esau into Mesopotamia vnto his vncle Laban? Let husbandes therfore know, that godlye and sage Matrones haue no les the holy ghost, then the men haue, and be endued no lesse wyth the frutes of Gods spirite then they are: and therfore are theyr counsels worthy also to be had & to be folowed. Fa. If al husbāds wold thus behaue them selues toward their wiues, as thou haste declared, then shuld there be continual concord and perfect agremēt at al times betwene married folke, and so a most swete and pleasaunt lyfe. Sonne. It is greatlye to be wished. For there is nothinge, that pleaseth God better, then amity and concord betwene husband & wife: which thing God graunt for his mercies sake. Father. Amen. Nowe my sonne, seing thou hast shewed thoffice of an husbande towarde his wife: let me now heare also, what the duety of a wife is vnto her husband. Sonne. I wil do it gladly, mine owne dere father.

Gen. xxi.

Gen. xxviii

Of the duety of VViues toward their Husbandes.

Diuers

DIuers thinges are remẽbred in the holy scripture, which do belong vnto thoffice and duety of a true, honest & godly wife: which I wil recite in order. The fyrst is, that she submit her self to the wil of her husband, and be content to be admonished, ruled, and gouerned by him, knowledging him to be her head and Lord, & geuing him such reuerence & honor as the wife oweth to the husband by the word of God. Father. How prouest thou, that wiues ought to be in subiection to their husbandes? Sonne. God him self at the beginning said to the womã: thou shalt be vnder the power of thy husbande, and he shal rule thee. S. Paule sayeth: Ye wemen submitte your selues vnto your owne husbandes, as vnto the Lord. For the husband is the wiues hed, euẽ as Christ is hed of the congregation, and the same is he that ministreth saluation to the body. Therfore as the cõgregation is in subiection to Christ: euen so let the wiues be in subiection to their husbandes in al things. Again: ye wiues submit your selues vnto your owne husbandes, as it is comely in the lord. Also in another place: Let the women learne in silence with all subiection. But I suffer not a woman to teach, nether to vsurp authority ouer the man, but to be in silence, For Adam was first formed, and than Eue. Adam also was not deceiued, but the woman, & was subdued to the trãsgression. Notwithstanding thorow bearing of childzen she shalbe saued, if they cõtinue in faith, and loue, & holines, with discretion. S. Peter also saith. Ye wiues be in subiection to your husbands, that euen they which obey not the word, may without the word be won by the conuersation of ỹ wiues, while they behold your chast cõuersation coupled w̃ fear. Fa. Where is the man called the hed of the woman? Son. S. Paul sayth: The husband is the wiues hed, euen as Christ is the hed of the cõgregation. Again, in that God hath made man ruler ouer the womã, it euidently appereth, that mã by gods ordinance is hed of the woman. Fa. Wher is it cõmaunded, that wemẽ shuld reuerẽce their husbãds? Son. S. Paul saith: let the wife reuerence her husband. And S. Peter saith: In old time holy women wer obedient to their husbands, euen as Sara obeyed Abraham, & called him lord. Fa. The stobernes thẽ & the vnreuerence which some froward wiues vse against their husbands, is by no means to be cõmended. Son. Yea rather most highly to be discõmended. For God by no meanes can abide, that the wyfe shuld grow vp vnto such arrogancy, pride, & hautines of minde, that she shuld in any cõdition lout or flout, contemne & despise her husbãd, whome God hath appoynted her hed, although he be neuer so simple homely, plain, & of slẽder wit or policy, as we may se in the history of Michol Sauls doughter & Dauids wife: which despised Dauid, & laughed him to scorne as a light brayned fellow, because he daunsed before the Arke of the Lorde. But God did plage her for her vnreuerẽce toward her husband, so that she had no child vnto the day of her death. And as this Michol escaped not vnpunished for thabusyng of her self against her husband Dauid: no more shal those vnreuerent, scornful & disobedient wiues go away vnplaged frõ the face of God. God by no means can abide that his ordinance shuld be neglected & despised. Loke what subiection, reuerẽce, obediẽce, worship & honor the congregation oweth to Christ her head: euen the very same, as I

Wiues ought to be in subiectiõ to their husbandes. Gene. iii. Ephe. v. Colos. iii. 1. Timo. ii. Gene. ii. 1. Peter. iii Ephe. v. Gen. iii. Ephe. v. 1. Pet. iii Gene. xviii D 1. Reg. vi.

may so speake, oweth the wife vnto her husband, as S. Paule saith: Ye women submit your selues vnto your owne husbandes, as vnto the Lord. For the husband is the wiues head, euen as Christe is the
Ephe. v. hed of the congregation. Therfore as the congregation is in subiection to Christ: euen so let the wiues be in subiection to their husbãds in al things. And loke what great offence the cõgregation committeth, whan vnreuerently she disobeyeth Christ her hed: euen the like offẽce cõmitteth the wife, as I may so speake, when she disobeyeth her husband, whom God hath appoynted to be her heade. For it is wrytten: Let the wiues be in subiection to their husbands in al things. Father. But what, if the husbands shuld cõmaund their wiues to do things contrary to the cõmaundement of of god: shal they also obey them in this behalfe: seing it is said, Let the wiues be in subiecti õto their husbandes in all thinges? Sonne. Yeare the wiues owe no obedyence to
wiues owe no obediẽce to their husbands commaundyng wycked thynges. their husbandes. We must obey God, more then men. If the husband for feare of the losse of his goodes or life, shuld cõmaund hys wife to commit Idolatry, and to defile her self with image seruice: or for lucres sake moue his wife to playe the harlot: here the wife oughte not by any meanes to obey her husband, nor to satisfy his cõmaundemẽt but rather to forsake him, or to suffer death, if the crueltye of the time shuld so require. Obedience to god and to his holy word ought to be
☞ preferred before al obedience to be shewed vnto man, & vnto his cõmaundementes. Therfore if the man will chalenge of the woman ỳ obedience, subiection and reuerence that the congregation oweth to her hed: let the man prouide, that he be the same to his wife, ỳ Christ is to the congregation, & that he commaund nothing, but that maye stand with the word of God, & work gods fauor & euerlasting salvatiõ to his wife so obeying: as Paul wryteth of Christ: Christ sayth he
Ephe. v. is the hed of the congregation, & the same is he that ministreth saluation to the body. Father. Godly spoken. But what foloweth, concerning thoffice of the wife? Sonne. The second poynt of an honest & godly matrone is, that she truely, derely, faithfully & vnfainedly loue her
Tit. iii. husband. And this her loue toward her husband shal not rise of anye
Wiues ought to loue theyr husbandes. carnal pleasure, beauty, richesse, strength, nobility, goodlines of parsonage, or of any outward thing, but onlye of obedience towarde the commaundement of God. For God hathe commaunded that wyues shuld loue their husbands. If we ought to loue al men as our selues: how dere then ought ỳ loue to be, that shuld be betwene man & wife: whõe God hath coupled together, & which are one flesh, & membres one of anothers body? The maried woman therfore shal loue her husband as her self, and thincke her own husband in her eies to be most fair, most beutiful, most proper, most handsome, most amiable, most honest, moste garnished with al vertues and qualities that become a godly husband: which opinion the husband also ought to haue of his wife, that one may vnfainedly reioyce in another, & hartely loue one another. In thre things, saith the wiseman, hath my spirite euer had plesure: which also are alowed before god & man: The concord of thre then: the loue of neighbors: & man & wife that agreeth wel together. This loue grafted in the wiues hart toward her husband by the holy
ghost,

ghost, shal make her to do al things willingly, and to seke al meanes possible to please her husband, and by no meanes to offend & displease him. This loue shal so worke in her, that she shal accommodate & apply her self and al her studies, labours and trauails wholye vnto the contentation of her husbands mind in al honest and godlye thinges, yea and that not only at commaundemēt, but also, as they vse to say, at a becke. For the nature of true and harty loue is such, that it nead no prescription of lawes: for frely and of it self it doth more, than anye law can require of it. This loue shalbe of such efficacy, vertue, might power and strength, that no perswalions, no flatteringe woordes, no fair promises, no gifts, no tokens &c. shalbe able to turne her mynde from her husband, and to entangle her with straunge loue, and so to make her to defile her husbands bed, and to cast away her first fayth and promise that she made to her husband. Father. Would God thys loue were in the harts of al maried women in these our daies. Then shuld not holy and honorable matrimony be so defiled with adultrye, whordome and all other vnclennesse, as it is now (alasse for pity) yea and that almost without checke or punishment. Sonne. The Deuil, which goeth about like a roring Lion, seking whom he may deuour, is enemy to al degrees that God hath ordained, but specially to the christen state of holy matrimony, as we may see from the beginning. He can by no meanes abide, that this holy order shuld be kept of the maried folk vnspotted & without blemish. Therfore a thousād ways deuiseth he to pollute & defile the honorable state of matrimony, & specially by fornication, adultry, incest, & such other most damnable vnclennes. It shal therfore, as we haue tofore spoken of the man, be necessary for euery godly maried woman, euer to set before her eies all those cōmaundements of god, which forbid whordome and adultry, & also al those most terrible histories of Gods anger against whores & whoremongers, that be mentioned in the holy bible. It shal not be vnprofitable also, to consider with her self her mariage promesse that she hath made to her husband before God, and before his holy cōgregation: from the which to fal, and the which to transgresse & breake, is more then double wickednes, & deserueth not only horrible plages in this world, but also euerlasting damnation. Neither shal it be vnsitting or out of the way, to remember secretly with her selfe, what a great diuersity there is betwene an honest maried wife and a strompet or whore. The blessing of God is vpon the godly maried woman: The curse & vengance of god is vpon the whore. The honest maried woman hath a fre & ioyfull conscience: The whore hath an vnrestful minde in her, tormenting her continually with the remembraunce of her wicked liuing, as with the painful pains of hel fire. The faithful maried woman delighteth in the presence of her husband: the whore abhorreth her husband, and hathe al her pleasure in the companye of straunge louers. The true maried woman seketh how to enrich her husband: The whore deuiseth al means possible to empouerishe him. The godly maried woman hath great ioye, when she beholdeth her true & natural childrē, being well assured ỹ they are the blessinges of god, forasmuch as they are the frute of her matrimony by her lawful husbād: the whore hath no delite in her children, forasmuch as so ofte

the nature of loue. 1. Peter. v. Gen. iii. The diuersity betwen an honest woman & an whore.

beholdeth them, they are witnesses against her both of her most detestable whordom, & also of her damnation, putting her in remembrance of her vnfaithfulnesse against her husband, & of her wicked behauior with strãge louers: again, that her children wer not begottẽ in true matrimony, but are bastards & misbegotten, & therfor they wer both begotten, conceiued & born in the heuy anger, wrath & displeasure of god, so that by this meanes they cannot prosper, but haue short continuance on thearth, as the wise man saith: Thus shal it also go with euery wife, that leaueth her husbãde, & gets the inheritaunce by the strãge mariage: that is to say, she shalbe openly punished in ỹ stretes of the city, & she shalbe chased abrode like a yong horse fole. And when she thinketh leest vpon it, then shall she be takẽ. Thus shal she be put
Ec. xxiii. to shame of euery man, because she wold not vnderstand the feare of the Lord. For first she hath bene vnfaithful vnto the law of the most highest. Secondly, she hath forsaken her own husband. Thirdly, she hath plaid the whore in aduoutry, & gotten her children by a nother man. She shalbe brought out of the congregation, and her children shalbe loked vpon. Her children shall not take rote: and as for frute, her braunches shal bring forth none. A shameful report shall she leaue behind her, and her dishonor shal not be put out. And they that remain, shal know, that there is nothing better, then the fear of god: and that ther is nothing sweter, then to take hede vnto the cõmaundemẽts of the lord. A great worship it is to folow the lord: for long life shalbe receiued of him. Again, the honest maried woman is satisfied & wel cõtented with thalone company of her husband, nether doth she desyre
Ec. xxvi. to be entangled with the loue of straungers: The whore is neuer satisfied, but is like as one that goeth by the way & is thirstye: euen so doth she open her mouth, & drinke of euerye next water, that she may get. By euery hedge she sits down, & opẽs her quiuer against euery a row. The godly maried woman cannot be entised neither with faire words nor with gifts to defile her husbands bed: The whore is easly moued to al kind of dishonesty, yea for a morsel of bread or a potte of bear. The true maried womã is not ashamed to shew her face in the presence of all men: The whore lurketh in corners, and dare not appere in the company of such as be godly and honest, as our sauioure Christ sayeth. All that do euil, hate the light. The honest maried wo-
Iho. iii man hath a good name, and cometh to wealth & worship: The whore is of euery man euil reported, and she is despised of men, as donge in the streat, & the best end of her is extreame beggerye with shame. The godly maried woman maketh peace and quietnes, where so euer she becometh: The whore causeth strife and dissention, and setteth men together by the eares. The vertuous maryed woman is sure alwais to haue God her healper and aider in all her honest trauaties. The whore hath God euer an ennemye vnto her: and all that euer she goeth about, commeth vnto confusion, and hathe no good successe. The honest maried woman dare with a good conscience in all her necessitye and trouble call vppon God, with this perfecte perswasyon and assured hope, that he will both heare her and helpe her.

The whore is so confounded in her conscience, and so feleth the whot

wrath

wrath & fearle vengaunce of God kindled against her for her wicked dome, that she dare not once lift vp her eies vnto God but in her hart wisheth, that there were no God, that she might liue frely & without punishment. The godly maried woman while she liueth in this world, is at rest and peace in her conscience with god and men & after this life she is wel assured to be heir of euerlasting glory. The wicked in this world is like a raging sea, which findeth no rest: and when she is once dead she hath her portion in that lake, that bṙneth with fire and brimstone. If a godly maried woman set these things continually before her eies, she shal easly both repel Sathan and his firy darts, and quietly repose her self in the lour of her husband according to her bounden duetye. Father. I alowe thy sayinges well my sonne. Go forth now to open vnto me the office and duety of an honest & godly wife toward her husband. Sonne. The third poynte of a vertuous matrone is, to loke vnto her house, to prouide that nothing perish, decay, or be lost through her negligence: to se that what soeuer be brought into the house by the industry, labor and prouision of her husband, be safely kept & warely bestowed: not only to cõmaund other to do things, but also to set hand to the busines her self: neuer to be idle, but alwais to be wel occupied: to be an example of al godlines & honesty to her household. To reprone vice sharply in her seruantes & to cõmend vertue: not to meddle with other folkes busines abrode, but diligẽtly to loke vpon her own at home: not to go vnto her neighbors houses, to taste & prate after the manner of light huswiues: not to be tauernhunters: not idely & wantonly to gad abrode, seking new customers: not to resort vnto places where cõmon plaies, enterludes & pastimes be vsed: not to accõpany her self with any light parsons, but only with suche as be sober, modest, graue, honest, godlye, vertuous, huswifelye, thriftye, of good name, wel reported &c: and in fyne, continually to remain at home in their house diligentlye and vertuously occupied, except vrgent, waighty and necessary causes compell her to go forth, as to go vnto the church, to pray or to hear the worde of God: to visit her sick neighbors or to help thẽ: to go to the market to bie things necessary for her household &c. Father. If al maried women were such huswiues, my sonne, as thou hast here poynted & set forth: many husbands shuld be in better case then they be at this present. For many women be of such disposition, that they can almost no more abide their owen house, than an Hare can away with a tabret: what so euer meate & drinke they haue at home, be it neuer so good, they thinke it as bitter as gal. And whatsoeuer cõpany they haue at home, although he neuer so honest & vertuous, yet are they none other but thornes & prickes in their eies: abrode must they. Their house is a wilde cat. They shal easlye finde it again at their return. Set cocke on the hoope. Let the deuil pay the malt man. But my sonne, lette me heare, if ought yet remain of the wiues duety. Son. The fourth poynt of an honest & godly matron is, patiently & quietly to bear thincõmodities of her husbãd: to dissemble, cloke, hide, & couer the faults & vices of her husbãd: not to vpbraid nor to cast thẽ in his tethe: not to eraspe nor sharpẽ her husbãds mind thorow her churlishnes, but rather

Esa. lvii.

Apoca. xxi.

Wiues ought wel to loke to their houses.

Note wel.

Wiues ought to forbear their husbandes

soft, gentle and sober behauiour to quiet him, to pacifye his anger, to mitigate his furye, and as they vse to saye, to make him of a Lion a Lambe. So sayeth S. Peter: Be wiues be in subiection to your husbandes, that euen they, which obey not the worde, may without the worde be wonne by the conuersacion of the wiues, while they beholde your chaste conuersation coupled with feare. This thinge practised a certaine vertuous woman called Monica the mother of S. Austine with her husband. She hauing such an husband as was not only of a fearse nature, churlish, cruel, impacient, angry, dronken, and replenished with all kinde of vice, but also an heathen man, and geuen to Idolatry, yea and a very enemy to her religion, and to her likewise for her religion sake, did vse him with such gentlenesse of woords, and with so swete, kinde and louing behauiour, that at the lasse she ouercame him, brought him from rudenes and vice vnto ciuilitye and vertue: and in fine, she brought him frō gētility vnto christianity, so that he became a christiā & a professor of godlines. And al this cam to pas thorow her godly conuersation. For when her husband was dronke, she was sober. When he was angry, she was pacient. When he blowed out many furious and vnsemely woordes: she either held her peace, or els gaue him fair and gentle language. When he in his manners was more like a brute beast, then a man: she shined in her house as a mirrour of vertue, in whome there appered nothing but true godlynes. Moreouer this was also her property, not to fall at woords with her husband in his anger or dronkennesse, or to vpbraid him by it in the presence of other, but to conceale and hide his faulte at all times, so much as lay in her power: and when his fury & dronkennesse was past, to warne him of it by swete woordes, and gentlely to exhort hym vnto better thinges. Thus did she not only thorow her vertuous behauor win her husband from vice to vertue, from wickednes to godlinesse, from Gentility to Christianity, yea from hel to heauen, but also she became a noble example of most noble vertues to other wome and a good counsel geuer: in so muche that whan a certaine woman complained to her of her husbandes churlishnesse, and of his cruell handling of her, she very modestly and soberly answeared and sayde vnto her: I fear much, least your husbandes be so bitter, sharpe and churlish against you, not so much of their owon croked nature, as thorow your owne fault. For I doubt not, but if you woulde sometyme geue place to your husbandes in their anger, and beare with them in their dronkennesse, and conceale and hide their faultes at a time, rather than fall out with them, and vpbraid them by their wicked life, ye shoulde haue more gentle and more profitable husbandes, then ye now haue: and all this cometh to passe, because of your rashnesse and lacke of sobriety, forasmuch as ye bear not with your husbands somtime, when ye se them out of the way, and waite your time, when ye may conueniently admonish them of their vices and faultes, ye and that gentelly and louingly, that they may perceiue that your admonitions and councels procede not from an hatefull and euil will, but rather of a louing and wel desiring minde towarde them. For I my self also had sometime a churlish and a froward husbande, but by entreating

1. Peter. iii

Monica S. Austens mother.

treating hym gentlely, by bearing with him pacietly, and by geuing him swete wordes and wholsome exhortations. I brought him from that rude behauior, and conuerted him vnto the christen faith: so that now he is become a true professor of godlinesse, and a profitable Citezin of the christen publique weale. Father. O moste worthy and noble matrone. O most goodlye spectacle for all women to beholde. O most godly example to be folowed. Sonne. If all women would addresse thē selues vnto the practise of this godly art of this most godly matrone Monica, and vse the like gentlenes and sober behauior toward their husbands: more loue, peace, amity, quietnesse and concord shuld be found among maried folke, then is at this present day. But some women are more like the furies of hell, then Monica S. Austens mother. For their whole delighte & pleasure is to scold, to brawle, to chide and to be out of quiet with their husbandes: so far is it of, that with their godly conuersation and gentle behauior they go about to maintain amity and concord in their houses. And when they are reproued for their misdemenor toward their husbands: they shame not to answer: A woman hath none other weapon but her tonge, which she must nedes put in practise. They haue bene made dolts and foles long inough: it is now high time to take hart of grease vnto them. There is no worme so vile, but if it be troden vpon, it will tourne again, &c. Father. These furies are farre vnlike the godly auncient matrones, which are commended to vs in the holy scriptures, and in other histories, and yet wil they be called and counted Christians: being in dede worse then the Paganes wiues in their behauior. Sonne. Of suche women speaketh the wiseman on this manner: It is better to dwel in a wildernesse, than with a chiding and an angry woman. Again, it is better to sit in a corner vnder the tole, than with a brawling woman in a wide house. Iesus the sonne of Syrach also sayth: There is not a more wicked head, then the heade of the serpent: and there is no wrath, aboue the wrath of a woman. I will rather dwell with a Lion and a Dragon, then to kepe house with a wicked wife. The wickednesse of a woman chaungeth her face: she shal muffel her countenaunce, as it were a beare, and as a sacke shall she shewe it among the neighbors. Her husband is brought to shame amonge hys neighbors, and when he heareth it, it maketh him to sigh. All wickednesse is but litle to the wickednesse of a woman: the portion of the vngodly shal fall vpon her. Like as to clime vpon a sandy way is to the feate of the aged: euen so is a wife ful of wordes to a stil quiet man. The wrath of a woman is dishonor and greate confusyon. If a woman get the mastery, then is she contrary to her husband. A wycked wife maketh a sory hart, an heauy countenaunce, and a dead woūd. Weake handes and feble knees is a woman, that her husbād is not the better for. Of the woman came the beginninge of synne, and thorowe her all we are deade. Geue thy water no passage, no not a litle: neither geue a wicked woman her wil. If she walk not after thi hād she shall confound thee in the sight of thine enemies. Cut her of then frō thy flesh, that she do not alway abuse the. Fa. God geue al wiues grace so to behaue them selues, as it becometh women that profesle

Pro. xxi.

Pro. xxv.

Eccles. xxv.

Gene. iii. 1. Timo. ii.

godlines. Father, Where is that commaunded in the word of God? Sonne, Saint Paul hath these words: I will that women aray themselues in comely apparel with shamefastnes and discrete behauior: not with broyded heare, either gold or pearles, or costly arape: but as becometh wemen, that professe godlines through good workes. Here to agreeth S. Peter: Womens apparel, saith he, shal not be outward with broyded heare and hanging on of gold, either in putting on gorgious apparel: but let the hid man, which is in the hart, be without al corruption, so that the spirit be at reast and quiet: which spirite before God is a thing much set by. For after this manner in thold time did the holy wemen, whiche trusted in God, tire them selues, & were obedient to their husbandes, euen as Sara obeyed Abraham, and called him Lord: whose doughters ye are, so long as ye do well. Father, Why doth the holy ghost geue so straight a charge cõcerning womens apparel? Sonne. The spirite of God knoweth right well the vanity that lurketh in womens harts, and how desirous they are of vain thinges, but speciall of gorgious apparell and precious iewels. Therfore to restraine them from this vanitye, and to kepe them in a comely order concerning their apparel, such godly lessons are left vn to vs by the holy Apostles, which both wrote and spake, as the holye Ghost taught them. And notwithstanding who seeth not in this our age, howe litle this commaundement of God is regarded of a nomber of vain wemen, which are so addicte vnto vanitye, that they litle esteme, what either God or man commaundeth, so that they may satisfy their vaine desire and carnal lustes. Father. Why, is it not lawful for wemen to be honestlye apparelled? Sonne. Honestlye, but not sumptuously: cleanly, but not vainly. It is the part of an hethenish woman, and not of a christen matrone to be decked and trimmed like a Marelady, or the Quene of a game. And to say the truth, it is muche to be feared, that that woman, whiche so trimmeth and setteth forthe her self, passing her degree and estate in costlye apparel, keepe her selfe within the bounds of honesty. If she seke only to please her husband with her apparel, (which is the duety of euery honest woman) what need she then to set out her selfe, as it were to sell, so mintonlike when she goeth abrode? Is this to please her husband, which is at home, or rather to sturre vp the lustes of other toward her, which are abrode? For who doubteth, but that many wemen thus disguising thẽ selues, wound the harts of many, infect the eies of many, and geue also occasions of much euil to many? A measure therfore ought to be kepte in their apparel. Neither ought any womã to go apparelled otherwise, then their degree and estate require. The princes wife accordinge to her degree being a princes wife, and so forth orderly euen to the poore husbandmans wife, that al thinges may be comelye done and in order, as the Apostle sayeth. For God is the author of peace and not of confusion. And whether the wemen be of hie or low degre, nobly apparelled or otherwise, let none of them al glory in their apparel, accordinge to this commaundement of the wise man: Neuer reioyse thou in thine apparel: but euen those that are most sumptuously arayed, let them be like minded to that moste vertuous and godly Quene Hel-

ti. Timo. ti

i. Peter. iii

Eccle. xi.

i. Cor. xiiii

ter,

ter, which in her prayer made vnto god confesseth, that she hated the token of preeminence and worship, which she bare vppon her heade, what time she must shew her self and be sene: and abhorred it like an vncleane cloth: again, that she did not weare it, whan she was quiet & alone by her self. If we haue to eat and drinke saithe S. Paule, and wherwith we may be couered (he sayeth not, wherwith we maye be gorgiously, galantly, sumptuously and finely apparelled) let vs be cõtent. For nothing brought we into the world, neither shall we carry anything out of it. Let the godlye matrones therfore be content wyth honest and comely apparel, euery one according to their degre, without any gorgiousnes or niceneslle, alwais remembringe, that clothes were first of al prouided of God to couer our filthy, shameful and miserable nakednesse, and not to decke and trim vs like Peacockes: and aboue all thinges let them prouide, that the inwarde man be decked and garnished withal kind of godly and goodly vertues, which may blast out into godlinesse of life, that by this meanes they maye shewe them selues to be such wemen as professe godlinesse, and also garnish the doctrin of our sauior Christ Jesu thorow their good workes, and glorify the most glorious name of the Lorde oure God. Father. God geue all wemen and vs likewise grace so to do. Sonne. Amen. Nowe foloweth in order the duety of parents or fathers & mothers toward their children: wil it please you to hear that also? Father. Yea mooste gladly my deare sonne. 1. Timo. vi

Of the office and duety of Fathers and mothers toward their children.

SOnne. In the office and duety of parentes toward theyr children, many thinges are to be considered. Firste of all who so euer entendeth to haue good, godlye and vertuous children, and the continuaunce of them and of theyr posterity vppon the erth: it is necessary that he bewarie & circumspect in chusing his wife, and also in orderinge his owne lyfe. And forasmuch as the man is the principal part, it shall be expedient that he him self liue in the feare of God, and garnish his life withall kinde of godly vertues, that he may be an ensample of godlines and honesty to so many as are vnder him. And as the man shall dispose & geue himself wholly to vertuous and godly exercises, that he maye please God, and procure Gods blessinge in time to come not onlye to him self, but also to his wife, whome he entendeth to mary in the fear of the Lord, & likewise to his children, which he trusteth to receiue of the liberality of God, as tokens and pledges of Gods dere loue and singuler good wil toward him: so in like manner shal he in chusing a wife, of whome thorow the blessing of God he may receiue children, vse a discretion, and take hede whom he take vnto him to be his wife: and in this behalfe not to respecte, (as the maner of the world is) rychesse, beauty, fauour, nobility, frendship &c. but rather the godly qualities of the minde, the honesty of her parentage, her vertuous bringing vp, her huswiuelinesse and readye disposition to do good. Thys thing greatlye considered the holye auncient fathers in tymes paste

The man ought to be circũspects in chosinge hys wife.

both

both in their owne mariages, and also in the mariages of their chil-
dren. To obtaine godly and vertuous wiues for their children, they
Gen. xxiii. Gen. xxviii sent into farre countries, not so greatly respecting the richesse as the
godlines of the maid. For it is diligentlye to be consydered, whome a
man shal take to wife, by whome he loketh to haue children. Euerye
tree bringeth forth frute like vnto it self, according to the common pro
uerbe: Of an euil crow, cometh an euil egge. He that choseth such one
to be his wife, as cometh of wicked parents, haue ben wickedly brou
ght vp, and is wicked her self, void of all feare, faith, loue and know-
ledge of God, destitute of vertue, full of vice &c. what children are to
be loked for of suche a monsture of wickednesse, but monstruous and
wicked children like to their mother? And what good thing can come
vnto them from God? Or who dare promise to him self long poster-
ity of such frute? It shal therfore be mete and conuenient for him that
wil marry in the Lord, and haue children in whome he may delyte,
and of whom he may hope good things, to chuse him suche a wife, as
vnfainedly feareth God, and bendeth her self to liue according to her
profession, and afterward craue of God to haue children by her.
That frute, wherwith God shal blesse those maried folke, so coupled
together in the feare of the Lord, shal surely take rote and prosper, as
it is wrytten: Blessed is the man, that feareth the lord: he hath great
Psal. cxii. delight in his commaundements. His sede shalbe mighty vpō earth.
the generation of the faithful shalbe blessed.

The father ought to be present at the baptis-me of hys children.

Secondly, whan God hath blessed christen parents with childrē:
the father shal prouide, that the infants in conueniēt time and place
be consecrated to God by holy baptisme, and offred to god by feruent
prayer: at the which time and place, it is the duety of a godlye father
to be present, and diligentlye to note what is there promised for the
children, both by him and by other: that he may traine and bring thē
vp according to the vow and promise there made.

Mothers ought to nurs theyr owne chyl-dren.

Thirdly, it is the duty of a good and natural mother, not to putte
forth her children to other wemen to be nourished, fostured & brou-
ght vp with straunge milke, except very necessity compell her, but to
nurse them her selfe, yea and that with her owne milke. For to what
☞ end hath God geuen her milke in her brest, but that she with the same
milke shuld nourish and bring vp her children? If God hath created
nothing in vain, than hath he not geuen that milk into the Mothers
breast without cause: verely to nourish and to bring vp her infantes.
Those mothers therfore, which either of niceneſſe or for ease, put out
their children from them to other, whan they them selues haue abō
dance of milke, and might wel bring them vp, if they would take the
pain: as they be but half mothers in dede, so likewise do they greatly
offend God, and corrupt the nature of the infants. They offend God,
in that they resist his ordinance and workmanship by putting away
their milke, and by the refusing the labour of nursing their children,
which God as a penaunce hath laid vpon them. They corrupte also
the nature of thinfantes, in that they be fostured and brought vp not
of their mothers, but of straunge wemen: not with the naturall, but
vnnatural milke. And by this meanes it many times comes to passe,

that

that children being brought forth of gentle and godly parēts, proue churlish and wicked, and vtterly estraunged from the nature & good disposition of the Parentes. For children by drinkinge in straunge milke, drinke in also straunge manners and a nother nature. Therfore as it is the duty of a good and natural mother to nurse her child her self, yea and that with her owne milke: so likewise is it the parte of a true father to prouide, that his wife hauing aboundance of milk do not refuse the labor of fosturing her infāt, accordinge to the worke and commaundement of God: knowinge, that in so doinge she shall greatly please God, and satisfy the office of a true & naturall mother. Father. The holye scripture declareth that the auncient godlye Matrones of the olde Testament nursed their children them selues. So likewise did the mother of Christ, Mary the virgine. Sonne. Yea and al godly wemen from the beginning vnto this day for the most part, a few nicelinges excepted, which are borne to do no good, but onlye to consume idlely the good frutes of thearth. Father. In diuers countries, where I haue trauailed in times past, I haue knowen and proued, that those wemen, which are most noble, & of most excellent parētage and of greatest renoum, and of hiest authority, do not put forthe their children abrode, but nurse them at home with their own milk, only hauing certain honest and godly matrones otherwise to attend vpon the infants. Sonne. A custome much commendable, and worthi to be practised of al godly, true, and natural mothers. Father. go forth my sonne, and declare more of thoffice and duty of good parentes toward their children. Sonne. Fourthly, in the time of nursinge the Infantes, the father and the mother must prouide, that no bodely harm chaunce to the children either by fire, water, ouerlaying or otherwise but that they be kept warely and diligently both by night and daye. But this is cheifly the office of the mother, which ought principallye to attend vpon the yong ones in their infancy: forasmuche as the father is occupied abrode aboute the prouision for his familye. And it shalbe necessary, that the parents do many times commend their little children to God in their prayers, besechinge him for his mercye, to send them his holy angel, which may attend and waite vpon them, gard and preserue them from al euil, and euermore conduct them vnto al goodnes, that they may liue, prosper, and become creatures worthy such a creator. Father. This is godly. Sonne. Fiftly, when the litle children begin to learn to speake, the parents muste diligentlye take hede, that neither they them selues, nor anye other by the reason of niceneſſe or wantonneſſe learne them to stammer, to lispe, and to pronounce their wordes by halfes: but let them teach their yong ones to speake plainly and distinctly, and to vtter euery word and Syllable truly and perfectly. For many in their youth learne such vnapt manner of speaking and pronouncing their wordes, that when they come to age, they can not leaue it. So sone as the children be able to speak plainly, let them euen from their cradles be taught to vtter, not vain folish and wanton, but graue, sober and godly wordes: as God, Iesus Christ, Faith, Loue, Hope, Pacience, Goodneſſe, Peace, &c. And when they be able to pronounce whole sentences, let the Parentes teache

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their children such sentences, as may kindle in them a loue towarde vertue, and an hatred against vice and sinne: as for an ensaple, God alone saueth me. Christ by his death hath redemed me. The holy ghost sanctifyeth me. There is one God. Christ alone is oure mediatoure and aduocate. The bloud of Christe clenseth vs from all synne. There is no damnation to them that are in Christ Iesu, whiche walke not after the flesh, but after the spirite. Departe from euill, and do good. Seke peace. Pray without ceasing. Be thanckful in al thinges. Be swift to heare, and slow to speake, walke in loue, as Christ hathe loued vs. Truste in God, and worke that is good. Flee idlenesse. Spende thy time frutefullye. Be humble and lowly: for such doth God loue. Abhorre pride: for God is an enemy to the proud. Learne to die &c. After these and such like godly sentences dronken in of the yong ones, it shalbe profitable to teach them the Lordes prayer, the Articles of the Christen faythe, and the ten commaundements, with such other wholsome doctrin, as is contained in the Catechisme or Principles of Christen religion, that euē from their very yong and tender age, they may learne to dryncke in godlinesse. It is also the duety of faithfull Parentes, to teache their children to say grace both at dinner and supper, that they may learne to know of whome they haue al good things both for soul and body and to be thanckful for them. In these and such like godly exercyses the Parents must daily and diligently traine vp their youthe, that they being thus acquainted with vertue from the beginninge, maye the more easly for euer after, abstain from all synne and vice. Father. If Parents wold labor thus to bring vp their children, vertue shuld sone encrease, and vice decrease. Sonne. Sixtly, for asmuch as childrē be naturally geuen to playe, and are destrous of pastimes: it shall be conuenient that such pastimes and playes be deuised for thē, as may not hurt their tender bodies, nor yet infect the mind with any leudnes. In their pastimes the parents must take hede, that one of them hurt not a nother: again, that they vse no swearing, no vain talke nor dabling, but vse a certen kinde of grauitye and modestye, euen in the middes of al their most pleasaunt pastimes and mery conceites, that grauity, sobriety, and modesty maye growe vp with them euen from the very cradels, al lightnesse, leudnesse and wantonnesse of manners vtterly repelled and laid aside.

Children ought to be brought vp in the knowledge of gods word

The playes or pastimes of children.

Seuenthly, the Parentes also must take hede, with whome they do accompany their yong ones both in earnest studies and in merye Pastimes: For as great profit is to be gotten of companye keepynge with honest and godly persōs: so likewise by keping felowshyp with the wicked and naughtye packes, all euils are possessed. And as the company of the vertuous is to be recounted more precious then gold or pearle: euen so the felowship of the sinnefull and vngodlye is to be eschued, as the plage and pestilence, yea as hel and the deuill. For as the one bringeth health and saluation: so likewise the other bryngeth death and dampnation. With such as a man kepeth companye, euen such shal he him self also proue, as the Psalmograph saith: With the holy thou shalt be holy, and with a perfect man thou shalt be perfect. With the cleane thou shalt be clean, and with the froward thou shalt learne

Of cōpany kepinge for children.

Psa. xviii

learn frowardnes. The wisemã also saith: who so toucheth pitch, shal be defiled withal. And he that is familier with the proud, shal clothe him self wt pride. Again, depart frõ the wicked, & no misfortune shall chaunce vnto thee. Salomon also sayeth: He that kepeth companye with wise men, shalbe wise: but who so is a companion of foles, shall come to misfortune. Ec. The godly matrone Sara Abrahams wyfe, could by no means abide, that her son Isaac shuld play & kepe cõpany wt Ismael her hãdmaids son, but she draue both him & his mother out of the doores. Jacob also wold not in any cõdition kepe cõpany wt his vngodly brother Esau. Old Toby amõg other most godly & wholsom admonitiõs charged his son yong Tobias, yt he shuld not kepe cõpany, nether eat nor drink wt the sinners. This saying of Sara yong Tobias wife in her prayer vnto God, is so notable, yt it is right well worthy to be wrytte in letters of gold. Thou knowest, o lord, yt I neuer had desire vnto man, & that I haue kept my soul clean frõ al vnclenly lust, I haue not kept cõpany with those that passe their time in sport, nether haue I made my self partaker wt them, yt walke in lyght behauior. And we are cõmaunded in the word of god, yt we shuld not eat, nor kepe cõpany wt suche, as be of a leud & wicked dispositiõ. Son. Not wout a cause. For as the wisemã saith: Loke what way a child tradeth in his youth: he wil not depart frõ the same in his age. What soeuer liquore is first of al put in a bore, it wil smel of the same continually. It is an hard poynt to leaue things accustomed. For custõ is another nature. Good parẽts therfore ought aboue al thyngs to prouide, that their children at al times accompany thẽ selues with none, but with such only, as be honest, godly & vertuous: least by the cõpany keping of the euill, their good disposition be altered & corrupted, for as S. Paul sayeth: Euil wordes corrupt good manners.

Eccle. xiii.
Eccle. vii
Pro. xiii
Gene. xxi
Gen. xxviii
Tob. iiii.
Toby. iii.
1. Cor. v. vi
ii. Cor. vi.
Prou. xxii.
1. Cor. xv.

Good manners.

Eightly, it is the duty of godly & christen parentes, to teache their children good mãners, yea & that euen in their very tẽder age & yonge yeres, least they proue rude & barbarous in their behauior, & so becõe sauage people, & vnprofitable mẽbres of ỹ christen cõmon weale. Let thẽ first of al be taught, that whan so euer God, Christ, or ỹ holy goost be named of thẽ, or of other in their presence, they shew som outward reuerence, either by putting of their cap, or else by bowing their kne. Again, if they be presẽt in the time of prayer, or whan ỹ holy scripture is red or preched: or else whan the holye and blessed Sacramẽts are ministred, or whan any other godly misteries be in hand, let them either knele down or stãd vp, as the mãner & custõe of the place is, yea and that with their caps put of. Let thẽ also be taught to reuerence their elders, to rise against them, to make curtesy vnto them, to put of their caps, and to geue them the way. If any man speake vnto them, let them salute them again, and vncouer their heades. If anye man talke with them, let them stande right vp, holde vp their heades, and loke them in the face with a modest and cherefull countenance, mixt with grauity. Let them hold their handes and fete still: let them not bite their lippes, nor scratte their heade, nor rubbe their elbowes, nor pose in their eares, but all the partes of the bodye beinge sette in a comelye order, let them diligentlye marke, what is sayd vnto them that they may make an apt and discrete answer.

Let them also be taught, to behaue them selues manerly at the Table, whether they do sit at it, or wait and attend vpon it. This also is not to be neglected, that the childzen be accustomed both euenynge & mozning to humble them selues vnto their parents, to kneale before them, and so with all reuerence to aske them blessinge, and to desyre their continuall fauour: yea and daily also to pray for the prosperous preseruation of their parents. Father. If childzen from their infancye were accustomed to these and such like good and vertuous maners, then shuld not such rudenesse, grosnesse and barbarousnesse of behauiour, nor such disobedience and vnreuerence to their elders, be fownd in them, as is at this present day. For ciuility and comely behauiour is now a daies so neglected, that it is almoste despised. There is no reuerent obedience, nor obedient reuerence vsed of the youth toward their superiours in this our age. Parents are not had in such honor and worshipp of the childzen, as they ought. More barbarousnesse occupieth the harts of all youth almost at this present. Sonne. No maruel. For chzisten discipline is exiled out of the church: neither are parents so diligent in doing their office, as they are bounde by the commaundement of God. But I will prozede with my matter.

Childzen set to schole

Ninthly, when the childzen be come to the age of vi. or vii. yeres, let the parents prouide, that they be sent to schole, yea and that vnto such a scholemaster, as feareth God, is learned, well mannered, and is able with discretion to iudge of the nature & capacitye of the childzen, and so according to the same to teache, instructe, trade, rule and gouerne them. But in this education and bzinging vp of the childzen in good letters, this muste be prouided, that the childzen be not after the common custome of scholes, continually nousled in readyng and learning Heathen and Pagane wzyters, of whome manye tymes is dzonken in more wickednesse then godlinesse, more sin then vertue: (For the tonge maye not so be filed, that the minde be defiled: nor the speche so polished, that the harte be polluted) but rather that with eloquence they learne also godlinesse. For those scholes wherin nothing is taught but the doctrin of Paganisme, are more mete for the youth of the Turkes and of the Sarazens and of such other miscreantes & cast awais, then for the childzen of the chzistians. Neither can I see, what greate profitte can come to a Chzisten common weale of suche scholes. Vain are all they, sayeth the wiseman, in whome ther is no knowledge of God. Yea where there is no knowledge of God and of his holy wozd, there hath the soule no pleasure. To knowe thee, O God, is perfecte righteousnesse: and to knowe thy righteousnesse and truth, is the rote of vnmoztality. And as oure sauiour Chziste sayeth: This is euerlasting life, to know thee to be the alone true God, and whom thou hast sent, Iesus Chzist. Likewise saith S. Paul: I shewed my self amonge you to knowe nothinge but Iesus Chziste, euen him that was crucified. Wythoute thys knowledge, I meane of Chzist and of his Gospell, all other knowledge is not greatlye profytable, yea it rather hindereth than prozyteth.

Sapi. xiii

sapi. xv.
Iohn. xvii

Porphyzy with his Logike, Aristotle with his Philosophy, Homere with his Poetry, Ptolomee with his Astronomy, Hippocrates with hys

his Philike &c. without the knowledge of Christ crucified, are ignoraunt and blinde men, nether knowing or seing any thing, that is allowable before God, or is profitable for their soules health. For vaine are all they, saith the wiseman: in whome there is no knowledge of God. Therfore godly parents must earnestly prouide, that their children going to schole, do aboue al things learn to know God, that he is their maker and father, that they receiue of him al good things necessary both for body and soule, and that he hathe not made them to this end, that they shuld alway remain here, but rather that they leauinge this transitorye life at his appoyntment, shoulde for euer after dwel with him in his glorious kingdom, and haue such ioyes as eye neuer saw the like, eare neuer hard thee like, no tounge is able to expresse the like, nor no hart is able to conceiue, or to thincke the lyke. Sap. xiii

They must also learne to know, that all the benefites, which they receiue of God the father, are not geuen vnto them for their owne dignitye and worthinesse, for their owne merites and deserues, but onlye for the dignity and worthinesse, for the merites & deserts of our alone mediatour Christ Jesus, our alone sauiour, our alone redemer, oure alone peacemaker, our alone aduocate, our alone hie priest, oure alone law fulfiller, and oure alone righteousnesse: for whose sake God the father is wel pleased with vs, so that thorow him we obtaine all good thinges both worldly and heauenly of our most dere father, so that now we are become the sonnes and heires of God, and heirs annexed with Christ Jesus of euerlasting life. Rom. viii

Moreouer they must be taught, that for this most louing kindnes of their heauenly father towarde them for Jesus Christes sake, they labor to the vttermoste of their power, to please God, to feare God, to loue God, to belene in God, to call on the glorious name of God by feruent prayer in al their necessities, to be thankefull to God for all his benefites, to walke worthy of their profession, to lead a new life, to become new creatures, to be fruteful in doing good workes, to liue according to their vocation and calling, to shine as mirrors of vertue, and in fine, to be suche, as shall resemble their heauenlye father and their elder brother Christe in all their life and conuersation, as it is wrytten: He that sayeth, he dwelleth in Christe, ought to walke, as Christ hath walked. For we are deliuered from the power of our enemies to thys end, that we should serue the Lorde our God in holinesse and righteousnesse all the dayes of oure lyfe. And Christe hathe purged our conscience from dead woorkes, saith S. Paule, to serue the liuing God. 1. Jhon. ii. Luc. i. Heb. ix.

Furthermore that the children maye learne these thinges the more commodiously, it is the duty of parents to prepare for them, not ydle and wanton, not vain and trifling bokes, but wholsom, holy and godly bokes, as the new Testament of our sauiour Christ Jesu: the parables of Salomon: the boke of Jesus the sonne of Syrach and such like, y they may be trained and brought vp in them: & by this means drink in the knowledge of godlines from their yong & tender peres. It shall profit also verye much vnto true godlinesse, that the children be brought vnto the church to hear the godly Psalmes, prayers and Bokes for children.

chapters that be there red, but specially to heare the sermons and pre chinges of Gods word: and when they come home, to require of thē an accomptes of such thinges as they haue hard in the churche, but namely concerning the sermon. If they can wel cal the doctrin of the preacher to remembraunce, and make true reporte therof: let thā the parents praise and commend them, that by this meanes the children may be encoraged to continue, yea to encrease in wel doing. For as the common saying is: vertue praised encreaseth. But if the parents shal finde them negligent in this behalfe, lette them be rebuked, yet not to sharply, and exhorted to do better, and to geue more diligence hereafter. It shall also helpe greatlye forwarde vnto the encrease of true godlinesse, if the parentes take this order with their children, ꝧ whēsoeuer they come home from schole vnto dinner or supper, so sone as they them selues be set downe at the table, and grace sayd: One of their children rede a chapter of the olde or new Testament, the other geuing good ear thervnto, and the chapter ones done, reuerently to talke of the same, that such as be present, may be edified, as S. Paul sayeth: Let no filthy communication procede out of your mouth, but that which is good to edify withal, as oft as nead is: that it may minister grace vnto the hearers. Again, let your speach be alwaies wel sauoured and poudred with salt, that ye may know, howe ye oughte to answer euery man. Fa. Is it the duty of parents thus to traine vp their childrē in the knowledge of god, and of his holy word: Son. It is the principal office of a christen father ꝧ mother. Fa. yet the cōmon sort of parents thincke, that they haue done their duty toward theyr children abundantly, if they kepe them frō fire ꝧ water, ꝧ from other dāgers: if they clenly apparel thē: if they geue them meat and drinke inough, if they prouide to leaue thē richly after their departure. Son The Turkes ꝧ Sarazens, and thother infidels do this also for their children. They therfore, which only make prouision for the bodies of their childrē, and neglect their soules, are none other then Turkishe ꝧ saracenlike fathers: ꝧ in this behalf no better thē the brute beastes, which also prouide for the bodely cōseruation of their yōg ones. But it is required of christen parents, yea and that most chefely, that thei study also for the helth ꝧ welth, for the conseruation and preseruatiō of the souls of their children, forasmuch as they know, that their children are appoynted of God after this life to be the citezens of heauē ꝧ there to remain for euer ꝧ euer in glory. Neither is it with christen mens children, as it is with the ponglings of brute beastes, whose bodies being ones dissolued, there remain no part of them vnperished. But whā the bodies of the childrē return again vnto the earth, theyr souls are taken vp into the glorious kingdom of heauen thorowe the ministery of gods angels, ꝧ ther remain in ioy vnto the day of iudgement, whā their bodies by the mighty power of God shalbe restored vnto them: ꝧ so their bodies ꝧ souls linked and ioyned together, they shal cōtinue with their Lord god for euer after in ioy ꝧ glory, worlds without end. In consideration wherof, the parēts ought to prouide, not only for the bodies, but also for the soules of their chyldren, that they may be made citezens worthy of suche and so glorious a citye.

Chapters of the bible red at dinner and supper of the children.

Ephes. iiii.

Colos. iiii.

The principal office of a christē parent is to bring vp his childrē godly.

Father.

Father. I wold gladly hear it proued by the worde of God, that it is the duety of christen parentes to see their children brought vp in the knowledge of God and of his holy word. Sonne. The probation is so easy, as that which is most easy. God himself geue this commaundement to al parentes: Take hede to thy selfe, and keepe thy soule diligently, that thou forget not the thinges, which thine eies haue seene, and that they depart not out of thine hart all the daies of thy lyfe: but teach them thy sonnes, and thy sonnes sonnes. Deu. iiii.

Again: These wordes, which I commaunde thee this daye, shalbe in thine harte, and thou shalt shew them vnto thy children, and shalt talke of them, whē thou art at home in thine house, and as thou walkest by the ways, & when thou liest downe, and when thou risest vp: and thou shalt binde them for a signe vppon thine hande. And they shall be warninge betwene thine eies, and thou shalt wryte them vpon the postes of thy house, & vpon thy gates. Deut. vi.

The Psalmograph also sayeth, I wil open my mouth in a parable: I will declare hard sentēces of old: which we haue hard and knowen: and such as our fathers haue told vs: that we shoulde not hide them from the children of the generations to come: but to shewe the honour of the Lord, his might, and wonderful woorkes that he hath done. He made a couenaunt with Iacob, and gaue Israel a law which he commaunded oure fathers to teache their children, that they r posterity might know it, and the children, which were yet vnborne: to the entent, that when they came vp, they might shew their children the same: that they might put their trust in God, and not to forget the workes of God, but to kepe his commaundementes. Psal. lxxviii

And kinge Ezechias in his thankes geuing vnto God, sayeth: The father shal declare thy truth to his children. Esa. xxxviii

The wiseman also saithe: If thou haue sonnes, bring them vp in nourter and learninge, and holde them in awe from their youth vp. Eccle. vii

Again, he that teacheth his sonne, shall haue ioye in him, and need not to be ashamed of him amonge his acquaintaunce. Eccle. xxx.

Likewise saithe S. Paule: Ye fathers moue not your children to wrath, but bring them vp in the doctrine and information of the lord. Ephe. vi

All these sentences of the holy scripture declare manifestlye that parentes are bounde by the commaundemente of God, and as they will auoid the daunger of euerlasting damnation, to teach their children the lawe of God and the true worshippinge of him, that they in their yong yeres drinking in the knowledge of gods most holy will may learne to serue their Lorde God in holinesse and righteousnesse all the daies of their life. And accordyng to these commaundements of God, al good and godly parents from the beginning haue trauailed from time to time to bringe vp their children, as we haue dyuers examples in the holy scripture. Luc. i.

Father. Recite to me parte of them.

Sonne. Abraham, which in the holye scripture is called the father of the faithfull, brought vp his children bothe godlye and vertuously, and taughte them the lawe of God, as he him selfe hadde learned of the holye Ghost, as these wordes do manifestly declare. Shal I hide from Abraham, saith God, the thing, which I entend to doo: seynge that Abraham shalbe a great and a mighty people, and all the natyons of the earth shalbe blessed in him. Examples of the godly bringinge vp of youth. Rom. iiii. Gene. xviii

I know this also, that he wil command his children and his houshold after him, that they kepe the way of the Lord, and doo after right and conscience. And as Abraham trained vp his children in godlines and vertue: so like wise did al the other godly Patriarkes, that succeaded him from time to time. How diligent king Dauid was in the godly bringing vp of his children, and specially of Salomon, that he might worthely succede him in his princelike estate: as many other, so likewise these words, which he spake to Salomon lying on his death, do sufficiently shew: Behold saith he, I must walk by the way of all the world: neuertheles be strong & quite thy selfe manfully, and se thou kepe the appoyntment of the Lord thy God, that thou walke in his wayes, and kepe his commaundements, ordinaunces, lawes and testimonies, as it is wrytten in the law of Moses &c.

iii. Reg. ii.

The trauail of the godly auncient father Tobias in bringinge vp his sonne in the fear & knowledge of God euen from his infancye, is more knowen to such as rede the holy histories, than it nede here to be rehersed. His exhortations are such, that they are worthye at all times to be remembred of all men, specially of youth.

Tob. i.

Tob. iiii.

Dani. xiii.

That godly and vertuous Lady Susanna, hauing righteous parents, was brought vp by them from her very cradles in the lawe of Moses, and taught to feare the Lord her God.

Act. xxi.

Blessed Luke in the chronicle of the Apostles actes, maketh mention of the iiii. doughters of Philip the Euangelist, which did Prophecy, that is to say, they were so godly brought vp in the knowledge of Gods most blessed law, that they were able to declare and expounde the holy scriptures and misteries of God, according to this Prophecy: I will pour out of my spirit vpon al flesh, and your sõnes and your doughters shal prophecy. Rede we not also, that blessed S. Paul dothe greatly commend bishop Timothe, because he had knowen the holye scriptures euen of a childe?

Ioel. ii.
Act. ii.
ii. Tim. iii.

These and diuers other like histories shew euidently that al godly parents from time to time in all ages haue bene diligent according to the commaundement of God to bring vp their children in ỹ knowledge of Gods most holy word, yea and that from their very cradles and tender infancy: so that whosoeuer will do the parte of a good and godly father, may not only make prouision for the wealth of the bodies, but also for the health of the soules of his children: which cannot be brought to passe without the knowledge of gods word. Yea more blessed and happy is that childe, to whome his father hathe procured the knowledge of God and of his holy worde, with other vertues & good sciences, then that sonne, to whõe his father departing, leaueth a thousand pounds by the yeare. For the possessyons of the one are constant and immortall: the possessions of the other are inconstante, transitory and subiect to the vanity of frowning fortune. Moreouer S. Paul sayeth: Exercise thy selfe rather vnto godlinesse. For bodelye exercise profiteth litle: but godlinesse is profitable vnto all thinges, as a thing whiche haue promises of the life that is nowe, and of the life to come. This is a sure saying, and by all meanes worthye to be allowed. Our sauiour Christ sayeth also.

☞

i. Tim. iiii.

Math. vi.

Fyrste

fyrst of all seke the kingdome of God and the righteousnesse there of, and all these thinges (he meaneth necessaries for the sustentation of the life) shalbe cast vnto you. Likewise saith the Psalmographe: I Psa. xxxvii
was here yong, and nowe I am waxen olde: and yet neuer sawe I righteous man forsake, nor his sede begging their bread on thearth. Father. I se nowe right wel, that thoffice of a godlye father is to ser, y his children be vertuously brought vp, and in the knowledge of gods moste holy worde. But let me aske thee one question. What, if the father doing his duety, the children be negligent and will not learne: or if they learne, they will not frame their life accordyng to their knowledge: may not the father with a good conscience correcte those chyldren? Yes moste lawfully. For moderate correction is as necessary for children, as meat and drinke. He that spareth the rod, saythe Salomon, hateth his sonne: but who so loueth him, chasteneth hym betimes. Folishnesse sticketh in the hart of the lad: but the rod of correction shal drime it away. Withhold not correction from the chylde: for if thou beatest him with the rod, he shall not die there of. If thou smite him with the rod, thou shalt deliuer his soul from hell. The rod and correction minister wisdome: but if a childe be not be loked to, he bringeth his mother to shame. Nourtour thy sonne with correction, and thou shalt be at rest, yea he shall do thee good at the heart. Iesus the sonne of Syrach also sayeth: If thou haue sonnes, bring them vp in nourtour and learning, and holde them in awe from their youthe vp. If thou haue daughters, kepe their body, and shewe not thy face fearful toward them. Again he sayeth: Who so loueth his child, holdeth him stil vnder correctiō, that he may haue ioy of him afterward. He that techeth his sonne, shal haue ioy in him, & nede not to be ashamed of him among his acquaintāce. Who so enformeth and teacheth his sonne, greueth the enemye, and before his frendes he maye haue ioy of him. Thoughe the father die, yet is he as thoughe he were not dead. For he hath left one behinde him that is like him. In his life he saw him, and had ioy in him, and was not sory in his deathe, nether was he ashamed before his enemies. For he left behinde him an auēger against his ennemies, and a good doer vnto his frendes. He that chasteneth his childe, bindeth the woundes together, that his hearte may feare euery word. An vntamed horse will be hard, and a wantō childe will be wilful. If thou bring vp thy sonne delicatelye, he shall make the afrayde: and if thou playe with him, he shall bringe thee to heauinesse. Laugh not with him, least thou wepe with him also, and least thy teth be set on edge at the laste. Geue him no libertye in hys youth, and excuse not his folye. Bowe downe his necke while he is yonge: hit him on the sides, while he is yet but a child, least he waxe stubburne, and geue no more force of thee, and so shalt thou haue heauinesse of soule.

Parentes ought to correct their chyldren, if they do amis. Pro. xii. Pro. xxii. Pro. xxiii. Pro. xxix. Eccle. vi. Eccle. xxx.

Moreouer who knoweth not, that God in the law of Moses commaunded, that the children, which were stubburne and disobedyent to their parentes, should be stoned vnto deathe? To whome also is it vnknowen, vnto what miserable ende the priest Hely came, because he broughte vp his children dissolutelye, and corrected them not for Deu. xxi.

ward and brake his necke? Peaceably not his sonnes also in battell. Again, did not Adonia the sonne of Hagith exalt him selfe, and say: I will be king? And his father would not displease him in any condition, nor said so much to him, as, why doest thou so? And what was the end of him, was he not slain? Fathers therfore ought not to be slouthfull nor negligente in the correction of their children, when they see them do amisse: least the vengance of God fall bothe vpon them and vpon their children. Father. Notwithstanding the correction ought to be gentle and fauorable. Sonne. According to the fault: & also according to the nature of the child that offendeth. If the fault be little: correction by word is sufficient: or els litle punishment. But if the faulte be great: let correction be done according to the fault. Some children are so be brought as sone to amendment by wordes, as by stripes. But this is to be obserued of all parents in al their corrections: that byfore of al, before they punish their children, which haue offended, they lay the fault openlye before them, declare vnto them howe greatlye they haue offended and broken Gods commaundement, and exhort them from thencefoorth to do better: that the children maye euidentlye perceiue, that both the wordes and stripes, which they suffer at their parents hands, procede from such an hart, as hartelye wisshe and desyre not their destruction, but their saluation: not their losse, but their profit. And this meaneth thapostle, when he saith: Fathers, prouoke not your children to wrath, least they be of a desperate minde. The good will of the father toward his childe ought to appeare and shine euen in the middest of his anger: and a moderation is to be hadd bothe in wordes and stripes, that the wittes of the children be not dulled, nor they driuen to such an hatred with their parents, that they begin no more to loue them as parents, but to hate them as tirauntes, & herof take an occasyō to run away from them. Father. As those fathers are not to be commended, whiche are so tender ouer their children, that they can not abide the winde to blowe vpon them: nor thoughe they offend, ones to frowne vpon them, or to geue them a sharp word: euen so are those parents greatlye to be discommended, whiche furiously rage against their children, and without consideration beat them as stockfish. These parentes are rather butchers, then fathers. Son. It becomes al parents to vse a moderation in correcting their children. But nowe that I haue answered to your question, I wil go forth with thoffice of the parents. Fa. Let it so be. Son.

Thynges to be obserued in correctiō

Tenthly, after the children haue consumed certaine yeares in the schole of godlinesse, vertue and learning: it is conuenient that the parents do nowe consider with them selues, to what kind of honest and godly exercise they wil put their children, that they maye be able hereafter to liue as good and profitable members of the common weale, and by their owne industry and labour to get their liuing, yea and to haue also, wherof to geue vnto the neady. For God hathe appointed no man to be idle in this world, but euery man to eat his own bread in the labour of his own handes, and to drinke his owne drincke in the sweate of his owne browes. And who knoweth not, what a sure patrimony and strong defence against the cruel dartes of pouerty & begge-

beggarie, and honest and good occupation is: according to this cõmõ prouerbe, Artem quæuis terra alit: that is to say, a man hauing an occupacion, shalbe hable to liue, wheresoeuer he become. Therfore shal it be wisdõ for godly parentes, to determine with thẽselues betimes, how they will bestow theyr childzen, that they maye be hable afterwarde to lyue. If any of theyr childzen shall be found apte in time to come, to be spirituall ministers in the churche of God, pastors & preachers: or to be scholemasters: or magistrates in the publique weale: then shall it be conuenient, that they continew still in theyr studies & be sent vnto some vniuersitie, where they may exercyse themselues in such kinde of learning, as shal be most mete for that vocation, which they entend afterward openly to profesſe vnto the glory of God, and vnto the profyt of theyr countreye. The residue of their childzen, let the parentes appoynt to some honest and vertuous occupation, that they may be hable afterward truly & honestly to lyue of themselues, and by no meanes suffer them to lyue idely, nor to be of the nomber of suche simme shakebucklers, as in theyr yong yeares fal vnto seruing and in theyr olde yeares fall vnto beggery, if not vnto worse. An honest and profitable occupation, is a riche and wealthye patrimonye. But in this behalfe also this cõsideration must be had of the parẽts, that their childzen be set to suche occupations, as they of nature be most apt and enclined vnto. So shall the science, which they learne, prosper the better with them, and they also shall somoche the sooner come vnto the knowledge and perfection of the same. For by stryuing against nature, nothing cometh well and fortunately to passe.

Furthermore, after the childern be set in such estate, that by their knowledge, industry and labor, they be hable to lyue of themselues, yea and to make prouision for other also, if God shall call them to be rulers of households: and the time doth now require, that they geue them selues to mariage: wherof also they shew them selues very desirous, that they may be frutefull in the earth, and leaue sede behinde them, as their auncestours before haue done according to the cõmaũdement of God, it is the office and dutie of good and godly parentes, to prouide mariages for them, that they may mary in the Lord, and with the consent of their parentes, to whom also in this behalfe they are obedient, and without whose councel and aduise, they ought not rashely to enterpryse any thing concerning matrimonye. Childzen in the state of marimony ought not to folow theyr owne blind iudgemẽt with fansie, carnall appetite, sensual pleasure. &c. but the graue, sage, prudent and wyse councell of their parents, as persons which bothe by their wisdom and experience know, will and can better prouide for them in this case, then they can or may prouide for them selues. Those childzen, which of theyr owne brayne and fansye attempt mariage without the good will & consent of their parentes, do grenously offend: and seldom cometh to pas, that such mariages com vnto a fortunate and prosperous ende. What canne prosper, where feare toward God, and obedience toward the parentes is cast alyde, and fleshly sensualitie folowed? If Gods blessing be not present, what cãpaut good succes?

Gen. 1.

Parentes ought to prouide mariages for theyr childzen.

And

And as the dutie of childzen is, not to entangle themselues with
☞ the bond of matrimonie without both the consente & counsell of their
fathers and mothers: so lyke wyse is it the office of all godly parents
vnderstanding the desyre, will and mind of their childzen, to pzouide
suche yokefelowes foz them, as feare God, come of an honest paren-
tage, haue ben godly bzought vp frō theyz infancye, loue vertue, hate
vice. Let them not so much respecte nobilitie, riches, frendship, &c. al-
ter the manner of the wozld, as the riches of the mind I, meane ho-
nest and godly qualities. Let them in this behalfe folow the holy and
auncient patriarches, which, because they would couple their childze
to such as feared God, sent into far countreyes: where as if they had
What maner of wyfe a father ought to pzouide foz his sonne. only considered and tendered wealth, riches, pzomocions, nobilitie of
blood, frēdship, beauty, strength, &c. they might haue ben pzouided at
home at theyz owne dooze, yea and that with les payne and charge.
If they be sonnes, whō they entende to setforth in mariage, let them
pzouide suche honest, godly and vertuous maydes, to be theyz wines,
Tobi. iii. as may truly say with Sara, young Tobias wyfe: Thou knowest
O Lozde, that I neuer had desyre vnto man, and that I haue kepte
my soule cleane from all vncleny luste. I haue not kept cōpany with
those that passe their time in spozte, neyther haue I made my self par-
taker with them, that walke in light behauiour. Neuertheles an hus
band haue I consented to take, not foz my pleasure, but in thy feare.
Let them be no delicate minions, noz no whight fingered huswifes
which can doo nothing els but tricke vp them selues lyke poopets, &
pzycke vpon a clout without any gayne, swyft to commaund, but re-
dy to do nothing, except it be to eate and dzinke, to kepe cōpany with
som he sainct to play at the dyce and cardes, to daunce, to playe vpon
a lute oz vpon a payze of virginalles, &c. but rather let them be suche
as will laye their handes to wozke, helpe to get the penye, saue suche
thinges as the man bzingeth in, dzes meat and dzink, spin and carde,
loke to her family, nurse her owne childzen, suffer nothing to periche,
What maner of husband a father ought to pzouide foz his daughter. and in fine, euen such one, as Salomon describeth in the .xxxi. chap-
ter of his pzouerbes. If they be daughters, whom the parentes entēd
to setforth in mariage: let them aboue all thinges take hede, that such
as shal marry theyz daughters, be mē that feare God, loue his wozd,
come of an honest stocke, haue ben well bzought vp, haue honest occu
pations to get their liuings, are desirous to lyue with truth and ho-
nestye, abhozre ryot, hate dising, carding and suche other vayne pa-
stymes, loue theyz owne houses, are carefull foz theyz families. &c.
☞ Foz better it is foz a man to couple his daughter to suche one as fea-
reth God, although pooze and base, then to a riche man withoute the
feare of God & without the vertuous qualities of the minde, as The-
mistocles sayd: I had rather marrie my daughter to a man without mo
* nie, then to monie without a man. Foz nothing can wante where God
is frend. Neyther can any thing long pzosper, where God is enemye.
If the parentes do thus setforth theyz daughters to mē of a good dis-
position, then haue they done that, which is the dutie of honest & god
Eccle. vii. ly fathers & mothers, as the wyse mā sayth: If thou haue daughters,
kepe theyz bodye, and shew not thy face cherefull towarde them.

Mary

mary thy daughter, and so shalt thou perfourme a weyghty matter, but geue her to a man of vnderstanding.

But this is also semely, that parents geuing their children to mariage, geue vnto them also, according to their habilitie, som honest portion of substãce, that they may be the more hable to lyue: which thyng also shal not a little encrease, maintayne, and confirme loue and frẽdship betwene the maried folke, whẽ they consider the liberalitie & free harte of the parents toward them. Notwithstanding let thẽ so geue, that they themselues lack not. For better it is, that children craue of theyr parentes, then that parentes should aske of their children. D)

Moreouer as all these things heretofore rehearsed appertaine vnto the office of christen parents, and may by no meanes be neglected: so lykewyse is this also the dutie of fathers & mothers, so vprightly to lyue, and so innocently to behaue themselues in all their wordes & actes, that they offend not theyr children, nor be vnto them example geuers of euill, but rather that in all theyr doings they shine as mirrours of vertue in the presence of their children. For as nothing doth more profit and edifie the children, then the vertuous, honest and innocent lyfe of the parents, so lykewise nothing corrupteth & hurteth more bothe the bodyes and mindes of the children, then the wicked & naughty manners of fathers and mothers. For the children thinche, that nothing is vnlawful in thẽ, that is lawfull in the parents: again that they may boldly do that, which they see their parents enterprise, ble and practise before their face. Let all parents therfore thinke, that feare God, that it is not sufficient for them to prouide, that their children be brought vp in godlynes and vertue, except they also confirm the same with their examples & manners, that their children beholding their innocency and quyet behauiour, maie studie with all dilygence to practise the same in theyr lyfe and conuersation. For as the cõmon prouerbe is: the yonge cock croweth, as he heareth the olde. Again, the childe foloweth the father. It were good for all fathers to haue this saying of Christ euer before theyr eyes: Whosoeuer doth offend one of these litle ones, which beleue in me, it wer better for him, that a milstone were hanged about his neck, and that he were drowned in the depth of the sea. Mat. xviii

Parentes ought to geue good example to their children in godlynes of lyfe.

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Finally, this is the duty of all parents at all times, with theyr fervent and earnest prayers to commend their children to God, that he maye preserue, kepe and gouern them with his holy spirit in his faith, feare and loue, & blesse al their doings, geuing good succes to all their godly & honest enterprises: and so endew them with the aboundance of his grace, that they in this world seruyng him in holynes & righteousnes all the daies of theyr lyfe, may after their departure from this vale of misery, enioye the heauenly enheritaunce purchased, not with corruptible gold and siluer, but with the precious bloud of that pure and vndefiled lambe Christ Jesus oure Lorde: to whom be glory for euer. Father. Amen. Now my child, seyng thou hast so godly and fruitfully set forth the office of parents toward their children, I also greatly desire to heare of thee on the other parte the dutie of children vnto their parents, Sonne. It foloweth next in order.

Of

Of the dutie of children toward their Parents.

AS concerning the dutie of children toward their parents, we talked of that matter in the declaration of the fyfte cõmaundemẽt: so that it may seme no waimost superfluous any more to speake of it: notwithstanding forasmuch as the place and order requireth, that we speake sõwhat also now of the office and dutye of children, and it is your pleasure, that I shoulde so doo: I will gladlye expresse vnto you, what so euer I haue to say in this behalfe. Father. I alowe thy diligence. Son. The most worthy apostle S. Paule describeth the office and dutie of children toward their parentes on this manner: Children, obey your fathers and mothers in the Lorde: for that is right. Honor thy father and mother (the same is the first commaundement in the promes) that thou mayst prosper, and lyue longe on the earth. Again he sayth: Ye childrẽ obey your fathers and mothers in all things: for that is well pleasyng to the Lorde. Here se we, that the office & dutie of children toward theyr parents, consisteth in two things. Father. What two things ar they? Sonne. Honour and obedience. That child, whiche will doo his office truly and faythfully accordyng to the commaundement of God, must bothe honour and obey his father & mother. Father. In what pointes doth the honour of parentes consist? Son. Fyrst of all in hauing a reuerent opinion of them, of their prudence and wisdom, of their state and vocation, of their regiment and gouernaunce: being perswaded, that they are oure parents not by fortune & chaunce, but by the singular prouidence & good will of God, geuen vnto vs of God for oure great commoditie, profit and wealth.

Ephe. vi.

Colos. iii.

Children ought to honour and to obey their parents.

Of honouring parẽts

Secondly, in louing them, yea and that not faynedly, but from the very botom of the hart, and in wishing vnto them al good things frõ God, as vnto parsons, whiche next vnto God haue and doo best deserue of vs.

Thirdly, in geuing them that reuerence and honour outwardlye, which by the commaundement of God is due from children to theyr parents: as to bow the knee vnto them, to aske them blessing, to put of their cap, to geue them place, reuerently and mekely to speake vnto them, and with all outward gestures to shew a reuerent honour and honorable reuerence toward them, as parsons representing the maiestie of God,

Fourthly, in labouring to the vttermost of their power, to be thãkfull, and to reaquite their parents for suche and so great benefites, as they haue receyued of God by them and theyr labours. As for an example: if their parents be aged and fallen into pouertie, so that they are not hable to lyue of them selues, nor to get their lyuing by theyr owne industry and labour: then ought the children, if they will truly honour their parents, to labour for them, to see vnto theyr necessitie, to prouide necessaries for them and by no meanes, somuch as in thẽ is, to suffer them for to lacke any good thyng: forasmuch as their parentes cared and prouided for them, whẽ they were not hable to care and prouide for them selues.

Fiftely and finally, in concealing, hiding, coueryng and in enterpreating

terpretinge al their parentes faultes, vices and incommodities vnto the best, neuer obiecting nor vpbraiding them by any thing done amisse, but quietly and pacientlye to beare all thinges at their handes, considering that in thus doing they greatly please God, and offer vnto him an acceptable sacrifice: and by no meanes to folowe the wicked manners of the most wicked Ham, which whē Noah his father was dronken, and lay vncouered with his priuities in the tent, wēt and told his two brethren without: but rather to practise the godlye behauioure of Sem and Japhet, whiche takinge a garment, layde it vpon their shoulders, and commynge backwarde, couered the naked priuityes of their father: namelye, their faces beinge turned awaye, least they shuld see their fathers priuities. By this meanes wer they blessed, and Ham cursed. Genc.ix.

It becommeth a good and godlye childe, not to display, but to conceale the faultes of his father, euen as he wisheth, that God shoulde couer hys owne offences, as the wiseman saithe: Reioyse not, when thy father is reproued: for it is not honor vnto thee, but shame. For the worshippe of a mannes father is his own worshippe. and where the father is without honoure, it is the dishonestye of the sonne. My sonne, make much of thy father in his age, and greue him not as lōg as he liueth. And if his vnderstanding fail, haue pacience with him, and despyse him not in thy strength. For the good dede that thou shewest to thy father, shall not be forgotten: and whan thou thy self wāt test, it shall be rewarded thee. &c. Fa. Where in consisteth the obedience of a childe toward his father. Sonne. In two thinges principally Eccle.iii.

Of obeying parents.

fyrste, in shewinge him selfe obedient, not fainedlye, but from the very heart, to the wil and commaundemente of hys father in executing, perfourminge and accomplishing the same withall diligence: euermore seking to do that which maye please him. and eschuinge againe at all times, what so euer in any poynt may displease hym.

Father. But what, if the father commaunde the childe to doo that thing, which is contrary to the word of God? Sonne. Here the chylde oweth vnto the father no obedience. For we must obey god more thē men. But of this matter we spake, whan we talked of the fyfte commaundemente. Act.v.

Secondly, in attempting no graue or waightye matter, withoute the councel of his father: but to desyre and craue his fathers aduyse and iudgement in all thinges: as not to enterprise mariage without his consent: nor to entangle him selfe with any waighty cause, wythout the councel and consent of his father: alwaies preferring hys fathers iudgement before his owne, as one of more experience, larger wisdome and greater knowledge: yea as one that tendereth his commodity & profit, no les than his owne. Fa. What ought to moue children to shewe this honor and obedience vnto their parentes. Sonne, First the commaundement of God, which saithe: Honoure thy father and thy mother. Again, ye children obey your fathers and mothers in the Lord.

Children oughte not to enterprise marage wythout the councel and consent of their parents.

Exo.xx. Ephe.vi. Colos.iii.

Secondly, the promise, which is annexed to the cōmaundement: men this, that they, which honor & obey their parents, shal prosper, and liue long on the earth. Thirdly the commination or threatnynge of

Pro.xxx. Gods anger and vengaunce againste all disobedient children. Who so laugheth his father to scorne, and setteth his mothers commaundement at naught, saith the wiseman, the Rauens pycke oute hys eyes in the valley, and deuoured be he of the younge Egles.

ii. Re. xviii. How miserably perished Absolon for his disobedience agaynst his father? Is not the cõmaundemẽt of god, ẏ such childrẽ as are stoburn and disobedient to their parents, shuld be stoned vnto death? Fourthly, the great labors and pains, which the parents take, and the infinite charges and costes, which they also bestowe, in bringinge vp of them. These and such like thinges diligently considered, shall easlye moue the hart of any natural and well disposed childe to shewe true honor and vnfained obediẽce vnto his parents, and cause hym to seke all meanes possible to gratify his parents again, ẏ to aunswer kindnes for kindnes. Father. God for his mercy worke this good disposition in the heartes of al children toward their parents. Sonne. Amen. Father. Go forth now, my sõne to recite thoffices of such degrees, as remain. Son. Next in order foloweth the office of housholders or masters toward their seruaunts.

Deut. xxi.

Of the offyce of Masters or housholders towarde theyr Seruauntes.

Masters ought to gouerne theyr seruants godly, and to train them vp in godlinesse.

Forasmuch as euery housholder or mayster that keepeth seruauntes, maintaineth them vnto this ende, ẏ by theyr labor and worke, thinges may be prouided and gotten ẏ be necessary for him selfe and for his family: ẏ forasmuche as al labor and pain is taken in vain, except God blesseth the labors, and geueth good successe to the trauails: therfore the first and principall office of a master or housholder is, to bring vp his seruaunts and family in vertue, and in the true knowledge of God, and to traine them dailye in the exercises of true godlinesse at certayne houres appoynted: that by this meanes God maye prosper theyr labours and trauailes, and blesse his household, and enrich euery corner of his house, geuing him aboundance of all thinges. For it is the blessing of the Lord that maketh meune ritch. And except the Lorde build the house, they labor in vain that build it. In the morninge before they go vnto labor, let the master of the house cal al his seruants together, and mekely kneling downe vpon their knees, let one in the name of them al, geue thankes vnto our heauẽly father, that it hath pleased him of his mercifull goodnesse to preserue and defende them that night from all euill, and to geue them swete slepe and comfortable reast: and desyre him also to kepe and saue them that day from all perils and daungers, and graciouslye to prosper their labours, which they entend to enterprise, and alwais to assiste them wyth his holy spiritte, that they take nothinge in hande, but that maye be acceptable in his sight, profitable to their christen brethren, and healthfull to their soules. Lette the reaste of the familye marke diligentlye what is sayde, consente to it in theyr heartes, and whan it is ended, saye Amen.

pro.r. psal. cxxvii.

Exercises of godlines

prayer in the morninge.

Afterward al the seruants risinge vp againe together, let them all

wyth

one voyce recite the artikles of the christen faithe: that done, let them all fall downe againe vpon their knees, and one of them rehearse the ten commaundements of God, the residue geuing eare vnto them, & saying together at the end of euery commaundement these woordes, Lord haue mercye vpon vs, and encline oure hartes to kepe thys lawe. And whan al the commaundements be ended, let them say together with one voyce on this wise, lifting vp their harts, eies and handes vnto heauen. Lord haue mercye vpon vs, and wryte all these thy lawes in our heartes, we beseche thee. These thinges done, if conuenient leasure wyl serue, let a chapter be redde in the presence of them all: euen such one, as the master of the house shall thincke most expedient and profitable for his family.

After these thinges, let the master geue his seruaunts some litle exhortation, to moue them to liue in the feare of God, to auoid sinne, to embrace vertue, and in al poynts to frame their life accoording to their vocation and calling, euery one in his office, doing their woorke so, as though they did it vnto God, which beholdeth all their doinges, and wil reward euery man accoording to his dedes: and so let thē departe euery man vnto his woorke in the peace of God.

Prayer before dinner or supper.

Whan the time requires, that the Seruauntes shal take theyr repast, whether it be breakefaste, Dinner, or Supper: before they sytte downe, let them all reuerentlye stande before the Table, and one in the name of them all, praye vnto God to blesse them and those hys gifes, whiche they shall there receiue of his bounteous liberalitye: and so manerlye sit downe together euerye man in his place, so behauing them selues all the time of their repast, as it become the ghestes of God: all wanton talke, all skolding woordes, and all swearing vtterlye laide a syde. Let all their communication either be of godlye matters pertaining vnto their saluation: or els of such thinges as belong vnto their vocation and calling. Let them not eate and dryncke vnto surfeting and dronkennesse, but vnto the satisfactyon of nature, which is content with a litle, alwais remembring, that we lyue not to eat, but we eat to liue. For a belly to much burdened, is not meete vnto labour.

Grace after meat.

Their repaste taken, let one of them in the name of all saye grace, and geue thankes to God for his benefites so liberally bestowed vpon them, and desyre him to geue them grace to walke woorthye of his louing kindnesse, that they neither in thought, woord or dede commyt anything displeasaunt to his diuine Maiesty, but vnfainedlye serue him in holinesse and righteousnesse all the dayes of their life. Afterward saluting one a nother, let them repaire vnto their woorke in the feare of God, doing that diligently, that their vocation requireth. And let this be their exercise at all times both at breakfast, dynner & supper. For euery housholders house ought to be a schole of godlines, inasmuch as euery housholder ought also to be a byshop in hys owne house, and so to ouersee his family, that nothing raigne in it but vertue, godlines & honesty. After this manner did the holye Patriarkes and all godlye housholders both of the Old and Newe Testamente rule and order theyr families in times paste, yea and manye other

godly parsons, as the Ecclesiastical histories doo manifestlye shewe

And after thys manner also oughte euerye true and faithful housholder to gouerne & rule his familye and housholde, that God maye be honoured in hys house, and his holye name magnifyed of all thinhabitauntes therof.

Moreouer the dais appoynted vnto worke godly and vertuously passed ouer: whan the Sonday come and such other dais as are cõsecrate to spirituall exercises: the housholder, when conuenient tyme require, shal repair vnto the church withal his family attending vpon him, and there both he and his whole household earnestly pray vnto God, with his most humble thankes for his benefites so bounteously bestowed vpon him and his family. They shall also geue good aduertence to the thinges that be red in the church, and specially to the chapters of the holy Bible. And if there be a sermon, let the housholder prouide, that both he and his family sitte in suche conuenient place nie vnto the pulpit, that they may wel heare the preacher, & the better note what is spoken. Again, if the holy and blessed cõmunion be ministred that day: let both the housholder and such as belong vnto him, being prepared therunto, addresse them selues vnto the receiuing therof withal humility and worthines. And when the housholder with his company be returned home, and he is set downe at the table: let him call before him all his seruauntes that were wyth him at church, and require of them an accompts of those things, that they haue ther hard. Such as can wel report the sermon, and such other like godly things vttered in the church, let the maister cõmend them: but such as be negligent & forgetful, let him exhorte them to be more diligent hereafter, and so with godly & vertuous talke passe ouer the time, til the houre calleth againe to the churche, whether he and hys ought withal reuerence to resort, and to do such things as the worthines of the place requireth. The Euening prayer done, it shall not be vnsemely for the housholder to licence his seruaunts to take some honest pastime for the recreation of their wearied bodies, so that it be done with sobriety and chriſten modesty: all lightnes and wanton toyes set a side. The housholder thus training vp his household in the exercises of true godlines, shal so obtain the fauor of God, that al thinges shal right wel prosper with him.

Secondly, as it is the duty of a good maister or housholder, to prouide, that godlines be planted in the hartes of his seruauntes: so is it his office likewise to see diligently, that no vice take roote in them. For commonly where so euer God buildeth a church, the deuyll wyl builde a Chappell iuste by. And whereſoeuer the good manne of the house sowe wheat: there wil the enemy also sowe tares.

Math. xiii.

Therfore the housholder must haue a diligent and watching eye, that no vice crepe into his house. But aboue al thinges, let hym take hede, that there be no swearing vsed in his house. For ỹ offendeth god greatly, & prouoketh the vẽgeaunce of God to fal vppon that house, wher it is vsed, as the wiseman saith: A man ỹ vseth much swearing, shall be filled with wickednesse: and the plague, that is to saye, the whote wrathe and the fearfe vẽgeaunce of G O D, shall neuer goo

Eccle. xxiii

from

from his house. Again he sayeth: The woordes of the swearer bryngeth death. God graunt that it be not found in the house of Jacob. And the prophet Zachary sayeth, that he sawe a flyinge boke of xx. cubites long, and ten cubites brode, in the whiche were contained the curses and plages that shal fal vpon the house, where swearing is vsed. I wil bring it forth saith the Lord of hostes, so that it shall come to the house of the Swearer, and consume it with the Timber and stones therof. Zacha. v.

Let him also take hede, that there be no whoring nor vnclennesse of body, no, not so much as a filthy word vsed in his house, but al clennesse and purity of life, as S. Paul sayeth: As for fornication and al vnclennesse, let it not ones be named amonge you, as it becommeth saincts: or filthinesse, or folish talking, or iesting, whyeh are not comly, but rather geuing of thankes. For this ye knowe: that no whoremonger, either vnclene person, hath any inheritance in the kingdom of Christ and of God. Let no filthy balades or songes of loue be song in his house, that might stur vp the filthy desires of the flesche, but rather songes of the holy scripture, and the Psalmes of Dauid set forth in meter in our Englishe tonge, verye apte for that purpose. In these thinges let them exercise them selues, whansoeuer they entēd to sing that they may reioyse in God, as S. Paul sayeth: Be ye filled wyth the spirit, speaking vnto your selues in Psalmes and himnes, & spiritual songes, singing and making melody to the Lord in your hartes, geuinge thankes alwaye for all thinges vnto God the father in the name of our Lord Jesus Christ. Ephe. v. Dauids psalmes set forth in english meter. Ephe. v.

Again, let him prouide, that there be no quarellinge, scolding, chiding and fighting vsed in his house, but rather all loue, charity, quietnesse, amity and concord. If there chaunce to fall any variance betwixt the seruauntes: let the master of the house call for them that be at debate: hear the matter quietly: declare vnto them how vnsemely a thing it is for the seruaunts of one master, dwellinge in one house, wearing one liuery, feding vpon one table, sleping together &c. to fal at variaunce one with a nother: whiche oughte to take al one parte, draw al by one line, speake al one thing, loue together as brethrē &c. And before they depart from their masters presence, let such reconciliation be made betwene them, that they aske one a nother forgeuenesse, and desire the good will one of a nother, and promesse before their master, that they wil for euer after continue in harty frendship one toward a nother.

Moreouer let him take hede, that there be no picking nor stealing vsed in his house, but all truth: no lying, but all fidelity: no dissimulation, but all symplicity: no craft and suttilty, but a plain and right vp dealing withall menne: no wickednesse, but godlinesse: no synne, but vertue: no vice, but integrity of manners: no corruption of life, but puryty of conuersation, that in al things they may garnish the doctrine of our Lord and sauior Jesus Christ.

Thirdly, as it is the duety of a master or housholder to train theyr seruāts in al poyntes of godlinesse, and to exercise them in all vertue & goodnesse: so likewise is it his duety to geue a good exāple of vertue

and godlineſſe to his ſeruauntes in life and conuerſation, leaſte ꝑ he commaunding good thinges, and worꝛking the cõtrary, deſtroy moꝛe by his wickednes of life, then he edify with the godlineſſe of woꝛdes. Nothinge make the menſeruauntes ſo good, as the goodneſſe of the maſter: and nothing maketh the maidſeruantes ſo honeſt, as the honeſty of the miſtreſſe. It is a vaine thing foꝛ the maſter to ſaye vnto his ſeruaunt: Be good ones: when he him ſelf is continuallye euyll. What ſhal it pꝛofyt a maſtreſſe to exhoꝛt her maid vnto honeſty, whē ſhe her ſelfe is an harlot? Let a maſter and a maſtreſſe be the ſame in their houſes, that they would wiſh their houſholde ſeruauntes to be. Foꝛ nothing dothe ſo muche allure vnto godlineſſe, as good example geuing. Let maſters and maſtreſſes therfoꝛe ſhine in their houſes as great lightes ful of godlineſſe and vertue, that theyꝛ ſeruaunts ſeing their good woꝛkes, maye take an occaſion to ꝓctiſe the like, and to gloꝛify our father which is in heauen. After this ſoꝛt did the holy Patriarkes and all godlye perſons vſe them ſelues in their houſes from the beginning. I wolde wiſhe all houſholders to haue theſe woꝛdes of the Pſalmograph euer befoꝛe their eies, and accoꝛding to the doctrine of the ſame to rule and gouern his houſe.

The wordes are theſe.

Pſal. c. i.

1. I wil walke in my houſe with a perfect harte.
2. I wil take no wicked thing in hand.
3. I hate the ſinnes of vnfaithfulneſſe: there ſhal no ſuch cleaue vnto me.
4. A froward hart ſhall depart from me.
5. I wil not knowe a wicked perſon.
6. Who ſo ꝓiuely ſlaundereth his neighboꝛ: him wil I ſet nought by.
7. Who ſo hath a ꝓoud loke and an hie ſtomacke: I wil not ſuffer him.
8. Mine eies loke vnto ſuch as be faithful in the lād: ꝙ they may dwel with me
9. who ſo leadeth a godly life: he ſhalbe my ſeruaunt.
10. There ſhall no deceitfull perſonne dwel in my houſe: he that telleth lyes, ſhal not tary in my ſight.

Father. If all houſholders with their ſeruauntes were ſuch, as the Pꝛincelike pꝛophet Dauid doth here deſcribe: then ſhould godlineſſe and vertue raign in mo mens harts, then they do at this pꝛeſent. But let me heare, if ought remain of the houſholders offyce. Sonne. Foꝛthly, it is the duty of a godly houſholder oꝛ mayſter, not to be rigoꝛous and haſty with their ſeruaunts, but rather to be gentle & quiet wyth them: ſo that if the ſeruaunts ſomtime thoꝛow negligēce oꝛ ouerſight leaue any thing vndone, oꝛ do not thinges in ſuche oꝛder as they ought to do, they quietly and pacіently beare with them, exhoꝛtinge thē from henceforth to be moꝛe diligent and circumſpect in doynge theyꝛ duty: and by no means like a mad man fall out with them, curſe and lame them, caſt diſhes and pots at their heads, beate them, put them in daunger of their life. ꝛc. This becommeth not chriſten modeſtye, noꝛ ciuil ſobꝛiety. It becommeth euery godly maſter oꝛ houſholder euer to ſet befoꝛe his eies this ſaying of the wiſeman: Be not as a Lion in thine owne houſe, deſtroying the houſholde folkes, and oppreſſyng them that are vnder thee.

Eccle. iiii.

Here

Hereto agreeth the saying of S. Paule: ye masters put away threatnyngs: knowing that your master also is in heauen: neyther is there any respecte of persons with him. Again masters, do vnto youre seruaunts that which is iust & equall: knowing that ye also haue a master in heauen. Ephe. vi.

Fa. Why is it not lawful for a master to correct his seruaunts that offend, as well by stripes, as by wordes? Son. If words may doo good, what nede stripes? Who offendeth not somtyme? If a seruant be so negligent or wilfull, that he will not amend his fault, although many tymes heretofore admonished and rebuked for the same, the master may vse his discretion in this behalfe, and minister suche moderate correction to the offender, as shall seme mete to hys wisdō: this alwayes cōsidered, that measure be obserued in al things & that correctiō be ministred with discretion & fauour. We be bought al with one price, & we be al enheritours of one glori. Christē mē may may not hādle their seruaunts, as the vnfaithfull Turcks do, which entreat their seruauntes as bondeslaues, yea as beastes without any respect of manhode. Colos. iiii

Fyftely & finally it pertayneth vnto the office of a master or householder, to geue vnto their seruauntes suche couenauntes, as were agreed of betwene them: meate, drincke, lodging, apparell, wages. &c. and to put vnto them suche labours as are tolerable, and that they can well beare: and by no meanes to charge them with suche burdēs as they can not beare, nor with such paynes as they are not hable to suffer, nor yet to defraude them of theyr necessary foode or reast, wher by they should be the les hable to doo theyr worke. It is the dutie also of a good master not only to prouide, that his seruaunte shall haue al things necessary, for him so long as he remayneth with him, & al his couenauntes at his departure: but also, if he be of habilitie, to make some prouision for him, that he maye afterward be the more hable to lyue, as the wiseman saieth: Where as thy seruaunt worketh truly, entreate him not euyll, nor the hyrelyng that is faithful vnto thee. Loue a discrete seruaunte as thyne owne soule: defraude him not of hys lybertie, neyther leaue him a poore man. Father. God make all masters thanckfull to theyr seruaunts, & geue them grace to consider the painfull labours of theyr faythful seruauntes. But my sonne, as thou hast nowe opened vnto me the office of masters or householders: so lykewyse declare thou now vnto me the dutye of seruaunts toward their masters. Son. I will gladly do it, myne owne deare father. Eccle. vii.

Of the dutie of Seruaunts toward their masters.

Of honoring masters.

The chief and principall pointe of the dutie of seruauntes cōsisteth in honouring and obeying their masters. Father. What is it to honour the masters? Sonne. Reuerently to thinke of them: honorably to speake of them: hartely to pray for them: stedfastly to defende their good name: and in all pointes so to esteme of them, as of parsons appointed of God to rule ouer them, by whom God fedeth them, clotheth them, gouerneth them, & teacheth them. This honour toward their masters, although neuer so simple & base, may the seruaunts by no meanes neglect, nor

denye to their rulers. For to dishonour the master, is none otherthing
then to dishonour God: who hath streightly commaunded thee, that
arte a seruaunt to honour thy master, and to haue hym in reuerence.
Father. Where is it commaunded? Sonne. God thy the holy apostle. S
1. Timo. vi. Paule sayth: Let as many seruauntes as are vnder the yoke, counte
their masters worthy of all honour, that the name of God & his doc-
trine be not euill spoken of. Father. Owe seruauntes also obedience
Of obeing masters. vnto their masters? Sonne. yea verely. Father. What it is to obey the
masters? Sonne. Faythfully and with a good hart to doo that, whiche
the master commaundeth: and diligently to take hede, that nothyng
be eyther enterprised or neglected, that may in any poinct offende the
master: but rather to seke how to pleasure him, and to satisfye his cō-
maundement. Father, Where is this obedience commaunded? Sonne
Ephe. vi. S. Paule sayeth: ye seruaunts obey them, that are your bodely ma-
sters with feare and trembling, euen with the singlenes of your hart,
as vnto Christ: not doing seruice vnto the eye, as they that go aboute
to please men, but as the seruaunts of Christ, doing the will of God
from the hearte with good wil, seruing the Lord and not men, know
Colos. iii. ing this: that what soeuer good dede any man doth: the same shall he
receaue again of God, whether he be bond or free. Again: ye seruaūts
be obedient vnto them that are your bodely masters in all things: not
with eye seruice as mē pleasers, but in singlenes of hart fearing god.
And what so euer ye do: do it hartely, as though ye did it to the Lord,
and not vnto men: knowing that of the Lord ye shall receaue the re-
warde of inheritaunce: for ye serue the Lord Christ. But he that doth
Tit. ii sin, shall receaue for his sinne. Neither is there any respect of persons
with God. Once again he saith: Exhort seruaunts to be obedient vn-
to theyr owne masters, and to please them in all thinges, not aunswe
ring agayn, neyther to be pickers, but that they shew all good fayth-
fulnes, that they may do worship to the doctrine of God our sauioure
in all things. Father. But what, if the masters be vnkinde, churlish &
shrewed: must the seruaunts obey them also? Sonne. So teacheth vs
1. Pet. ii. S. Peter saying: seruauntes, obey your masters with feare: not only
if they be good and courteous, but also though they be froward. For
this is thanck worthy: if a man for conscience toward God, endure
grefe, and suffer wrong vndeserued. For what prayse is it, if when ye
be bufeted for your faults, ye take it patiently: But and if whē ye do
Masters cō maunding contrary to Gods word are not to be obeyed. well, ye suffer wrong and take it patiently: thē is there thanck with
God. Father. What if the master cōmaund their seruaunts to do that
whiche is contrary to the will of God: shal they obey them also in this
behalfe? Sonne. Nothing les. For we must obey God more then men.
But of this matter we spake in the declaration of the fifte commaun
dement. Notwithstanding what so euer the master commaūdeth his
seruaunt to do, not being repugnant to the word of God, it ought to
be done with all diligence and cherefulnes of mynde, as we haue Ja
cob for an ensample: whiche serued Laban his vncle and master in ke
ping his flockes of shepe many yeares, yea and that with great pains
Gene. xxxi. as these his wordes declare, which he spake to his wyues: I haue ser-
ued youre father with all my myght. To Laban he also sayd: Behold,

thys

these twenty yeare haue I ben with the. Thy shepe and thy goates haue not ben barren, and the rammes of thy flocke haue I not eaten. What so euer was torne of beastes, I brought it not vnto thee, but made it good my self: of my hand didst thou require it, euen as it that was stollen by day or nyght. By day the heate consumed me, and the frost by nyght, and my sleape departed from myne eyes. &c. Father. We haue few Jacobs at this present day. Such diligence and faithfulnes, such labours & paines, as Jacob tooke, ar not now a daies found in our seruauntes: vnto suche dissolution of life, stubburnes of harte, and hautines of mind are they come. Sonne. It is the more to be lamented. To become right Jacobes, that is to saye, faythfull and painfull seruauntes, this shall healpe greatly: if suche as serue, consider with them selues, that God hath cast them into that kind of lyfe, that god hath made them seruaunts and subiect vnto other, and that therfore they ought with all diligence and faithfulnes, with al labour & paine to satisfye theyr masters commaundement: yea and that not with eye seruice as men pleasers, but in singlenes of heart: forasmuche as they know, that in doyng faythfull seruice vnto their masters, they serue & please God. They ought also to set this before their eyes: that if they walke truly and faithfully in theyr vocation, seruing their bodely masters accordyng to the will and commaundemēt of God, they shal not escape vnrewarded: if not at mās hand, yet at the hand of god, which for his promise sake will leaue no good worke vnrewarded, as Saint Paul sayeth: What so euer good dede any man dothe, the same shall he receaue agayne of God, whether he be bonde or free. God will reward euery man accordyng to his dedes: that is to saye, prayse, honour and immortalitie to them which continew in good doing & seke immortalitie. But vnto them that ar rebels, and that do not obey the truth, but folow vnrighteousnes, shall come indignation and wrath, tribulation and anguish vpon the soule of euery man that doth euyll How beneficiall God is to those seruauntes which truly & faythfully diligētly & painfully serue theyr bodely masters: the hystories of Jacob and Joseph show manifestly. Neyther shall faythfull and painful seruaunts be rewarded only in this worlde with the aboundance of all temporall things, but also in the worlde to come, they shal receaue the rewarde of heauenly inheritaunce. Again this they ought also to consyder, that as they serue their masters nowe, so shall they be serued of other, when they be householders and masters. If they be true, faythfull, trusty and diligent seruauntes to theyr masters: God shall geue vnto them in time to come true, faithful, trusty and diligent seruaūts again. But if they be vntrue, vnfaithfull, vntrusty and negligent seruaunts to their masters: euen with such shall God paye them home agayne. For this saying of our sauiour Christ shall for euer and euer abyde true: With what measure that ye meate with all, shall other mē meate to you agayne. Therfore what soeuer ye would that mē should do to you: do ye euen so to them also. For this is the lawe and the prophets. If seruaunts would remember these thinges: it should encourage them to do theyr dutie, and to lyue accordyng to theyr vocation & calling. Father. Is there any thing behinde of the seruauntes dutye?

How seruaunts may become good

Eccle. vi.

Roma. ii.

Gene. xxxi. xli.

Colos. iii.

Luke. vi.

Math. vii.

Son.

Sonne. The chefe point of their dutie ye haue hard. This only remaineth, that euery seruaunt, where many be in house together, do striue and labour to the vttermost of their power to excell other in vertue, godlynes, honestly, and in all kind of well doyng: beyng certenly perswaded, that in thus doing they please God, which will abundantly acquit this their faithfulnes toward their masters both in this worlde and in the worlde to come. Let them be faithful and true to their master Let them picke, steale, or bybe nothing frō their master. Let thē studie by all meanes possible, honestly and truly to enryche their maister, and not in any condition to hinder him. Let them vse no lying, swearing, nor whoring in their masters house, but rather with Ioseph embrace all godlynes, honestie and vertue: and in all pointes so behaue them selues, that their master may reioyse in them, and they in theyr master, and God in them bothe. So shall it goo well with all parties. Father. Well sayde, my sonne. What folowethe nowe?

Sonne. The offices and duties of the chefe degrees and estates we haue all redy heard. It now remayneth that we talke sōwhat of the inferiour degrees, as of widowes, of yonge men, of maydes, of oldemen, of olde wemen. &c. Father. What sayest thou of widowes and of theyr office?

Of the office of widowes.

Sonne. S. Paule describeth two kindes of widowes: the yonger and the elder. The office of the elder or auncient widow is, to be occupyed aboute matters of God and about busynesses of the congregation, and wholly to geue her selfe to the exercises of the spirite, as to frequente the temple in the tyme of prayer, to be present at the sermons, to visit the sicke, to relieue the nedye, to wash the fete of the saincts, to be riche in good workes, to continue in prayers and supplications bothe daye & night, and to be holy both in body and mynd. Suche a vertuous and holy widow was that noble matron Judith, which in the hier parts of her house made her selfe a priuye chamber, where she dwelt, beyng closed in with her maides. She ware a smocke of heare, and fasted al the dayes of her lyfe, except the Sabboths and new mones, and the solemne dayes that the people of Israel kepe. She was a woman of a very good report with euery one: for she feared the Lorde greatly, and ther was no body that spake any euell word of her. Suche a godly widow also was Anna, of whom S. Luke writeth, that she departed not from the temple, but serued God with fastyng and prayers nyght and day.

1. Timo. v.

The office of the elder widowes.

Iudet. viii.

Luke. ii.

As touching the yonger widowes, for asmuche as many of them waxe wanton ageinst Christ, and folow Satan, breaking theyr first fayth and promes, which they made to God at their baptisme (which is to abstayne from all vnclennes both of body and mynd, and to lede a pure and honest lyfe) and so cast them selues into the daunger of euerlastyng damnation: it is conuenient by the doctrine of S. Paule, that they marry agayn, bringe forth children, guyde their house vertuously, and so lyue in the holy state of matrimony, that woman may haue

The office of the younger widowes.

1. Timo. v.

haue iuste occasion to speake euyl of them. Father. Where writeth S. Paule this? Sonne. In his fyrste epistle to Timothe. These are his wordes. The yonger widowes refuse. For when they haue begon to ware wanton agaynst Christe, they will marry, hauing damnation, because they haue cast awaye theyr fyrst fayth. And also they learn to go from house to house idle, yea not idle only, but also prattlers and busy bodyes, speakyng thinges, which are not comely. I will therfore, that the younger woman marry to beare children, to guide the house, and geue none occasion to the aduersary to speake euyll. Fa. The counsell of the holy apostle is good and necessary. For what is more conuenient and mete for such wydowes, as are auncient, olde, aged, and as they vse to saye, paste the worlde, then to apply their mindes vnto the exercises of spirituall and heauenly things, alwayes meditating death, and their departure from this vale of misery, wyshing with S. Paule to be loosened oute of thys mortall and wretched bodye, and to be with Christe. Again, what is more semely for a younge widow, whiche is apte to be a wyfe and to bryngforth children, then to marrye in the feare of God, & to take vnto her an husband, by whom she maye haue children, and godly to bryng them vp, and to gouerne her housholde vertuously, and to do such other thinges, as appertayne vnto an honest and godlye wyfe: For how lyghte, vayne, trifeling, vnhonest, vnhousewifelike, younge widowes haue ben in all ages, and are also at this present day, experience doth sufficiently declare. Nothing therfore is better for yonge widowes, then to mary againe, so that it be dō in the Lord. By this meanes they shall answer to theyr age, lyue honestly with theyr husbandes, be free from all suspicion of vnclennes, & passe ouer their time among their neyghbours in good name & fame. 1. Timo. v. Phil. 1

Sonne. Olde widowes also in this oure age ar not free frō faulte. For many of them, which by the course of nature are not only past childebearyng, but also redy to go to theyr graue, do so dote and are so mad in these oure dayes, that when they ought to leaue the worlde, they begin to thinke a new of the worlde: & when they should only meditate & consider spirituall & heauenly thinges, they set their mind on fleshly pleasures: insomuch that som of thē being almost fourescoure yeares holde haue ben knowen to marry with boyes of xviii. yeares olde: a nother sort beyng so plaged with diseases, that they were not almost able to sturre in their beddes, haue notwithstā ding geuē themselues to maryage, beyng farre growen in age, yea and that vnto suche husbands, as the ryches once passed, haue litle estemed theyr wiues, but leauyng them in all misery, whom they founde ryche and wealthye, they haue entangled thē selues with straunge loue, vtterly forsaking the company of theyr olde and totheles wyues. Father. Frutes worthy suche mounstruous mariages: mariages in times past hated euē of the very heathen and Infidels. It is good for so many as haue the gyfte of continencie to kepe them selues free from mariage, that they may the more frely serue God: but specially for olde women, which by the course of nature are past childzen bearyng. For theyr mariages ar prodigious mariages. Sonne, you say truth. But I wil go forth to rehe the office and dutye of younge menne that be vnmaryed. Father. Let it be so my sonne. Olde widowes dote in these ours dayes. *

Of

Of the office and dutie of young men vnmaried.

SOnne. The office and dutie of such young men, as be vnmarried, cõsisteth chiefly in these points. Fyrst that they bothe with their wordes, workes, and outwarde gestures do shewe reuerence, worship and honour vnto them that be theyr elders. Father. Leuit. xix. Where is that cõmaunded? Sonne. God him selfe saythe: thou shalt ryse vp before the horeheade, and reuerence the face of the olde man, & dread thy God. I am the Lorde. Secondly, that they do not only outwardly reuerence their elders, but also be ruled by them, aske counsel of them, and suffer them selues to be admonished and rebuked by thẽ: being perswaded, that there is more wisdom, knowledge, vnderstandyng, learning and experiẽce in the elders, then in them selues which are but young and of small practise. And therfore ought young persõs to haue a great delyght and singular pleasure to frequent the compayny of suche as be auncient and of good experience and wisdom, that by this meanes they may com by knowledge, as the wyseman sayeth: Eccle. vi. my sonne, kepe company with the multitude of such elders as haue vnderstanding, and consent vnto theyr wisdõ with thine hart, that thou mayest heare al godly sermons, and that the worthy sentences escape Eccle. viii. the not. And if thou seest a mã of discrete vnderstanding, get the sone vnto him, and let thy fote treade vpon the steppes of his dores. Again he sayth: thinke scorne of no man in his olde age: for we waxe olde also. Despise not the sermons of such elders as haue vnderstãding, but acquaint thy self with the wyse sentences of thẽ: for of them thou shalt learne wisdom and the doctrine of vnderstanding, and how to serue great mẽ without complaynt. Go not from the doctrine of the elders: for they haue learned it of their fathers. For of them thou shalt learne vnderstanding, so that thou maist make aunswer in the time of nede.

Thirdly, that they be not proud, nor stand in theyr owne conceyte nor bragge or boste them selues of suche giftes, as God hathe endued them with, but rather that they be sober minded, humble, meke, louely, gentel, and redy to heare other, and also to geue place vnto their elders, as S. Peter saieth: ye young folke, submit your selues vnto the 1. Pet. v. elders. Submit youre selues euery man one to a nother. Knit youre selues together in lowlines of mind. For God resisteth the proud, and Titus. ii. geueth grace to the humble. S. Paule also saith: Exhort the younger men that they be sober minded.

Fourthly, that they be not idle, no tauernhunters, no vsers of vnhoneste or vnlawfull pastimes, no pickers of quarels, no dronckardes, no kepers of euyll company, but rather well occupyed, contente with the houses where they dwell, vsyng honeste & lawfull pastimes, quiet, sober, kepyng company with the godly & vertuous, and euer hauing God before their eyes.

Fyftly and fynally, forasmuch as they entend once to mary, if God blesse them with lyfe: it is the dutie of young men also to kepe their bodies vnpolluted, vndefyled, vnspotted, free & vtterly estraunged frõ all whordom and vnclennes, that they may come with pure bodies vntõ the holy state of honorable wedlock, folowing in this behalf the

Godly

godlye example of the moste godlye yonge manne Ioseph, Iacobs sonne: whyche dyd rather chuse to loose all his promotyons and wel thynges, yea to be cast into prison, and there to suffer many and great miseries, than he would transgresse the cõmaundement of God, and muste hys bodye in anye kinde of vnclennesse, before God called him vnto the blessed state of matrimony.

This example lette all younge menne that be vnmaryed haue continually before theis eies, and remember how graciously God delt with Ioseph after ward, howe he blessed him, and made him great and of hyest autority in all Egipte, the kinge onlye excepted. Gene.xli.

Therfore whan the Deuill, the World and the Flesche shall moue thẽ vnto vnclennesse, eyther to deflowre maides, or to corrupte mennes wyues, or to defyle widowes, or otherwise vnhonestlye to behaue themselues either in thoughte, woorde and deede: let them say wyth Ioseph: Howe can I dothys wyckednesse, and synne agaynste God? Gen.xxxix.

Let them eschue idlenesse, vaine talke and euill companye, and geue them selues to prayer, and to the reding of the holy scriptures: & they shall easily auoide and eskape the flatteringe and deceytfull songes of that pleasaunt, but poysonfull Woorcmaide the flesche. Watche and praye, sayeth oure sauioure Christ, that ye fall not into temptatyon. Mat.xxvi. I haue hidden vp thy woordes in my hearte, sayeth the Psalmographe, that I mighte not sinne againste thee. Father, Thy councell is good, my sonne, God geue vs all grace to folowe it. But what sayest thou, concernynge the duetye of maides and yonge womenne, that be vnmaryed? Psal. cxix.

Of the duetye of Maydes and younge vnmaryed women.

SOnne. The maids, whether they be in their fathers houses, or abyode at seruice, muste diligently take hede, that they haue continually before their eies the feare of God, and aboue all thinges seeke to please him, and to frame their life accordinge vnto his holy woorde. And that they maye the better this doo, they ought manye times to call vpon God for his holye spirit and grace, that he may kepe them safe and sound bothe in minde and bodye. For wythoute hys healpe and fauour nothynge can prosper or haue good successe: wythoute hys grace, and wythoute the comforte of his holye Spirite, neyther the bodyes nor the mindes of the maides can continue pure, chaste, continente and honest, but rather fall into all kinde of vnclennesse. God therfore is at all times to be called vpon wyth feruent prayers, that he may preserue and kepe them in all godlinesse, honesty and vertue, as we haue Sara yonge Tobias wife for an example: whyche, whan she was a maid, gaue her self busily vnto prayer, insomuch that we rede, that at a certain time she went vp into an hie chamber of her fathers house, and there continued in prayer vnto God by the space of iii. daies and iii. nightes, neither eating nor drinking in the meane time. Tob.iii.

Secondly, the duety of honest & godly maides is, to be obedient to

to their maſters and maſtreſſes, and diligently to do in the houſhold affaires, whatſoeuer they are commaunded: and alwais to haue an eie vnto the godly doings of their maſtreſſes, and ſtudiouſly learn to do the like, that when the time comes, that they alſo ſhall be houſholders, they maye knowe the better howe to rule and gouerne their owne houſe.

Thirdly, it appertaineth vnto thoffice of vertuous maides neuer to be idle, but alwaye to woorke ſome good thinge. For idleneſſe is a great occaſion of many euils, as the wiſeman ſayeth, idleneſſe bryngeth much euil. So ſone as idlenes occupieth the minde of any perſon, vain & euil thoughts braſt in straightwaies, out of ỹ which ſpryngeth all miſchefe, as pryde, ſlouthfulneſſe, banketting, dronkenſhyp, whoredome, adoultry, vain communication, bewrayng of ſecretes, curſed ſpeakinge &c. to auoid theſe peſtilences, it ſhal become honeſt and vertuous maides to geue them ſelues to honeſt and vertuous exerciſes, to ſpinning, to carding, to weauing, to ſowing, to waſhing to wringing, to ſweping, to ſcouring, to bruing, to bakinge, and to all kinde of labors without exception, that become maides of theyr vocation, of what ſo euer degree they be, rich or poore, noble or vnnoble, faire or foule. This thing ſhall helpe greatly in time to come to gette their liuing, if need require. King Salomon in the deſcriptyon of an
Pro. xxxi. honeſt faithful woman: ſayeth on this manner. She occupieth woll and flaxe, and laboureth gladly with her owne handes. She is like a marchauntes ſhyp, that bringeth her vitailes from a farre. She is vp in the night ſeaſon, to prouide meat for theyr houſholde, and foode for her maidens. She layeth her fingers to the ſpindle, and her hand taketh hold of the diſtaffe. &c. Thus were diuers godly maids brought vp in their tender yeres, which be mentioned in the holye ſcrypture, and they practiſed the ſame, when they were wiues, Anna olde
Tob. ii Tobias wife learned to weaue, when ſhe was a maide: and therfore when her huſband was blinde, and could not woorke, ſhe went daily to the weauing woorke: and loke what lining ſhe could get with the
i. Reg. ii. labor of her handes, ſhe brought it home for the relief for her family. Hanna alſo the wife of Helcana wrought with her owne hands, and made cloth, ſo that euery yeare ſhe brought a coate of the clothe that
Act. ix. ſhe had made, to Samuel her ſonne, when ſhe came vp with her huſband to offer vnto the Lord. Tabitha alſo is greatly commended in the holy ſcripture for cotes and garments, that ſhe made both for her
Act. xvi own family and alſo for the poore. Again, Lydia a godly and faithfull woman occupied ſelling of purple. Priſtilla alſo a vertuous woman made tentes with her huſband Aquila: of the which occupatyon S.
Act. xviii Paule was, and laboured with them for his liuing.

Not onlye the deuine hiſtories, but alſo the Eccleſiaſticall and other humayne wrytings miniſter vnto vs aboundaunce of ſuch and the lyke examples: whyche declare ſufficientlye, that in all ages all godly women from time to time haue learned and practiſed ſome art or occupation, where by they might gette at the leaſte ſome parte of theyr liuinge, if neceſſitye ſhoulde requyre. And what is more brytle, then wyttle and flatering fortune, or more inconſtante & flutyng,

then

then the transitory possessions of the world: An incorruption is a most certain patrimony.

Fourthlye, not onlye idlenesse is to be eschued of those Maydens, whiche entend to proue godlye and vertuous, but also the runninge about into vain spectacles, games, pastimes, playes, enterludes &c: where rather vice then vertue, sinne then soule healthy, wickednesse then goodnesse is to be learned. Let them remember, what chanced to Dina Jacobs daughter thorow going abrode to se vaine sightes. Was she not destroyed: & lost her virginity. Virginity ones lost, what remaineth safe & praise worthy in a maide? The chiefe, best & greatest dowry that a maid can bring to her husband is honestye: the which if she lack, though she might strive with king Cresus in ritchesse, yet is she more miserable then Irus. Let the maids therfore above al thinges seke to maintaine their honesty, and eschue all suche thynges, as might worke the corruption therof. Ge. xxxiiii.

Fiftly, forasmuch as nothing doth so greatly hinder ꝑ good name and fame of maids, as keping cõpany with naughty packs, & persõs of a dissolute & wanton life, (for euery man proueth suche as he is, wt whom he is cõuersant) and contrariwise, nothing doth so much commend, auance & setforth their good name and fame, as resorting vnto such as are wel reported, and of an honest disposition: therfore shal it be requisite that al godly maids do refrain thẽselues from keping cõpany with light, vain & wanton persons: whose delite is in fleshly & filthy pastimes, as singing, dauncing, leaping, skipping, playinge, kissing, whoring &c. Al such must they auoid: if they tẽder theyr good name: which ones lost, they are no more of estimation, but cotemned and despysed of al good & godly persons. The wise man saithe: Lyke as the clerenesse of the eyes reioyseth the hart, so dothe a good name fede the bones. Again, a good name is more worth, thã great riches: & louing fauor is better then siluer & gold. Ones againe he saithe: A good name is more worth then a precious oyntment. Jesus the sonne of Syrach also sayeth: Labor to get thee a good name: for that shall continue surer by thee, then a thousande greate treasures of golde. A good life hath a nomber of dais: but a good name endureth for euer. Pro. xv. Pro. xxii Eccle. vii Eccle. xli

Sixtly, this also must honest maides prouide, that they be not full of tonge, and of much babling, nor vse many wordes, but as fewe as they may, yea & those wisely and discretely, soberly and modestly spoken, euer remembring this common prouerbe: A maid shuld be seene and not hard. Except the grauity of some matter do require, that she shuld speake: or els an answer is to be made to such thinges as are demaunded of her: let her kepe silence. For there is nothinge that doth so much commend, auaunce, setforthe, adourne, decke, trim, and garnish a maid, as silence. And this noble vertue may the virgins learne of that most holy, pure and glorious virgin Mary: whiche, whan she either hard or saw any worthy and notable thing, blabbed it not oute straight wais to her gossips, as the manner of women is at thys present day, but being silent, she kept al those sayinges secreat, and pondred them in her hart, saith blessed Luke. Silence in a mayde is greatly cõmendable. Luc. ii

Seuenthly, forasmuch as maides no les then yonge meune after they ones come to xiiii. yeres of age, are so desirous to be maried, & to Vntimely mariages hurt greatly.

haue the companye of other to thys ende, that they maye be frutefull accordyng to the worke of God and nature: & notwithstanding suche vntimely mariages are not to be commended, seing that thorowe the bodies of the persons so to sone maried are greatly enfebled, and the frute that cometh of them, proue weaklings, of smal stature, and almost of no strength, and so vnprofitable for the common wealth: it shalbe conuenient for al honest maides, if they tender the healthy and conseruation of their bodies, and the prosperity of the frute wherwith God shall blesse them afterward, and the continuaunce of the same, that they labor to the vttermost of their power to suppresse that lust and desire in them by moderate eating and drinking. by vsing a temperate diet, and by auoyding al superfluity, & by keping their bodies low either by fasting, or by receiuing of such meat and drink, as shal least of al enflame the body, or prouoke it vnto lust. It shalbe necessary in this behalfe, that the maides vse no fine and exquisite meates, but homely and vsuall, euen such as may slea hunger, and not kindle lust, satisfy nature, and not pamper the bodye. The drincke also, that they shall vse, ought either to be pure water, or else thin ale, or small bear, that it may slake thirst and not kindle lust. For nothing doth so tame the raging lustes of the flesh, as slender and moderate diet: and contrariwise, nothing doth so enflame and set on fyre carnall concupiscence, as fine fare and whote wines, as S. Paule sayeth: Be not dronke with wine, wherin is excesse. Again, let vs walke honestye, as it were in the day light: not in eating and drincking, not in chambering and wantonnesse: but put ye on the Lord Jesus Christ. And make not prouisyon for the Flesshe, to fulfyll the lustes of it. For if ye lyue after the Flesshe, ye shall die. But if ye thorowe the Spirit, do mortify the dedes of the body, ye shall liue. Our sauior Christe saith also: Take hede to your selues, least at any time your hartes be ouercome with surfeting and dronkennesse. If thauncient Romains did forbid their women the vse of wine and delicate fare, least by the reason therof, they might fal into any vnclennesse and dishonesty, & so bring shame both to them selues, to their husbandes and to their family: howe muche lesse tollerable is it for maides to accustome them selues, to such meat and drincke, as shall excite and sturre vp carnall concupiscence and fleshly lust in them, and prouoke them peraduenture vnto leudnesse and dishonesty, and so by this meanes they shame thē selues for euer after, and dishonest their whole stocke and kinred? What wicked vnclennesse and vncleane wickednesse hathe in times past brast out from delicate fare, both diuine and humaine histories aboundantly declare: neither want we experience hereof at this present day. Let the maids therfore aboue all thinges vse slender, simple and homely diet. By this meanes shal they kepe their bodies in good temperature, conserue their health, quiet their mindes, suppresse carnal lustes, auoid vnclene desyres, exchue euil company, and set them selues in a goodly order against the time that God shal cal them vnto the holy state of honorable wedlocke.

The dyet of maydes.

Ephe. v.
Rom. xiii.
Rom. viii.
Luc. xxi.

Of maides apparell.

Eightlye, seinge that, as experience teacheth, maides desyre nothinge so greatly as galante apparell, and sumptuous raiment, and couet that so greatly, that many times not a few of them labor to cōe by it, not only with the losse of their truth, but also of theyr honestye,

it

it shall not be vnsytting, that all honest and godly disposed maydes cō
trne them selues with comely and semely apparell, euen such as bercō
eth their degree, state vocation and calling, vtterly reiecting & casting
away all nyce vanitie and vaine meanes of aparrel, according to the
doctrine of the gospell. I will (sayth S. Paule) that the women be mea
neth also maydes and all of the woman kind) aray them selues in cō-
ly apparell, with shamfastnes and discrete behauiour, not with broy-
ded heare gold or pearles, or costly araye: but as becometh women,
that profesle godlynes thorow good workes. Likewyse sayth S. Pe-
ter: Womens apparell shall not be outwarde with broyded heare, and
hanginge on of golde, eyther in putting on of gorgeous apparell: but
in the hid manne, which is in the hart, be without all corruption, so
that the spirite be at rest and quyet: which spirit is before god a thing
muche set by. For after this manner in the olde tyme did the holy wo-
men, which trusted in God, tier themselues. &c. After a most noble and Esth. xiiii.
vertuous Queen confesseth in her prayer vnto God, that she vtterlye
abhorred and hated that princelike and gorgious apparel, euen as an
vncleane cloth, which she was cōpelled to weare, whē she must shew
herself to the people: and that whē she was quyet and alone by her self,
she did not were it. If a princes of so noble estate, of so great dignitie
and of so hie preheminence did not gladly weare costious apparel, but
wished rather to go simply apparelled, and so vsed, when she was a-
lone by her self: how vnseemely a thing then is it for homely and base
maydes, for maides farre inferioure to her degre, so to tire them sel-
ues, so to tricke and trim their bodies, as though they were marela-
dies or popets in a game? Vaine and nise apparell becommeth the
daughters of the heathen, and not the children of the christians, whi-
che profesle godlinesse. The lightnesse of apparel, is a plaine demon- Ey.
stration of the lightnes of the minde: so that what so euer woman de-
lighteth in gorgious garmentes, she setteth forth her self to sale, and de-
clareth euidently her incontinency bothe of body and minde. Looke
how much the body is beautified with the galantnesse of apparell: so
much is the minde defourmed with the corruption of arroganey and
vaine glory. And the more humbly that the body is outwardly clad:
the more humble is the minde within, and the better garnished with
the richesse of godly vertues. The decking and trimminge of a chri-
stian is inward, not outwarde: it consisteth in minde and not in bo-
dye: in vertue and godlinesse, and not in gold and pearl, as it is wrye
ten: The kynges doughter is all glorious wythin. Fulgentius say- Psal. xlv.
eth: Let the garment of an holy maid be such, as may be a witnes of
her inward chastity. Let no galantnes be sought to setforth the out- Note wel.
ward man, leaste the fashion of the inwarde man be defourmed. The
maid that desyreth the garnishing of the bodely vesture, spoileth her
selfe of the beauty of vertues: neither hath she true chastity, that go-
eth about with her galant apparell to allure the eies of other to be-
holde her: neither keepeth she her promesse with Christ, that seketh ra
ther to please the people, then her husbande.

And thus must it nedes folow, that she whiche soweth lust to the
eye of man, do reape wrath in the sight of God. Lette not the mayde
therfore say, whan she is so gorgiously apparelled: The garment or

the tewell will doo no harme. I graunt. Notwithstandynge by thys meanes the malefactor and suggestor of an euill will (he meaneth the deuil) will enter in. Saint Paule sayeth: We brought nothynge into
1. Timo. vi. the worlde: neyther can we cary any thyng oute of it.
Hauing fode, and wherewith we may be couered (he sayethe not, garnished, dressed, trimmed and galantly set oute in oure apparell, lyke Maylordes and Maylaidies) let vs be contente. All the godlye from the beginning both men, women and maydes, euen so manye as professed godlinesse, haue ben contented with simple and semely apparel being rather desirous to garnish thinward man with the beautye of vertues, than thoutward man with the galauntnesse of fine apparell. Let al maydes therfore that are studious of vertue, and desyre rather to please God and all godly men, than the worlde & the wirked worldlinges, vtterly sequester their mindes from the filthy desires of vaine and lighte apparell, and contente themselues with suche vestures as become maides that profesle godlinesse, euery one accordyng to their vocation and calling, and aboue all thinges seeke to garnish & trim their inwarde manne with the goodlinesse and beautye of vertues, that their whole life may be nothyng els, then a very mirrour of vertue and godlinesse.

Finally, when the time cometh, that they fele them selues apt vnto mariage, and are desyrous to contract matrimony to thend, that they
Of maides mariages: may auoid al vnclennes, and bring forth fruite accordyng to Gods ordinance, as their parents haue done before them: they must diligently take hede, that they presume not to take in hand so graue, waighty and earnest matter, nor entangle them selues with the loue of anye parson, before they haue made their parents, tutors, frendes, or suche as haue the gouernaunce of them pryuye of their entent, yea and also
Children ought not to contract matrimony with out the consent of their parents. require their both councel and consent in the matter, & by no meanes to stablish or appoynt any thing in this behalfe without the determination of their rulers. For this is part of the honor that the chyldren owe to their parents and tutors by the commaundement of god, euē to be bestowed in mariage, as it pleaseth the godly, prudent, & honest parents or tutors to appoynt: with this perswasiō, that they for their age, wisdome and experience, yea and also for the tender loue, singuler beneuolence, and harty good will that they bear toward thē, both know and will better prouide for thē, then they be able to prouide for them selues. The histories of the holy bible teach euidentlye: that the godly fathers in times past appoynted the mariages of their childrē: and that the chyldren attempted nothing in this behalf wythout the councel, consent, determination and appoyntment of theyr parentes. And that authority, which parentes at that time had ouer theyr children, haue fathers and mothers also at this present. And as the chyldren then did not take vpon them to marye withoute the consente of their parentes: no more ought they to do in this our age. The children which presume to mary withoute the councell of theyr parentes, doo greatly offend God, and are fallen away from the obedience, whyche they owe to their parents or tutors in this behalfe, by the commaundement of God. Let al godly maides take hede therfore, & they snarle not them selues with the loue of any other, nor marry with anye parson, before they haue the good wyll of theyr parentes.

Let

yet the receaue no tokens of any men, nor be to much familiar with any person in the way of mariage: but if any be sutes vnto them for to marry with them, and they could well be contented for their godly qualities and honestie of life to take them vnto their husbandes in the feare of God: let them first of all open the matter to their parents or tutors, being contented to be ruled by them, submitting their owne iudgement to the iudgement or wisdom of their superiours, and praying also vnto God, that he may rule and gouerne the hartes of their parentes on suche sort, that they may appoynt that thing, whiche he knoweth to make most vnto his glory and vnto the saluation of their soules. If their parents do agree vnto their desyre: let the thanke God for it, and know that God is the author of this their mariage, & that as he hath brought them together, so will he blesse both them & their marriage, and geue good sucses vnto them in all their godly and honest attempts, so that they shall lacke no good thing. But if their parents do not consent, let the children be cõtent, and think that it is for the best, and that they see more in the matter, then they them selues can perceaue, being far inferiour to them in age, wisdõ, discretion, knowledge, reason, experience. &c. And let them thincke, that this also commeth of God, which ruleth the hearts of their parents, & turneth them which way it pleaseth him, and al for their commoditie and profit, for their health and wealth: yea let them think that God is their father, and they his children: again, that he is their creator, and they his creatures: and therfore that he will not neglect them, but so prouide for them, as a father for his children, and neuer forsake them so longe as they lyue in the obedience of his holy word. Father. Thou holdest the, that parents ought to place their children in mariage: and that children in this behalfe also owe obedience vnto their parents. Son. Verely. Father. Ought not the consent of the children also to be considered in this behalfe no les then the authoritie of the parents? Sonne. God forbid elles. For we rede, that whē Rebecca was promised, that she should go with Abrahams seruaunte to be married vnto Isaac, they sayd: We will call the damosell, and enquire at her mouthe. And they called forth Rebecca, and sayd vnto her: Wylt thou go with this man? and she answered: I will go. &c. Here se we, that thoughe the authoritie of the parents be great ouer their children, yet in the matter of mariage the cõsent of the children may not be neglected. For parents must so vse their authoritie, that they doo not abuse it. They abuse it, when it turneth vnto the hinderaunce, incõmoditie and destruction of their children. The parents therfore must so place their children in mariage, as may profite and not hinder them, yea and that with the good will and consent of the children, to whom the matter chiefly pertayne, that the authoritie of the parents and the consent of the children may go together, and make perfect an holy and blessed mariage. Father. This is commendable. But som parentes greatly abuse their authoritie, whyle they sell their children to other for to be married for worldly gayne and lucre, euen as the Greaser selleth his oxen to the Butcher to be slaine, hauing no respecte to the person, whether he be godly or vngodly, honest or vnhonest, wyse or folysh. &c. If money, if riches, if the muckes of the worlde come: let the child go. The person is goldy ynough, honest ynough, wyse ynough &c. though he be neuer

Of the consent of the children in mariage.

Gene. xxiiii

fo lyngodly, wythoutbaill honestly, & a very foole. Sonne. These be wicked perswasions and marriages this made, for the most part haue neuer good successe. The experience dayly teacheth. It becometh therfore all godly and godlesse parents to prouide for their children such mates & yoke fellowes as feare God, loue his word and will diligently prouide for their soules euerlasting prouided, it becometh all faithfull children to obey the authoritie of their parents, and to take such vnto the to be their companions in matrimony, as their Fathers and mothers haue appointed them to liue together in the feare of God, loving one another, as Christ loueth the congregation. Father. Thou speakest godly, my son. What followeth now? Sonne. That we speake of the office and dutie of olde and auncient menne.

Of the office of olde and auncient menne.

First thole menne, whiche be auncient & gro wne in age, ought aboue all thinges so to behaue themselues, that bothe in their wordes and workes they may shyne as great lyghtes among the younger folkes: so that when their Inferiours in age do beholde them, they may truly seme to loke vpon mirrours of vertue and glasses of godlynes, hauing nothyng in them, that they may iustly accuse and condemne, but many thinges, that they ought of dutie bothe to allowe and to folow. And in this behalfe, forasmuch as the study of godlynes is a thing most worthy to be embraced & practised of the younger sort: it shall be fitting and conuenient, that olde and auncient menne geue a good example of the same in their outward behauiour, by resorting vnto the sermons and preachings of Gods worde: by reading the holy scriptures, and by accompanying such, as be louers and auauncers of gods true religion: that the younger folke beholding this their earnest zeale toward the truth of Gods most holy word, may be kindled vnto the lyke exercises, and from their youthe drink in true godlynes, and so at the lasse ware auncient in the knowledg of God and of his sonne Christ Iesu oure Lorde: which knowledg bringeth euerlastyng lyfe. For what is more comly for olde age, whose departure frō this world by the course of nature is at hande, then the consideration & meditation of heauenly things, & an vtter sequestratiō of their minde from the studie of earthly thinges, wholly reposyng themselues in the delyght not of trasitory and mortall pleasures, but of constante and immortal ioies, contrary to the disposicion of the most part of our auncients in this our age, whose propertie is, the longer they liue, the more couetous they are: and the les nede they haue of worldly things the more desyrous they are of the same. Father. Couetousnes is a vice appropriated, as it may seme, to olde mē, according to this olde saying: Cum omnia vicia senescunt: sola auaritia iuuenescit. When all vices ware olde: couetousnes alone wareth young. For menne of this oure time, when they become to that age, that they are redy to depart oute of the worlde, then begin they to purchase land. And when they be redy to be caried out of house into graue, then fall they to bying of houses, and building of gorgious mantions. O bayne madnes, and mad vanitie. Sonne. It is truth. And therfore, as I sayd before, nothyng is more fitting for olde age then the meditation of their hasty departure frō this world, & the continuall consideration of the heauenly ioyes.

John. xvii.

Couetousnes reygneth chiefly in olde men

Secondly

Secondly, the dutie of olde and auncient men is, to declare their good affection & tender zeale toward Gods holy word in their talk & communication: so that their chief speakyng be alwayes of the holy scriptures and of suche thinges as make vnto edifying, that suche as commune at their cõmunication may learne godlynes, knowledge & wisdom. They must take hede, that no lyght and wanton words proceede out of their mouth, which may infect the eares of the hearers, & minister vnto them occasion of leudnes: but let their talke be suche, as shall prouoke vnto vertue, godlines and honestie. God sayth the wise man, hateth an olde body that doteth and is vnchast: not only vnchast in body, but also in words. For as many as profes Christ, specially the auncient, ought to be so farre straunged frõ all vnclẽnes, that it should not once be named amonge them. Let no fylthy communication proceede out of your mouth, sayth S. Paule, but that, whiche is good to edifye with all, as oft as nede is: that it may minister grace vnto the hearers. Oure Sauiour Christ sayth, that at the day of iudgemente we shall rendre an accounte of euery idle word that we haue spoken. And who knoweth not, that euill words corrupt good manners?

Eccle. xxvi.

Ephe. v.

Ephe. iiii.

Math. xii.

1. Cor. xv.

Thirdly, the olde men ought to auoyde the whole lompe of sinne, & vtterly to cast it away from them, and so purely and innocẽtly to liue that their life may be blameles, and an example to the younger folke of all godlynes and honestie, replenished with all kinde of vertues & garnished with al manner of good workes. For as nothing doth more dishonour olde age, then wicked and corrupt lyfe: so likewise nothing doth more beautifye and garnishe olde age, then innocencye of lyfe & godlynes of conuersation, as the wyse man sayth: Age is an honourable thing: neuertheles it standeth not only in the length of tyme, nor in the multitude of yeares: but a mans wisdom is the graie heare, and an vndefiled lyfe is the olde age. S. Paule requireth of the elder mẽ, that they be sober, sage, discrete, sound in the fayth, in loue, in pacience. He wolde haue them sober, that is to say, no dronckardes, no tauernhunters, not geuen to muche wyne, not sytting all day at the alehouse tiplyng and quaffing. For olde age is much geuen to belly cheare, and soone falleth into dronckennes: which vice greatly disgraceth al men, but the older sort specially, whose lyfe ought to be vnspotted, & a myrrour of vertue to all young folke. For dronkennes maketh of a reasonable man a brute beast, spoylyng him of al his senses, so that no part of his body can do his office: & by this meanes is he made a byle dong hyll of Sathan, to be vsed, yea rather abused at his pleasure vnto all syne and wickednes.

Sapi. viii.

Tit. ii

Again, he wolde haue them sage and graue: that is to say, suche persons, as neyther in countenaunce, gestures, words, behauiour or apparell, should shew any poynt of lyghtnes, incontinencie, impudẽcie, or what so euer is contrarye to the dignitie of olde age: but rather so behaue them selues in all points, as becõmeth their age, state and vocation, vnto the good example of other.

Furthermore, he requireth of them that they be discrete: that is to saye, temperate, quiet, not rashe, not vncircumspecte, not furious, not doing any thing of head and without iudgemente: but vsyng such temperaunce in all their affayres, as shall become men of good consideration and grauitie: and suche discretion in all their enterprises, as shall

not be

not be counted vnworthy nor vnseemly for their age, that the younger folke beholding this their discretion and temperaunce, maye be occasioned to folowe and practise the lyke in all their attemptes, vtterly reiecting and casting away all rashnes and hedlong iudgement.

Moreouer the holy apostle commaundeth, that olde men be sounde in the faythe: that is to saye, that they truly and constantlye beleue in God, embrace his holy word, continue in the same vnto the end, and by no meanes suffer themselues to be carryed about with euery wynd of doctrine, as the apostle sayeth: Be not caried about with diuers & straūge learning: for it is good, that the hart be stablished with grace: that the younger sort seing this their constancie in gods religiō, may be occasioned the rather at their example to do the like, and grow dayly more and more in the knowledge of godlines, till at the last they also more waxe auncient in Christe.

Hebr. xiii.

Item it is required of auncient men, that they be also sounde in loue: he meaneth, toward their neyghboure. For out of their faith toward God ought true, perfect and vnfayned loue issue towarde their christen brother, yea toward their very enemy for gods sake: not only inwardly or with lippes to loue hym, but also outwardely and with dedes, redy at all times, to succour his necessitie, & to do for him, what so euer lyeth in their power as S. John sayth: Let vs not loue in word nor in tong, but in worke and truth. For he that is sound in loue, loueth his neyghbour as him self, & is the very same to his neyghbour, that Christ is to him, as S. Jhō saith: Herby perceaue we loue: because he (Christe) gaue his lyfe for vs: and we ought to gene oure liues for the brethren. But whoso hathe this worldes good, and seeth his brother haue nede, and shutteth vp his cōpassion from him: how dwelleth the loue of God in him?

1. Johan. iii.

1. Johan. iii.

In fine, the blessed apostle S. Paule chargeth the olde and auncient men, that they also be sounde in pacience: that is to say, if God at any time sendeth them aduersitie either for the trial of their faith, or for the correction of their manners, that they grudge not againste God, but pacientlye and thankefully beare his louing visitacion, beyng fully perswaded, that that crosse which God hath layd vpon them, cometh not from an angry but from a louing hearte, euen such an hart as seeketh not their destruction, but their saluation. For what son is he whom the father chastneth not? If ye endure chastening, sayth the Apostle, God offereth himself vnto you, as vnto sonnes. But if ye be not vnder correction, wherof all are partakers, then are ye bastards and not sonnes. For whō the Lord loueth, him he chasteneth: yea he scourgeth euery sonne that he receaueth. Agen, if theyr neyghbour at any time offend them eyther in word or dede, that they seke not streyghte wayes to be auenged of them, and to acquite euill for euill, but rather pacientlye & quietly to beare it at their neyghbours hand, obeying thys councell of S. Paule, whiche sayth: If it be possible (asmuche as is in you) lyue peaceably with all men. Derely beloued auenge not youre selues, but rather gene place vnto wrath. For it is written: vengaūce is myne: I will reward, sayth the Lorde. Therfore be not ouercome of euill, but ouercome euill with goodnes. And as S. Peter sayeth: Christe suffered for vs, leauing vs an ensample, that we should folow his steppes: whiche did no sinne, neyther was there guyle founde in hys

Hebr. xii.

Pro. iii.

Rom. xii.

Deut. xxxii

1. Peter. ii.

his mouth: which when he was reuiled, reuiled not agayne: when he suffered, he threatned not. But cõmitted the vengeaunce to him, that iudgeth righteously. Patience is a present remedy against all euiles, with the whiche except we be enarmed, we can neyther liue godly before God, nor charitably before our neyghbours. Patience is the bõd of perfection, without the whiche all neyghbourly loue doth decay, & all quyetnes both of body and mynde cease and goth away. Thorow your patience, sayth our sauiour Christ, shall ye possesse youre soules. And the apostle sayth: ye haue nede of patience, that after ye haue dõ the will of God, ye might receaue the promes. Again, let vs run with patience vnto the battaile that is set before vs, loking vnto Iesus the captayne and finisher of our fayth, which for the ioye that was set before him, abode the crosse and despised the shame, and is set downe on the right hand of the throne of God. Patience. Luke.xxi. Heb.xii

Thus haue I set forth the office and dutie of olde and auncient men, euen as I haue learned oute of the word of God. Father. Godly hast thou declared all thinges. Let me nowe heare, what is the dutie of olde and auncient women, Sonne. I will doo it gladly.

Of the office and dutie of olde and auncient women.

FIrst, suche, as be godly and auncient matrones, are commaunded of the holy Apostle. S. Paule, that they weare such raymẽt as becommeth holynes. Olde women for the most parte, if they be riche and of habilitie, are greatly desirous, when fauour and beauty fayleth them, to garnishe and set forth them selus with sumptuous aparel, that by this meanes at the least they may commende them selues to the people and allure their eyes vnto the consideration and beholding of them, that in som part they may sticke in the eyes of men, and not vtterly be reiected for their wrinckled forehead and withered face: where as they ought not to seke how they may please men by their vayne and lyghte apparell, but how they may please God by the deckyng and trimming of their inward man with the beautifull araye of vertues, forasmuch as they know, that they being aged, can not long continue in this world, but must shortly depart. For after this manner, sayth blessed Peter, in the olde time did the holy women, which trusted in God, tier them selus. Therfore the holy apostle willing to bridle this folish, vayne and carnall affection of trimming them selues in their olde age, cõmaundeth all sage and auncient matrons, that they laying a syde all lyght and lyghtlyke apparell, araye and tire them selues with such raymente, as becommeth the women that professe godlines. Father. Not without a cause. For to what end should they go about to please ỳ world, that are redy to go out of the world? If they be olde women and maryed: not lyght apparell, but sad raiment pleaseth a godly husband. If they be vnmaried: what is more comely, then to weare such aray, as becõmeth their state, profession and age? In olde womã to be decked with galant apparell, is none other thing, then to daube ouer an olde rottẽ tottering waull with new plaistering. Therfore those womẽ ar most of all to be commended, which consyderyng their age, apparell themselues according to the same, al vanitie and lyghtnes laid aside. Son. Truth it is, But I wil go forth with the office of olde women, as S. Titu.ii. 1.Peter.iii

Paule describeth it.

Secondly, forasmuch as olde age is naturally bent to much babbling, and specially such as be of the feminine kind, whō by the iudgement of all wyse and learned men, silence dothe rather commend then speache: S. Paule willing to restrayne this their immoderate manner of talking, comaundeth, that the auncient women by no meanes do abuse their tong, eyther by prating, or by fauls accusyng and euyll reporting of other: but that they rather geue them selues to silence, or when they speake, so speake as it becometh women of grauitie, wysdō and knowledg, without reproche or ignominye to other, alwayes remembring, that at the day of iudgement they must render an accompt
Mat. xii. before the hygh iudge Christ of euery idle word, that they haue spokē.

Thirdly, forasmuch as nothing doth so greatly prouoke olde womē vnto babling, as to much drinking (for whē the wyne is in, the witte is out) and olde women naturally loue well tiplyng: the holy Apostle cōmaundeth, that the auncient matrones shall not geue them selues to much wine but rather embrace sobrietie and temperauncie, beyng content with that, that sufficeth, and not oppresseth nature. For as sobrietie is the nurse of manye noble vertues: so likewise dronkennes is
17 the mother and nurse of many leud vices. And where dronkēnes taketh place, neyther body nor minde doth his office. The minde is void of memorye, and altogether without vnderstanding. The body is so intoxicate & out of all order, that neyther eye, tonge, hande, nor fote can do their office. And albeit that dronkennes is vile and discōmendable in all creatures: yet in olde women, whiche ought to be Mestresses of sobrietie, and mirrours of all vertue, it is not only vile and discommendable, but also horrible and detestable. For an olde womā ouercom with dronkennes, is made a sincke of all euills. There is no synne, which easly floweth not into her. There is no vertue, wherof she maketh not shipwracke. In consyderation wherof, the blessed Apostle S. Paule chargeth the olde womē soberly and temperatly to behaue them selues in their diet, that they may geue good ensample to the younger women, and be the more apt to do such thyngs, as be long vnto their vocation and callyng: lest that they doing the contrary, forget Christen modestie and grauitie, and fall vnto suche leudnes and lightnes, as is vnsemely for their estate.

Fourthly and finally, forasmuch as it is not sufficient for true Christianes not to do euil, except they also do good, as the Psalmographe
Psal. xxxiiii sayth, depart from euill, and doo good: therfore the holy Apostle, after that he hath disswaded the olde women from vanitie of apparell, frō much bablyng & from dronckennes, declareth, what good they ought
Math. iii. to doo, lest that they being trees without frute, be hewen downe and castinto the fyre. And this good worke, that he requireth of thē, is, that
i. Timo. ii. they teache honest things. Fa. But S. Paule in a notherplace sayth: I suffer not a woman to teache, neyther to vsurp authoritie ouer the man, but to be in silence. Sonne. The same S. Paule also in a nother
i. Cor. xiiii place, expounding what is ment by those wordes, which you now rested, sayth: Let youre women kepe silence in the congregations. For
Gen. iii. it is not permitted vnto them to speake, but to be vnder obedience, as sayth the lawe. If they will learne any thing, let them aske their husbands at home. For it is a shame for womē to speake in ỹ cōgregatiō.

Of

Of these wordes of S. Paule, we learne, that it is not lawful for women to teach in the congregation openly, which only appertayne vnto men, yea and vnto suche men alone, as are appoynted by publique authority vnto the ministery: notwithstanding women to preach and teach in their owne houses, it is not only not forbidden, but also most straightly commaunded. For who knoweth not, that euery man and euery woman is a bishop in their owne house, and oughte to teache their family, and to bring them vp in the doctrin and nourtour of the Lord our God? It is therfore lawful also for old and auncient Matrones to teach. Father. Whome shuld they teach? Sonne. Yonge women, saith S. Paule. Father. What shoulde they teache them? Sonne. To be sober minded: to loue their husbandes: to loue their children: to be discreat: chast, huswiuely, good, obedient to their husbands: that the worde of God be not euill spoken of. Father. I loked, that thou shouldest haue said vnto me, that the auncient matrones shuld teach the younge women trimly to daunce, mintonly to play vpon the lute or virginals, coningly to work with the nedle, finely to apparel themselues, handsomely to play the seruinge maides, pleasantlye to entertaine straungers, younkers, and gentlemen &c. Sonne. These be thynges of vanitye, rather prouokinge vnto leudnesse than vnto vertue, heretofore abhorred and hated of all modest and sober women. The workes and qualities, which S. Paule here setteth forthe, that the auncient matrones shoulde teache the younge women, are necessarye workes and godlye qualities. Can any thinge be more necessary or godlye in a christen common weale, than to bringe vppe maides and younge women vertuously: and to teache them to be sober minded, to loue their husbandes, to loue their children, to be discrete, chaste, huswiuely, good, obedient to their husbandes &c. Father. If al our maids and younge women were thus brought vppe, we should not haue so many idle, vnhonest, and leud women, as we haue at thys present day. Sonne. To bring this thing to pas, it is expedient, ỹ by publike authority scholes for women children be erected & set vp in euery christen cõmon weale, & honest, sage, wise, discreate, sober, graue & learned matrones, made rulers and mastresses of the same, and that honest & liberal stipends be appoynted for the said scholemastresses, whych shall trauail in the bringing vp of yong maides, that by this meanes they may be occasioned the more gladly & willingly to take paines. And to this end without doubt at the beginning were the monasteries of solitary women, whome we heretofore called Nonnes, built and set vp, and endowed with possessyons of our godly auncestoures, although in processe of time they were greatlye abused, so that they were made of christen and free Scholes, prysons of Antichrist, and as Saynte Apo. xviii. Iho̅n saithe, habitations of Deuyls, and holdes of al foul spirites, cages of al vncleane and hatefull birdes.

Scholes for women children ought to be set vp.

The yong mayds were not enforced to weare thys or that apparel: to abstain from thys or that kynde of meats: to syng thys or that seruice: to say so many prayers: to shaue their heds: to vow chastity, & for euer to abide in their cloister vnto their dying day. But contrariwise they might weare what apparell they woulde, so that it were honest

and semelie, and such as becommeth maydens that profes godlines. They might freely eate all kindes of meates according to the rule of the Gospell, auoyding all excesse and superfluitie, yea and that at all tymes. Theyr prayers were free and without compulsion, euery one praying, whan the holye ghost moued theyr hartes to praye: yea and that suche prayers, as present necessitie required, and that also not in a straunge tonge, but in such language, as they did rightwel vnderstand. To shaue their heds, and to kepe such like superstitious obseruances, as our Nonnes did in times past, and yet do in the kyngdom of the Pope, they were not compelled. For al that they were cõmaunded to do of their scholemastresses and gouernesses, was nothing els thã the doctrin of the gospel, and matters appertaining vnto honest and ciuil manners: whom they most willingly obeyed. Moreouer it was lawful for them to go out of the cloysture, when they would, or when they were required of their frendes: and also to marrye when and with whome they would, so that it were in the Lord. And wold God there were some consideration of this matter hadde among the rulers of the christen common weale, that the yong mayds might be godly brought vp, and learne from their cradles to be sober minded, to loue their husbands, to loue their children, to be discrete, chast, huswiuely, good and obedient to theyr husbandes, accordinge to the doctrine of Sainte Paule. Father. It is a matter mooste worthye to be consydered. For if it be thoughte conueniente) as it is mooste conNote. uenient, that scholes should be erected and set vp for the right education and bringing vp of the youthe of the male kynde: why shoulde it not also be thought conuenient, that scholes be built for the godly instruction and vertuous bringing vp of the youth of the female kynde? Is not the woman the creature of God, so well as the man? And as dere vnto God, as the man? Is not the woman a necessarye member of the comon weale? haue not we all oure beginning of her? Are not we borne nursed and brought vp of a woman? Do not the children for the most part proue euen such as the mothers are, of whom they com? Can the mothers bring vp their children vertuously, when they themselues be voyde of all vertue? Can the nurses instill any goodnes into the tender brestes of their nurse children, when they themselues haue haue learned none? Can that woman gouern her house godly, whiche knoweth not one poynt of godlynes? Who seeth not now then howe necessarye the vertuous education and bringinge vp of the womankinde is? Whiche thinge canne not be conueniently brought to passe, except scholes for that purpose be appoynted, and certaine godly matrones ordained gouernesses of the same, to bring vp the maides and younge women in the doctrine and nourtoure of the Lorde. And verely in my iudgement, they doo no lesse deserue wel of the christen common weale, that found and stablishe scholes with honest stipendes for the education and bringinge vp of the women children in godlynesse and vertue: then they, which erect and set vp scholes for the institutiõ of the men children in good letters and godlye manners.

Sonne,

Sonne. It is truely saide. But if it shall please you, I wyll goo forthe to recyte the offices and dueties of the other degrees. And forasmuch as we haue nowe laste of all talked of Scholes: I wyll fyrste of all rehearse the duetye and office of Scholemasters: that they also maye learne, howe to behaue them selues in theyr vocation and callynge.
Father. Let it so be.

Of the offyce and duety of Scholemasters.

SOnne. I haue hard our preacher and our Catechiste also many times say, that that common weale, where a good magistrate, a faithful preacher, and a diligent scholemaster is, can not decay and perishe, but rather greatly prosper and florish. For thorow ỹ magistrate publique peace is maintained, bertue is auaunced, vice is depressed. Thorow the preacher true religion is knowen: the woorde of God, which is the foode of our soules, is taughte. and the holye misteries of Christes churche are ministred vnto the great consolation and ioy of al the faithfull. magistrate. Preacher.
Thorow the Scholemaster the youth of the Christen common weale is brought vp in the knowledge of God and of his holye woorde, and also in the science of good letters and vertuous manners: and so trained vp in them from their very cradles, that as they growe in age, so likewise they encrease in godlinesse, vertue, learninge, knowledge, good manners and innocency of life: and afterward become the faithful seruauntes of God, and profitable membres of the cõmon weale, yea and good Cityzens of the country, where they inhabite. Therfore thole rulers and Magistrates, in whose power it is to chuse and appoynte Scholemasters, oughte aboue all thinges to take heede, that they electe and ordaine suche Scholemasters, suche teachers and instructoures of the Christen youthe, as vnfaynedlye, and from the verye bottome of the heart feare God, loue his word, embrace his religion, tender the glorye of God, wyshe the encrease of true godlinesse in all persons, are learned, are vertuous in their life and conuersatyon, desyre well to the christen publique weale, and aboue al thynges seke howe best to profytte, further, auaunce, promote and set forwarde the youthe committed to their charge in all godlinesse, learninge, knowledge and vertue. Father. God graunt vs many suche scholemasters. But nowe declare vnto me accordyng to thy promise the office and duetye of a Scholemaster. Schole master. What men scholemasters ought to be.

Sonne. Fyrst, forasmuch as the moste noble treasures and most precious Jewels of the Christen common weale, are committed to a Scholemaster to be kepte and preserued in safety, yea to be kept and preserued in such sort, that he may rendre thẽ home again much more noble, precious and glorious, then he receyued them: (I meane the children of the Christians, in whome our sauioure Christe so greatlye delited, that he commaunded them to be broughte vnto him: yea he tooke them vppe in hys armes, louinglye embraced them and blessed them, pronouncynge, that the kyngedome of heauen pertayneth math. xix. mark. x.

vnto them: whome also S. Paule calleth cleane, pure and holye,) and seing that nothing doth so adourn, decke, garnishe, trim, setforthe and make beautiful and glorious in the syght of God, of his holy angels and of all good men, any person, as the knowledge and practyse of true godlinesse: it is the office and duety of a good and godly schole master fyrste of all, and aboue all thinges tō instill into the myndes of the yong christen children true perswasyons of God, and of his holye
Math. vi religion accordyng to this cōmaundement of Christ: First of all seke ye kingdō of God, and the righteousnesse therof: that euen frō their tender infancy, and as the prouerbe is, from the very cradles they maye
Math. x. drinke in that new swete wine of Christes Gospell: while they yet are new and swete bottels, not corrupt with the filthy sauours of old Adam, nor made dronken with the poysonful wine of the whore of Babilon, that stinking strōpet and blasphemous baud, yea that murthe-
Apo. xvii ring mother of whoredome and al abhominations of thearth, whych
Apo. xviii is gilty of the bloud of the Prophets, and of the saintes, and of al that are slaine vpon the earthe. And that the scholemaster maye doo thys thinge the more aptlye, and with the greater frute: it shall be conuenient that he reade vnto his Scholers some godlye and learned Catechisme, containinge the Principles or chefe poyntes of Christen religion, and that he exercise them in the same daily, diligently searching whether they truelye vnderstande the thynges whyche they reade. If they vnderstande them not: so is it the duetye of a good Scholemayster, to declare it vnto them, and to shewe them the true vnderstandynge of all thynges, leaste they pronounce after the manner of a Paret without any vnderstanding, and profit nothing by theyr studies. For what dothe hastye pronouncynge profyt, where vnderstandynge is absent?

Christen children ought to be brought vp in christen doctryne.

☞ After that the Scholemaster hathe diligentlye exercised hys scholers in the Doctrine of the Catechisme, so that nowe they vnderstand the Principles of Christen religyon: it shall greatly profytte vnto the encrease of godlye knowledge, if he ones in the daye reade vnto them a lesson oute of the new testament of our sauioure Jesu Christe.

And all be it the whole booke, beinge the woorde of life, and the foode of oure soules, be mooste worthye to be learned so perfectlye, that it maye readelye be recited by hearte: yet forasmuche as tender wyttes are not to be accombred wyth manye thinges, leaste they be there dulled, where they oughte to be quickned: it shall be good, that the Scholemaster doo acquaint his scholers principallye with these parcels of the newe Testamente: that is to saye, with the Gospell of Saint Mathew and of Saint Jhon, and with those Epistles whych Saint Paul wrote to the Romains, and to the Galathians. For who so vnderstandeth these parcels well, he shall easlye vnderstande the residue of the Newe Testament, yea of the whole bible. For in them is contayned, what so euer is taughte in the whole scripture, necessarye for oure saluatyon. In those wrytinges therfore of Sainte Mathewe, Jhon, and Paule, let the Scholemaster exercise his scholers bothe daily and diligently.

And

And in these their lessons, as occasyon shall serue, let them sometyme handle and set forth vnto them some common place of the holy scripture, as of God, of Gods word, of the law, of the Gospel, of fayth, of charity, of hope, of good workes, of our iustification by Christ, of baptisme, of the Lordes supper, of remission of sinnes, of the laste iudgement, of the resurrection, of the euerlastinge ioyes of the faithfull, of the endlesse paynes of the vnfaithful. &c. Likewise let them sometime entreate of some vertue or of some vice. And in the treatise of vertue, let them declare how acceptable it is to God, and how God in all ages hath blessed them, that haue practised that vertue in their life and conuersation, whether it be humilitye, modestye, sobrietye, concorde, peace, patience, or any other vertue. Let them alledge certaine histories concerning that matter out of the holy scriptures, that the scholers by this meanes may the better be acquainted with the worde of God, and be the soner brought vnto the loue and practise of the same vertue. Wehan they shal entreat of any kinde of sinne, let them payne and set forth the abhomination of that sinne, how horrible & greuous it is in the sight of God, how pestilerous, noysome and hurtfull it is to man, how greuously it hathe bene plaged and punished in euerye age, and howe the practisers of that sinne haue alwayes come vnto a most miserable end in this world, as they may speak nothing of the intollerable paines, which they now suffer, and worldes without end shall suffer in that lake that brenneth with fire and brimstone. And here also let them call to remembraunce some histories of the holye scripture, which manifestly declare the great anger of God, agaynst all such as vse that sinne, or anye other kinde of wickednesse, as the Psalmographe saith: Thou art the God that hath no pleasure in wyckednesse; neither shal anye euil dwell with thee. Such as be folishe, shal not stand in thy syght: thou hatest all them that work vanity &c. Psal.v.

These thinges shal meruelously kindle and stur vp the minds of the scholers both vnto the loue of vertue, and also vnto the hate of vice, and shall so plant godlinesse in their yong and tender breasts, that as they grow in age, so likewise shall they encrease in all godlinesse and vertue, and neuer depart from it, so long as they liue: so greatly doth it profit to be acquainted with good thinges from the tender yeres. For what so euer is than drouken in, abideth stedfastly, and falleth not lightly away.

Moreouer forasmuch as the education and bringing vp of a child doth either make or marre him, whether it be in religion, doctryne or maners: it shalbe necessary, that a good & godly scholemaster enarme the breasts of his scholers against al heresies & wicked opinions wyth the sound & wholsom doctrin of the holy scripture: yea & that so much the more, because this our age is most miserably vexed wyth diuers & sondry damnable sectes, as Papistes, Anabaptistes, Arrians, Dauidians, Adamites, Libertines, Epicures &c. which euery one of them goo about to defend their vaine opinions, false errours and wicked heresies with tothe and nayle, and shame not also manye times to alledge the scriptures for the confirmation & maintainance of their deuelish doctrine, as the Deuil plaid with Christ, that they maye the easlyer Mat.iiii.

deceiue the mindes and blinde the eyes of the simple and vnlearned. But forasmuch as the sect of the papists hath heretofore many yeres
ii. Cor. iiii. bene accepted and taken, and yet is of some either ignorante or obsti-
nate papists, whose mindes the god of this world hath blinded, that
the light of the gospel of the glory of Christ (whiche is the Image of
God) shuld not shine vnto the) for thonly true religion of God, being
enforced therunto either by education, or by long custome, or by craf
tye persuasions of the subtile aduersaries, or by the names of our mo
ther holy church, auncient fathers, generall councels, constitutyons
The sect of the papists is moost wicked and damnable. prouincial &c. or by the glistering viser of hipocrisy & fained holines,
or by ignorance, or by malice, or by hope of gain & welth of liuing &c.
whan notwithstanding no sect is more pernitious & hurtful, no fac-
tion more pestiferous & damnable, nor more contrary to the glory of
God & to the saluation of men, as it is euident to the that are taught
of God, and haue tasted of the swete waters that flow out of the hea
uenly fountaines of oure Sauioure Christ Jesu: it shalbe very nede
full and expedient, that the godly scholemaster fortify & make strong
the mindes of their disciples against this wicked sect of the Papistes
and all their popysshull darres with the spirituall armors of Goddes
ii. Cor. x. word, which, as the Apostle saith, are mighty in God to caste downe
strong holdes, and to ouerthrow councels, and euery hie thinge that
exalteth it self against the knowledge of God: and to bring into cap-
tiuitye all imagination to the obedience of Christe, and to take ven-
gaunce on al disobedience: and prepare against euery error and here-
sy of the papistes a remedy out of the holy scriptures: as for an ensam-
God alone saueth. plei The Papistes teach, that we are not saued by Christe alone, but
also by the intercessyon of saintes, by the merits of other, by the pray-
ers, fastings, and watchynges of thy religyous parsons, as monks, fri-
ers, chanons, nunnes, prestes, heremites &c. by the works of penāce,
by our owne merites and deseruinges, by the Popes Pardons, by
masses of Scala celi &c. Against this dampnable hereisy, let these sen-
Esa. xliii. tenses of the holy scripture. Oure sauioure Christe sayeth by the Pro-
phet: I am he, yea I am he in dede, whyche putte away thy synnes,
yea and that for mine owne sake, and will remember them no more.
Esa. xliii. Tell me, if thou hast any thinge, wher with thou maist be iustifyed.
Esa. xliii. Come, let vs reason together. Again: O Israel forget me not. As for
Esa. xliii. thine offences, I haue dryuen them away like the cloudes, and thy
Osee. xiii. synnes as the mist. Ones again: I am the Lorde, and there is no sa-
Matth. i. uioure but I alone. Item, thy destruction O Israell commeth of thy
selfe, but thy saluation commeth only of me. The angel saide to Jo-
seph of Christ: Thou shalt cal his name Jesus (that is to saye, a sauy-
oure:) For he it is that shall saue his people from their sinnes. Saint
Act. iiii. Peter sayeth: There is saluation in none other (he speaketh of christ.)
Act. x. Neither is there any name vnder heauen geuen vnto me, wherin we
must be saued, but only y name of Christ Jesu. Again, to him (christ)
geue all the Prophets witnesse, that through ye his name, whosoeuer
beleueth in him, shal receiue remission of sinnes. S. Paule sayth: If
Galat. ii. i. Timo. i. righteousnesse come by the law, then died Christ in vain. Also in a no-
ther place: Christ Jesus came into the world to saue synners.

The

The papistes teache, that Christ alone is not our mediatour, aduocate and intercessour, but if we will haue oure prayers heard, & our petitions graunted of God, we must also desyre ye helpe of Mary ye virgin, of Paule, Peter, James, Christopher, Katerin, Margaret, &c and make them oure mediatours, aduocates and intercessours vnto God that they may pray for vs. Against this wicked errour of the papistes set these sentences of the holy scripture. Oure sauiour Christ saith, I am the way, and the truth and the lyfe. No man commeth vnto the father but by me. And what so euer ye shall aske in my name, that will I do, that the father may be glorifyed by the sonne. If ye aske any thing in my name, I will do it. If ye abyde in me, and my wordes abyde in you: what so euer ye will, aske, and ye shall haue it. Ye haue not chosen me but I haue chosen you, and haue ordayned you, that ye should go and bring forth frute, & that your frute may abyde: that what soeuer ye shall aske the father in my name, he may geue it you. Verely, verely I say vnto you, what soeuer ye shall aske the father in my name, he will geue it you. Hitherto ye haue asked nothing in my name. Aske & ye shall receaue, that your ioy may be perfect. S. Paule sayeth. There is one God, & one mediatour betwene God & man, euen the man Christ Iesus, which gaue him self a ransom for all men. Agayn, Christ is on the right hand of God, and maketh intercessiō for vs. Also in a nother place he saythe: Christe is able euer to saue them to the vttermost that come vnto God by him, seing he euer liueth to make intercession for vs. S. John also sayeth: If any man sinne, we haue an aduocate with the father Iesus Christ the righteous, he (eis) that obtayneth grace for oure sinnes: not for our sinnes only, but also for the sinnes of the whole worlde.

Christ alone is oure mediatour & aduocate.

John. xiiii.

John. xv.

John. xvi.

1. Timo. ii

Rom. viii

Heb. vii.

1. John. ii

The papistes teache, that there is a place of purgatorie after this life called Purgatorie, in ye which the children of mens soules are most miserably tormented with the most greuous payne of fyre, and shall not be delyuered from those intolerable tormentes, till they haue either satisfyed themselues by suffering these worthy and condign punishmentes for their offences, or els be redemed from thence by the sacrifice of the popish masse, by the prayers and merites of the monkes, or by doing the workes of almose where the holy scripture teacheth vs none other purgatorie for the soule, but only the precious bloud of our Lorde and sauiour Christ Iesu. Therfore against this their deuelysh dreame of purgatorie, bring forth these vttrances of gods word. Saint John sayth. The bloud of Iesus Christ maketh vs clene from all sin. Agayn, Christe washed vs from oure sinnes in his owne bloude, and made vs kinges and priestes vnto God his father. S. Paule sayeth, Iesus Christ gaue himself for vs to redeme vs from all vnrighteousnes, and to purge vs a peculiar people vnto him self feruently geuen vnto good workes. Agayne, the bloud of Christ, which through the eternall spirit offered him self vnspotted to God, hathe purged our conscience from dead workes to serue the liuing God. Once agayne: we haue libertie to enter into the holy place (that is to say, heauē) by the bloud of Christ. S. Peter also sayeth. Ye were not redemed with corruptible thinges, as siluer and golde from your vayne conuersacō,

The bloud of Christ is the alone Purgatorie for our soules

1. John. i

Apoca. i.

Titu. ii.

Heb. ix.

Hebr. x.

1. Peter. i.

but with the pretious blond of Christe, as of a lambe vndefyled and
1. Peter. ii. without spot. Agayn, Christe him self bare our sinnes in his body on
the tree, that we being deliuered from sinne, should liue vnto righte-
ousnes: by whose stripes ye wer healed. The prophet Esaie also sayth:
Esa. liii. he (Christe) only hathe taken on him our infirmitie, and borne oure
payines. He was wounded for our offences, and smitten for our wic-
kednes. For the chastisement of our peace was laid vpon him: & with
his stripes are we healed. As for vs we haue all gō astray lyke shepe,
euery one hath turned his owne way. But the Lorde hath heaped to-
gether vpon him the iniquitie of vs al. The prophet Zachary also say-
Zach. ix eth: Thou thorow the blond of thy couenaunt shalt let thy prisonners
out of the pytte, wherein is no water.

This shall a godly & diligent Scholemaster gather such floures out of the holy Bible for his scholers from time to time, as occasion shall serue: with the swete and stronge sauour wherof they may repel and put away the pestiferous and mortall odours of the errours and heresies not only of the Papistes, but also of al other sectaries, whom the deuill hath all ready raysed vp, or hereafter shall reyse vp vnto the great disturbaunce of Christes Churche: that with what so euer errout or heresye any sectary shall assayle them, they thus defensed with the armours of the holy ghost, may not be seduced, but continew constant and stedfast in the wholsom doctrine of Christ that master and
Iohn. viii. teacher of truth vnto the ende, & so be made his true disciples; as christ him selfe sayth: If ye continue in my word, then are ye my worthy disciples: and ye shall know the truth, and the truth shal make you free. Let the scholemaster therfore be diligent to gather together the wycked opinions of al sectaries, and the holy scriptures that do impugne and condemne them, and deliuer them to the scholers to commend to memorie, that they beyng thus enarmed against the subtill assaultes of sathan and of his ministers, which many times chaunge thēselues into aungels of lyght, that thorow the glistering visar of fayned holines and thorow swete and flatteryng wordes they may deceaue the hearts of the simple, maie stand strong and stedfast against all the infernall armye, and lyke valeaunt souldiours mightely conquer, vanquishe and ouercome all oure enemies vntothe glorye and prayse of oure graund captaine Jesus Christ, king of kings and Lorde of lordes.

Father. If the youth of the christians were thus brought vp frō there tender yeares in the knowledge of gods most holy and blessed worde, and had they breastes thus furnished with the armoures of the holye scriptures against the damnable opinions of the papistes, & of such other wicked sectaryes, as the deuill hathe raysed vp in this our tyme: the christen common wealth should sone haue a nother face both vnder trane and manners. For the alone occasion of all the euils, wherwith we are troubled most miserably now a daies, whether we respect learnyng or lyfe, cometh only of the naughty and wicked education of the youth. If the youth were godly and vertuously brought vp, and in the feare of God trayned from their young yeares, and were taught diligently the worde of God from time to time, not only all contention of doctrine, but also all corruption of lyfe should sone fall awaye: and all

godli-

godlynes and vertue succede in the places therof, Son. That is moste true. Therfore, as I sayd before, the principall point of a good scholemaster is euen from the verye cradles to sow the sedes of godlynes & vertue in the tender breastes of the young childrē, that as they growe in age, so they may encrease in all godlines and vertue, and neuer depart frō them, so long as they lyue, according to the saying of the wise man: It is a common saying, that a child, when he is olde shall not go away from such things, as he learned in his youth. For to teache them nothing but the doctrine of Hethen and prophane writers, is not to edifye but to destroy, not to correct but to corrupt the youthe of the christians. And such Scholemasters are more mete to teache and bringe vp the childrē of the Turkes and of such other miscreaunts, then the childrē of them that profesſe Christ. This commaundement of Christ ought the scholemasters continually to haue before their eyes: Firste of all seke the kingdom of God and the righteousnes therof. Father. After that the scholemaster haue diligently planted the religion of Christ in the tender breastes of the childrē by teaching them the worde of God: what is then his duty to do? Son. To teache them good letters, I meane Poetes, Oratours, Historiographers, Philosophers, &c. not that they should be mates with Gods word, but rather hādmaids vnto it, and serue to setforth the honour & glory therof. For vnto this ende ought all liberall sciences to be studied & learned: euen that they myght not deprasse but auaunce the true religiō of God. For eloquēce without godlines is as a tynge in a swynes snoute: yea all artes and sciences not coupled with the loue of religion, are rather instruments of wickednes then of godlynes: and as Tully sayth, to geue to a leude man eloquence without wisdom, is none other thing then to geue vn to him armours to destroye the common weale. But in reading these kynds of authors to his disciples, the scholemaster must diligētly take hede, that he rede those only to his scholers that be moste profitable, & contayne in them no matter, that may eyther hynder the religion of God or the innocencye of manners. Som writers in many places of their workes are wanton and vnhoneſt, as Martialis, Catullus, Tibullus, Propertius, Cornelius, Gallus, and such lyke: some wycked & vngodly, as Lucianus. &c. From the reading of these and suche lyke lyghy writers, is conuenient that the youth do obstaine: leſt by the reading of them they make shipwracke both of theyr sayth and māners, and in their tender yeares drynke in suche corruption, as shalbe noysome vnto them all their lyfe after. For as he sayth, euyll wordes corrupt good manners. The very heathen wer so ware and circumspecte in the vertuous and honeſt bringing vp of their youthe, that they by no meanes would suffer the breasts of their childrē to be infected with the reading of vncleane and wanton writers, although neuer so wise, learned and eloquente Rede we not, that the Lacedemonianes commaūded that the bokes of the Poet Archilochus should be caryed out of their citie, because they entreated of vayne, folishe, lyght, wanton & trifling matters: and that they by no meanes would suffer their children to reade them, leſt by the reading of them they shoulde get more hurte to their manners, then profyt to their wittes? They estemed eloquence

Pro. xxi.

Math. vi.

Note.

1. Cor. xv.

Valer. Max. Libro. vi. Cap. iii.

eloquence nothing in comparison of vertue and honestye. Eloquence is to be embraced, but not with the losse of vertue. All thinges ought to geue place to vertue and to innocencye of lyfe. Plato that moste diuine and noble Philosopher also expelled all Poetes out of his common weale, as persons occupied about vaine, false, lying and wanton matters, vnworthy to be red of such as tender the auauncemēt of vertue. Was not the poete Ouidius banished of Augustus Cæsar for the bokes, which he made De arte amandi (he might more iustly haue teared them, De arte meretricandi, because that thorow the reading of them he corrupted the mindes of the youthe) yea and so banished, that he could neuer after obtayne fauour to returne into his countrey, notwithstanding the making of his bokes to the contrary De remedio amoris, but after his long and miserable banishment and lyfe amonge the barbarous and rude Getians, most miserably perished and dyed in that most sauage and wild countrey? A punishment worthy of such fact. If the wise Heathen thought it a thinge vnsitting, to haue their youth corrupted with the reading of vayne and wanton bokes, & therfore banished both them & theyr authors out of their cities: how much more ought the christians to be ware and circumspecte, that nothing be red to theyr youth, that may infect them with any leudnes, or worke corruption eyther to their fayth or to their manners. It was wel said of our coūtrey man master Lilye somtime scholemaster of Paules in Londō: Puerum nil nisi pura decent. It wer not oute of the way for the scholemaster to haue these verses of the Poet alwaies before his eies to put him in remembraunce that a childe ought neyther to heare nor to see any thing, whiche is not good, godly, honest and commendable.

Master William Lilye.

Nil dictu fœdum, visuq; hæc limina tangat
Intra quæ puer est: procul hinc, procul inde puellæ,
Lenonum, et cantus pernoctantis parasiti,
Maxima debetur puero reuerentia, &c.

Iuuenalis Satira. xiiii

This also is to be considered, that the Scholemaster in all hys lessons and readings do seke an occasion to speake of vertue & godlines, alwayes inculkyng and beating into the heads of his Scholers, that which may prouoke them vnto vertue, and fray them away from vice, that from their tender yeares, godlines may grow vp with them. For. To enterlase godlines in ỹ lessons of prophane writers, maketh greatly vnto the auauncement of vertue: & Heathen authors so redde profyt very moch. But what remayneth of the office of a scholemaster? Son. After ỹ the scholemaster haue sowē in ỹ tender breastes of his scholers the seedes of godlines & doctrine, it shal be necessary that he also plāte in them good manners, and bryng them vp in humanitie and ciuilitie of lyfe, that they may know how to behaue them selues in al places and toward all persones, lest the wildenes and rusticitie of manners destroy that in them, which vertue and learning haue bylt and set vp: alwayes hauing before his eyes these our common prouerbes: A child wer better vnborne, then vntaught. Again, manners make a man. Let the scholemaster instruct them, how they shal behaue them selues in the temples: abrode in the stretes: at home in the houses: in theyr playes and pastimes: at the table in dinner or supper: toward their parentes,

Good manners.

rentes, magistrates, superiours, elders, citesins, scholefelowes, & gene
rally towarde all men and in all thinges: that their behauiour maye
answer in all points to their knowledge and learning, and that their
life maye be blameles before men, so that they may prosper in wysdom
and age, and in fauoure with God and man. Father. This is a good
point of a diligent scholemaster. For I see not, what the excellency of
learning profiteth, if ciuilitie of manners lacketh. Uerely learnyng
without manners, is as a gold ryng in a swynes snoute. But is there
any other thing behind, that belongeth vnto the dutie of a scholema-
ster? Sonne. Yea forsoth. It is not sufficient that a scholemaster do his
endeuour to make his scholers vertuous and well mannered, excepte
he him self also be vertuous and well manered. For examples in the
eyes of children moue more then wordes. If the master teacheth ver-
tue and good manners, & he him self be vicious & leud, what profiteth
it? what he edifyeth in wordes, he destroyeth in manners. And as a
certayne man sayth: It is an vncomely thing for a teacher, to reproue
that vice in a nother, wherof he him self is giltye. It becometh a good
scholemaster to do that, he cõmaundeth: & not to thinck that he hathe
don his dutie sufficiently, when he hath taught wel: although his life
be neuer so leud & wicked. Such scholemasters are like to the scribes
and Phareseis, of whõ the lord speaketh in the gospel on this mãner:
The Scribes & the Phareseies sit in Moyses seate. All therfore what
so euer they bid you obserue, that obserue and do: but do not ye after
their workes. For they say & do not. And as S. Paule sayth: thou that
teachest a nother, teachest not thy self. A godly & an honest scholema-
ster therfore must not only prouide, that he teach his scholers good &
godly things, but also that he practise the same in his lyfe & conuersa-
tion vnto the good ensample of his disciples: forasmuch as the proper-
tie & nature of youth is to folow ỹ mãners of their superiours, wher-
ther they be good or euill, being perswaded, that it is lawfull for them
to do, whatsoeuer they see their scholemaster do before their eyes. In
consideration wherof let the teacher diligẽtly take hede, that no vain
or light cõmunication procede out of his moth: that he vse no vnsemly
gesture: again, that all his behauiour be such, so godly, so honest, so ver
tuous: that his scholers may see nothing in him worthy to be reprehẽ
ded: but many, yea all things most worthy to be followed: euer hauing
before his eyes this saying of Christe: Who so euer dothe offend one of
these litle ones, which beleue in me: it wer better for him that a milstõ
were hanged about his neck, & that he were drowned in the depth of
the sea: remembring also, that the hope of the christen cõmon weale is
cõmitted vnto him of speciall trust to be brought vp in godlines & ver-
tue: which to frustrate, wer more then double wickednes: again, not
forgetting, that in teaching the youth he hath God & his holy angels
which do behold him and all his doings, so that if he doo well, he shal
not go vnrewarded, but shal haue manifold blessings poured vpõ him
both in this world & in the life to come: contrariwise, if he behaue him
self vnsemly in his office, he shal not escape vnplaged, neither in this world
nor in the world to come. Father. If scholemasters would diligẽtly do
their dutie, we should haue a blessed cõmõ weale, repenished with all

Ex.

Cato.

Matth. xxiii

Rom. 2

Matth. xviii

know-

knowledge, godlynes, wisdom, learning, innocency of lyfe, ciuilitie of lyfe, ciuilitie of manners: all barbarousnes, rudenes, ignorancy, superstition, papistry, idolatry, vtterly banished and dryuē out of the boūds of christianitie. But come of my dere son, and tell me if any thinge yet remayne, that pertaineth vnto the dutie of a scholemaster. Sonne. One thig is yet behind, and this it is: that he, which is a scholemaster, kepe a measure in chastisyng his scholers. For the most part of teachers do ouer shot them selues in this behalfe, and haue no mean in punishing. They think them selues then best scholemasters, and most faithfull to do their office, whē they teach lytle, and beate much. But a good scholemaster must vse both wisdom and discrestion in this matter.

Of the chastising of scholers.

He must consider the nature of his scholers. Some be so gentle & corrigible, that wordes may seme abundantly to suffice, and that without stripes. Some are so stubburne, stiffe necked, and almost incorrigible, that to bring them into the way, and to make them to prosper in their studies, there is nede not only of wordes but also of stripes. The childzen, whiche eyther are tender, or tender witted, or fearefull, or easye to be reclaymed: the Scholemaster ought gently to entreat, and to rebuke them only with wordes, or at the least, if they offend ofte, to minister vnto them easy punishment. But those childzen, which are negligent, frowarde, stubburne, and rather geuen to play then to studies, yea & that of set purpose: the master ought not only with wordes sharply, to reproue them, but also with stripes largely to chastice them. Notwithstanding in al punishments a measure is to be obserued, lest thorow to moche seueritie, wittes rather be dulled thē quickned: studies rather oppressed then excited, and learning rather hated then embraced. And this also ought to be considered in punishmentes: that before the scholemaster beate his childzen, he fyrst of all lay theyr faultes before them, so that they them selues are compelled to graunt that they haue greuously offended, and haue iustly deserued to be punished: and shew vnto them out of the word of God, that they haue done amisse: & that God is angry with them, and will greuously plage them, if they will not amend: agayn, that he himselfe is loth to punish them, as one that rather reioyceth in their well doing, then otherwise: and if it were not so wel for the amendment of them selues, which haue so offended, as for the example of other, he could rightwell be content to let them go vnpunished. These thinges thus handled, let hym punish the offenders: yet so, that they may thinke, that that punishment, wherby theyr master minister vnto them for their faultes, cometh rather of loue, then of hatred towarde them. And that they may the better be perswaded thus to thinck, let the scholemaster, as I sayde before, vse a moderatiō in punishing, and not beate them lyke stockefishes, as a greate nomber of scholemasters doo: which like frantick men, when any thing offend them, be it neuer so litle, so furiously behaue them selues towarde their scholers, that a man beholding them, may right well think, that they are vexed with som infernal furie. Let the scholemaster therfore kepe a measure in chastisyng, and folow the example of a good father which neyther with tomuch softnes marreth his childzen by making them to wanton: nor yet with tomoche seueritie dulleth them, theyr wittes,

wits, & their memory, but rather so vseth his correction, ỳ the childre are more amẽded then hindred, according to this cõmaundement of S. Paul: ye fathers moue not your childrẽ vnto wrath, least they be of a desperate mind: but bring thẽ vp in the doctrine & nurture of the lord. And when the Scholemaster hath punished his scholers, measurably & according to the rule of reason: let him geue thẽ immediatly sõe gentle & louing exhortation, to beware ỳ they fall no more into ỳ same or the like fault: & declare vnto them how goodly & pleasant a thing it is both before god & man to do well: contrariwise, how wicked a thing it is, vile, displesant & abhominable in the sight of god & of al good men, to do euil. Father. If al scholemasters wold thus behaue them selues bothe in teaching & correcting, as thou my sonne hast now declared: there wer a good hope, that our childrẽ shuld prosper & go forward in their studies, better than they do now a dais. But forasmuch as thou hast setforth thoffice of a scholemaster toward his scholers: I wonlde also gladly heare the duty of a scholer toward his teacher and master. Sonne. I wil do it, yea and that most gladly.

Of the offyce and ducty of scholers.

As a scholemaster is bounden by his office, first & aboue all things to plant in the brests of his disciples true religion & the knowledge of god, that as they grow in age, they likewise may encrease in godlines & vertue & so lead a life worthy of their profession: euen so is it the duty of al good scholers, & of such as entend to prosper in their studyes, and to haue god their merciful lord, to endeuor them selues vnto the vttermost of their power, euen frõ their tender yeres to drink in godlynes, & to learn how they may truly & faithfully serue, honor and worshyp god, cal on his holy name by feruent prayer, be thankfull vnto him for his benefites, & lead a life worthy of his kindnes. And that they maye do these things with the more frute: it shalbe conuenient, that the scholers alwais at their vprising in the morning, after thankes geuen for their quiet slepe, do cõmend them selues to God, & most hũbly beseche him to preserue thẽ that day and euermore frõ all euil, to kepe them in his fear, faith & loue: to prosper them in their studies, & so to direct all their trauels, that both they & their enterprises may turn vnto the glory of his holy name, and vnto the profit of the christen common weal.

Scholers ought to loue and to reuerence their schole masters.

Again after ỳ that the harts of scholers be stablished in god & in hys holy word, so that now their chefe & principal delite is in the studye of godlines & of true religion: the next poynt ỳ apertaineth vnto their duty is, to loue, reuerence & honor their scholemaster, euẽ as a nother father: honorably to think & speak of him, & to conceal & kepe secreat his faults, if he haue any: also quietly, patiently, thãkfully & in good part to take his both admonitions & corrections, being perswaded ỳ they come frõ such an hart, as tẽdereth both them & their cõmodity. For if that father, which only begetteth the grose bodye, in this poynte not much differing frõ the brute beastes, be worthy of honor: How muche more is he to be honored & reuerenced, whithe tilleth, trimmeth, decketh, garnisheth both body & mind with honest vertues & godly qualities. Here ye loke how much the minde passeth the bodye (the one we haue common with brute beastes, thother with the heauenly spirits) so much doth the father of the minde, passe the father of the body.

This considered right wel, Philip king of Macedonia, which whan Alexander his sonne was borne, wrote vnto Aristotle that famous Philosopher, and in his letters thanked God, not so muche that he had geuen him a sonne, as that it chaunced, that he was borne in the time of so noble a Philosopher, which might instruct, teach and bring him vp in vertue and learning, and thorow his good aduertisemēts to make him such one as is worthy both of so noble a father, and of so worthy a kingdome. This most puissaunt and worthy Prince knew right wel, that the nobilitye of the father, the good disposityon of the childe, and all other good giftes of nature, profit litle vnto the furnyture of a true man, excepte there be a cunninge artificer to feame the minde aright, and to adourn it with the wholsome preceptes both of doctrin and of manners. In what great honor & reuerence, learned & diligent scholemasters were had in times past, euen among the verye heathen: histories abundantly declare: as I may speake nothing of ye exceding great liberalitye, whiche they at al times shewed to the teachers of their children. Christen children therfore may not denye that honor and reuerence to their scholemasters: whiche the very heathen in times past most willingly gaue to their teachers: yea and ye so much the more, because they taught vain and worldlye matters: but oures teach profitable and heauenly thinges, thinges necessarye vnto euerlasting saluation.

Moreouer the duty of scholers is earnestly and diligently to apply their bookes, and to geue their mindes to the studies of good letters, remēbring with thē selues, that that is their vocation, whervnto they are called of God: and therfore with al their industry, labour and diligence they ought to folow it, and by no meanes to be negligent therein: least God be angry with them and punish them. Whatsoeuer their master teacheth them, let them diligentlye note it, and commend it to memory. Let not their bodies be in the scholes, and their minds in the fields: but let them most earnestly do that, which the place requireth. Aboue all thinges they ought to take hede, that they spende not their time in vain: but rather that there escape no day with them, wherein they haue not sōwhat profited both in lerning & māners. Let thē often times repete & they haue lerned, that nothing be forgoten. Let thē confer with other in doutful maters. Let thē not be ashamed to be taught of other. Let thē striue with al main to excell their felowes in vertue, learning, knowledge & good māners. If any of their age & cōtinuāce do passe thē in doctrin: let thē bear it heuily, & neuer cease til thei haue ouertakē him, yea & ouerrome him. Let thē diligently mark the best & purest words & phrases of the latin tōg, & vse thē in their daily speech. And ye they may do this thing ye more aptly: let thē make paper bookes, & in thē diligently note both the best & most notable sentences, & phrases of the Romain tōg, & practise thē both in their speking & writing: & according to the words & phrases of that writer to frame both their tonge & stile. And although we lack not authors, whom the scholers may worthely folow in this behalf, yet by the iudgemēt of all learned men Cicero, which is the father of eloquence, and the prince of ye latin speach, is most worthy to be embraced, & both in tōg & pen to be followed. In this author therfore, for ye right framing of the latin tong, let the

scholers

the scholers most diligently exercise them selues, and labor to thutter-most of their power to expresse both his wordes and phrases in theyr speaking and wryting: and by no meanes, so much as is possyble, admit any other or straunge phrases. Let the scholers also cal them selues often times to an account, and se how they prosper in the studies of good letters and manners, but specially of godlinesse. If they find them selues negligent in any poynte, let them redresse that is amisse: and alwais take hede, that they do not neglect their vocation, where vnto God hath called them: but labour withal diligence to doo that, which their calling requireth: that is to saye, to become learned, eloquent, wise, prudent, conning &c.

Finally, it is the duety of good and godly scholers, not onlye to be learned, but also to haue their liues so garnished with good manners and godly vertues, that there appere nothing in them worthy of reproche. In the temples let them shew them selues deuoute, holye and religious both in praying and in hearing the holy sermons. In theyr houses at home let them behaue them selues modestlye, soberlye, honestly and temperately. In the streates abrode let their behauiour be gentle, quiet, amiable, pleasaunt, frendly and louing toward all men: all contention, disquietnesse, strife and debate sette a parte. In their plaies and pastimes let them shew no poynt of childish lightnesse, but remember Christen modesty. In their wordes, let them be ware and circumspect, that they abuse not them selues in vaine, folish, triflynge and wanton communication. In countenaunce let grauity, sobriety, modesty and shamefastnesse appere. In gesture let no pride, no statelinesse be shewed. In all their gestures let there be an honest comelynesse, and sober behauiour, that who so euer behold them, may conceiue a good opinion of them. To end, lette them so compose theyr lyfe and maners: let them so appoynt their trauails and studies, that in time to come they may be good and profitable members of the christē publique weale, vnto the glory of God and vnto the profit of hys holy congregation. Father. Amen. Remaine there yet behinde anye other degrees, whose offices are also to be declared? Sonne. Two onlye. The duetie of the rich man, and of the poze laboring man: whych once finished, we wil in few words knit vp thoffice of all degrees in cōmon, and so make an end. And first I wil begin with the office of rich mē. Father. Let it so be.

Of the offyce and duetye of Riche men.

SOnne. First, it is the duty of richmen to consider, of whō they haue receiued their temporal goods and possessions. Father. Of whom haue they receiued their riches? Sonne Verely not of them selues: nor by their own industry, labour, diligence, wisdome, policye, forecaste &c. Father. Of whome then? Sonne. Of God: from whome cometh down euery good and perfect gift. Father. How proouest thou that? Sonne. By the woorde of God, whych is the faithfull testimony of the Lord. Salomon sayeth: The blessynge of the Lorde maketh men ryche: as for carefull trauaile it doth nothing thereto.

Iesus the sonne of Syrache sayth thus: Prosperitye and

aduersitye: lyfe and death: pouerty and richesse come al of the Lorde.

pro.x Father. Saith not Salomon: An idle hand maketh poze, but a quick labouring hand maketh rich? Sonne, I graūt. Foz as God fedeth vs, and notwithstanding by meanes: euen so God enricheth vs, and yet by a meane: which meane is labour. Foz though we laboure neuer so muche, yet excepte God blesseth our labours: our trauail is vaine, as the Psalmograph sayeth: Except the Lorde build the house: theyr la-

psal.cxxvii bour is but lost that build it. Except the Lord kepe the city: the watch man waketh but in vaine. It is but lost laboure, that ye haste to ryse vp early, and so late take rest, and eat the bread of carefulnesse.

Father. When the rich men haue considered, that their goods are the gift of God: what is than their duety to do? Sonne. To be thankefull vnto God foz them, and not to glozy in them selues, as thoughe they had gotten them by their owne policy and wit.

The ryche men ought to be thankfull to God foz their richesse.

Foz if we oughte to be thanckefull to God foz all his benefites: verely we ought not to be vnthanckefull foz the gyft of richesse, whyche is one of the pzincipall giftes that appertain vnto the body. Foz without them, the life that is ledde, is a miserable life: yea in a manner no lyfe. Who wisheth not rather not to liue, than miserablye, wzetchedlye, beggerly and painfullye to liue? The life that is passed ouer in penury and wzetchednesse: is it any other thing than sozowe and paine? He is therfoze twise ingrate, vngentle and churlyshe, that geueth not thanckes to God foz the richesse and possessyons, wherwyth he is endewed. Father. It is lawful then to possesse wozldlye goodes. Sonne.

It is lawful to possesse the goodes of the wozld. Why not? Are they not the giftes of God? May we not lawfully possesse, that God liberallye geueth? Father. Yet haue I heard, that some haue condempned richesse, as thinges vnlawfull to be had in the possessyon of Christians. Some also haue counted it a poynte of greate perfection to leaue the goodes of the wozlde, and to pzofesse wylfull pouertye, as they call it. Sonne. As touchinge the fyrste: I aunswere, that richesse may lawfullye be possessed of the Christians. Abzaham, Isaac, Jacob, Josephe, Dauid, Salomon, Ezechias, Josias, Job, Toby, Nicodemus, zacheus, Josephe of Arimathea, with manye other were rich menne, and endued wyth greate possessyons, yet were they dearly beloued of God, and are now glozyous and blessed saints in heauen.

As concerning the second sozt, whiche bragge that they forsake the goodes of the wozld, and pzofesse wilful pouertye: these are those subtle hipocrites and double dissemblers, which forsaking nothing, possesse al thinges: which spending their time idlelye, liue of the labor of other mennes handes, & of the sweat of other mennes browes: which

Rom.xvi serue not the Lorde Jesus Christe, but theyr owne bellyes, and wyth swete and flatering woordes deceiue the harts of the simple. Is thys perfection? yea rather most vile imperfection. Christe saide not onlye:

Math.v. Blessed are the pore: but he added in spirite. They are pooze in spirite, not, that haue nothing: but they, whych hauing richesse, are not with standinge contente to departe from theyr richesse, whan so euer the glozye of God, oz the commodity of the christen brother doth require: as S. Paule sayeth, Brethren, the time is shozt.

1.Cor.vii

It

It remayneth, that they whiche haue wines, be as thoughe they had none: and they that wepe, be as though they wept not: and they that reioyce, be as thoughe they reioyced not: and they that bie, be as thoughe they possessed not: and they that vse this worlde, be as though they vsed it not. For the fashyon of this worlde goeth away.

And in a nother place S. Paule commaundeth Timothe, to charge them which are rich in this worlde, not that they shuld profesſe wilfull pouerty, and forsake their worldlye goodes, but that they be not hye minded, nor put their trust in vncertain richesse, but in the liuing god, (which geueth vs aboundantly al thinges to enioye them:) that they do good: that they be rich in good workes: that they be ready to geue, and gladly to distribute, laying vp in store for them selues a good foũdation in time to come, that they may obtaine euerlasting life. Likewise saith Dauid: If ye haue aboundaunce of richesse, sette not your heart vpon them. The Psalmograph commaũdeth not the rych men to forsake their goodes, and to runne into a cloyster, there to profesſe wilfull pouertye, and to liue idlelye, of the laboure of other mennes handes: but he willeth them, not to set their hearts vpon them: to delight in them: to trust in them: and to serue them. For as oure sauiour sayeth: Ye can not serue God and mammon. Father. Are not these the wordes of Christ? Uerely I say vnto you: it shall be hard for the rich to enter into the kingdome of heauen. And again I saye vnto you: it is easier for a cable rope to go thorow the eie of a nedle, thē for the rich to enter into the kingdome of God. Who wold desyre now to be rich, seing that richesse are such an obstacle and let vnto the heauenly enheritaunce? Who wisheth not rather to be poore in this worlde, and so enter into glory: than to be rich here, and afterward to be dampned? Did not God chuse the pore of this worlde, and made them heires of his glorious kingdome? Did not the Apostles forsake al thinges, and folowe Christe? Who seeth not now, that pouerty is a ready way vnto euerlasting saluatyon? Sonne. Neither richesse nor pouerty of them selues helpe vs any thing at all vnto the kingdome of God: for euerlasting life is the gift of God thorow Jesus Christ oure Lorde. And both richesse and pouerty come from God, as the wise man sayeth. And where you doo alledge the saying of Christe, to declare that it is an hard thing for rich men to enter into the kingdome of heauen, you shall vnderstand, that that sentence of our sauioure Christ doothe no more exclude the rich than the pore out of the kingdome of heauen: in asmuch as blessing is the richesse of God. Christ speaketh of that kind of rich men, which haue their heartes glued vnto their richesse, contrary to this saying of the Psalmograph.

1. Timo. vi

Psal. lxii.

Math. vi.

Math. xix.

Iac. ii. Math. xix.

Rom. vi. Eccle. xl.

pro. x. psal. lxii. 1. Timo. vi

If ye haue aboundaunce of riches, set not your harte vpon them: Math. vi.
which put theyr trust in theyr riches: which serue Mammon and are mony slaues: which delyght in no thing but in their worldly goodes: which seke helpe in all theyr aduersities rather of their monye, than of God: which repose all theyr affiance in theyr riches, and not in the liuing God. &c. That Christ speaketh of such riche men, blessed Marke declareth manifestly in these his wordes: Jesus sayd to hys disciples: how vneasely shal they that haue mony enter in to the kingdome of God,

Mark. x.

And the disciples were astonied at his wordes. But Iesus answered and said vnto them: Children, how hard is it for them that trust in money, to enter into the kingdome of God? Richesse, if they be not abused, hinder men no more from the kingdome of heauen, than pouerty impacientlye borne doth further them.

And as touching the Apostles, in effect, hart and minde, they had geuen ouer their worldly goodes, so sone as Christe called them vnto the ministery of his holy word: (that is to say, rather than they would leaue their vocation, wherevnto they were called, they were content not only to leaue their goodes, but also their life: so greate desyre had they to winne all menne vnto the Gospell, but the possession and vse of their goodes they did not refuse and caste awaye, but contynued still owners of them for the releefe of their owne necessitye, and for the comforte of other also. Father. Sayde not Peter thus vnto Christ of him selfe, and of his fellowe disciples? Beholde, we haue forsaken all thinges, and we haue folowed thee. Sonne. Truthe it is. But thys forsakinge consisted rather in effecte and minde, than otherwise, as S. Paule said of him selfe: None of these thynges moue me: neyther is my life deare vnto my selfe, so that I maye finishe my course wyth ioye, and the ministration (of the woorde) whyche I haue receyued of the Lord Iesu, to testifye the gospell of the grace of God. For he that sayde: Beholde, we haue forsaken all thinges &c. euen the verye same had notwithstanding being Christes disciple, a house of his owne and a familye, and also meate and drynke in hys house, and all other thinges necessarye, to entertaine suche as came vnto hym.

Math. 19

Act. xx.

Math. 8. Marck. 1. Luke. 4.

We reade also of Sainte Mathewe, that after Christe hadde called him to be his disciple and Preacher of his holye woorde: yet had he still his goodes in possessyon, insomuch that he feasted Christe and his Disciples with diuers other. Reade we not thus also in the gospell? The Disciples went away again vnto theyr owne home. Reade we not also that the Apostles hadde shippes of their owne, and that they laboured in them for to gette theyr liuinge, but namely after the deathe of Christe? Who seeth not nowe, that the Euangelicall pouertye consisteth not in the lacke or want of worldly goodes, or in forsakinge nothinge and possessynge all thinges, after the manner of the monstruous monkes: but rather in effect, spirite and minde: so that to forsake all thinges for Christes sake, or to be poore after the doctrine of the Gospel, is not to possesse nothing, & to haue al things ministred by the painful labors of other: but to haue a minde so estraunged frō the desire & loue of worldly things, that it can alway be content, prest & redy to forsake whatsoeuer is vpon the earth, yea the very life it selfe, whansoeuer the glory of God, or the commoditye of the Christen brethren require. Father. I se now right well, that as the rychesse are the gift of God, so likewise may a christen man lawfullye possesse and enioy them, yea and that with a good conscience. But to what end hath god geuen to rich men their richesse. Sonne. After that the riche men haue cōsidered with them selues, that they haue receiued their riches of Goddes free liberalitye, and accordinge to theyr bounden dutye, haue geuen him thankes for them:

Joan. 21 Joan. 21.

Why God hath geuen the rich mē their goods

It is their dutie also to weygh with them selues, for what purpose & to what ende God hath endued them with their possessions & worldly substaunce, lest by the abuse of them they be put out of office with that vnrighteous Steward, fall from the fauour of God and loose the enheritaunce of euerlasting glory. That they may spend theyr goodes aryght and accordyng to the blessed pleasure of God: it shal be expediēt that the riche mē cōsider with themselues, that the riches, which they haue, are not theirs, but Gods, as God him self sayth by the prophet: gold is myne, siluer is myne. The Psalmograph saith, the earth is the Lordes, & all that is contayned in it: And by the same Psalmograph God him selfe sayth again: All the beastes of the forest are myne: and so are the cattell vpon a thousand hilles. The whole worlde is myne, & all that therein is. And as their riches are Gods: so likewyse will he call them to an account, how they haue bestowed them, as we may se in the Gospell of S. Luke, and in other places of the holy scripture. They muste therfore also consyder with them selues, that they ar not the proper owners of the goodes, whiche they haue in possession: but only the dispensatours & distributors of Gods goodes: and that therfore they ought to be ware & circumspect how they spend those goods that God haue committed vnto them. The folish world thinketh, that they may bestow their goods as they lust, and recounteth no sin wastfully to spend them in riot and excess: but the godlye riche man knoweth, that they be the goodes of God, and that therfore they must be bestowed accordyng to the wil of god. Such therfore as feare God maye not spende away their goodes in dysyng and carding and suche other vaine, folish, & fleshly pleasures: neyther in eating, drinckyng & banckettyng: nor yet in gorgious apparel and costious buildings, but as God hath appoynted. Reade we not in the Gospell, that the vngodly ryche man was damned and cast downe into the depe dongeon of hell fyre, because he abused his riches in cōsuming them vpon delicate fare, superfluous apparell, &c. We rede not, that he was any bryber, poller, piller extortioner, vsurer, or wrōg doer to any man, but only that he abused his goodes, and spent them otherwise then the will of God was. Fa. How shall the riche men then bestow their goods accordyng to Gods good will and pleasure? Sonne. Fyrst of all in the ware vsyng of them about their owne necessities without excesse. For what soeuer is spēt superfluously and without necessitie, is consumed contrary to the wyl of God, and deserueth euerlasting damnation. The rich therfore, that feare God, shall take with thanks geuing somuch of the goods, which they haue receyued of God liberally, as shal abundantly suffice the necessitie both of themselues and of so many as belong vnto hym. For if any man make not prouision for his owne family, he hathe denyed the fayth, & is worse then an infidel. Father. What shal he do with the rest of his goodes? Son. All riche men ought to consider with them selues, that they are, as I sayd before not proper owners of the goodes, but only the dispēsatours and distributers of gods goods, which he hath committed to their handes. Theyr owne necessarye expenses deducted, they ought to distribute the residue, as time and occasion shal serue. Father. To whom shall they distribute those goods, to Monkes, Fryers, Channons, Nonnes, Anchers, Anchresses, Pardonners, Soule

Luke.xvi.

Agge.ii. Psalme.

Psalm.

Luke.xvi. Math.xxv. Luk.xix.

Luke.xvi.

How riche men shall vse theyr goodes.

1. Timo. vi.

Vnprofitable members of the cōmō weale

prieſtes. &c. that they by their maſſes of ſcala celi may deliuer ſoules out of purgatory? Or to karuers, gilders and painters, to make, gilde and paint images? or to wax chandlers, to make candles, tapers and torches, to ſet vp in the churches before Idoles and maumets? Or to ſinging men, that they in churches or chappels may rore, bool, bleate, yell, grunt, cry out. &c. ſom a baſe, ſom a counter tenour, ſom a meane, ſom a treble, yea and altogether without the affection of the minde, or without any edifying to the hearers? Sonne. The worde of God ſpeaketh nothing at all of theſe kinde of people: neyther are the ryche men by the commaundement of God charged with the prouiſion of ſuche. For ſuch ar no neceſſary members of the chriſten comō weale. Father. To whom then ought the diſtributiō to be made? Son. To the poore, to the feble, to the lame and to the blinde. Father. Where is that commaunded? Oure ſauiour Chriſt ſaith. When thou makeſt a feſt, cal the poore, the feble, the lame and the blind, & thou ſhalt be happy: for they can not recompence thee. But thou ſhalt be recompenſed at the reſurrection of the righteous. God by the prophet alſo ſayeth: Breake thy bread to the hongrye: & the nedy and wandring bringe home into thy houſe: when thou ſeeſt a naked man, couer him, and hide not thy face from thy neyghboure, neyther diſpyſe thou thyne owne fleſhe. The wyſeman ſayth: my ſonne, defraude not the poore of his almes: & turn not awaye thine eies from him that hath nede. Diſpiſe not an hungry ſoule, & defye not the poore in his neceſſitie: greue not the hart of him that is helpeles, and withdraw not thy gift from the nedefull. &c. The Lord Chriſt ſayth: If thou wilt be perfect, go and ſel al that thou haſt and geue it to the poore. Agayn, ſell that ye haue, & geue almes. And prepare you bagges, whiche ware not olde, euen a treaſure that fayleth not in heauen: where no theſe commeth, neither moth corrupteth. For where your treaſure is, there will your hart be alſo. Alſo in a nother place: make you frends of the vnrighteous mammon, that when ye ſhall haue nede, they may receaue you into euerlaſting habitaciōs. Item, verely I ſay vnto you: What ſoeuer ye haue done to one of the leaſt of theſe my brethren, ye haue done it to me. Likewyſe ſayeth S. Paule: Diſtribut vnto the neceſſitie of the ſainctes: be readye to harbour. For God loueth a chereful geuer. He that ſoweth litle, ſhal reap litle: and he that ſoweth largely ſhall reape largely. For what ſo euer a man ſoweth, that ſhall he alſo reape. Let vs not be weary of wel doing. For when the time is come, we ſhall reape without wearines. While we haue therfore time: let vs doo good vnto all men: but ſpecially vnto them, which are of the houſehold of fayth. S. Peter ſayeth: Be ye harbarours one to a nother without grudging. As euery man hathe receyued the gifte: euen ſo miniſter the ſame one to another, as good miniſters of the manifold grace of God. S. John ſayth: Who ſo hath the goods of this worlde, and ſeeth his brother haue nede, & ſhutteth vp his compaſſion frō him: how dwelleth the loue of God in him? To conclude, olde Tobias ſayd to his ſon: geue almes of thy goodes, and turne neuer thy face from the poore: & ſo ſhall it come to pas, that the face of the Lorde ſhall not be turned away from thee. Be merciful after thy power. If thou haue muche, geue plenteouſly: if thou haue litle, do thy diligēce gladly to geue of that litle. For ſo gatherest thou

Vpon whō the riche mē ſhal beſtow their goods

Luke. xiiii.

Eſay. lviii.

Eccle. iiii

Math. xix.

Luke. xii

Luke. xvi

Math. xxv

Rom. xii
i. Cor. ix

Gala. vi.

i. Peter. iiii

i. John. iii:

to thy

to thy selfe a good rewarde in the day of necessitie. For mercy delyuereth from all synne and from death, and suffereth not the soule to com in darknes. A great comfort is mercy before the high god, vnto al thē that the w it. Father, Are not the poore widowes and nedie fatherles children to be considered also? Sonne. Yes verely: and so many besides as haue nede of healpe, as we are taught in the Gospell. But as concerning widowes and fatheries children, God geueth the rich men a speciall charge of them, as parsons, whiche haue most nede of healpe, and are most of all vnable to defend themselues. S. James also sayth The pure and vndefiled religion before God the father, is to visit the fatherles and widowes in their aduersiti, and to kepe him self vnspotted in the worlde. Father, What reward shall the riche man haue at the hand of God for the faythfull distribucion of their goods to the poore people? Sonne. Oure sauiour Christ saith: When ye haue done al those things, which are cōmaunded you: say, we are vnprofitable seruaūts. we haue done that, which was our dutie to do. Notwithstanding so gentle and louing is our heauenly father to vs for Christes sake, that looke, what so euer we are to the poore people: euen the very same will he be vnto vs: yea for worldly gifts (although the gifts be his owne) he will geue vs heauenly gifts and vncorruptible treasures, as oure sauiour Christe sayth: Blessed are the mertifull: for they shall obtayne mercye. And in a nother place, wher Christ setteth forth the forme of his last iudgment: we rede that he shal say to the mercifull on this ma manner: Come ye blessed of my father: posses ye the kyngdom, whiche was prepared for you from the beginning of the world. For I was an houngred, & ye gaue me meate. I was thirstie and ye gaue me drinke. I was harbourles, and ye toke me in: Naked, and ye clothed me: sick, and ye visited me. I was in prison, and ye came vnto me. Then shall the righteous aunswer him, saying: Lorde, when saw we thee an hūgred and fed thee? Or thirstie, and gaue thee drinke? When sawe we thee harbourles, and toke thee in? Or naked, and clothed thee? Or whē saw we the sicke, or in prison, and came vnto thee? And the king shall aunswer, and say vnto them: Verely I say vnto you: inasmuche as ye haue don it vnto one of the least of these my brethern, ye haue done it tome. And these shall go into euerlasting lyfe. Blessed is the mā, saith Dauid, that considereth the poore (and nedy) the Lorde shall deliuer him in the time of trouble. The Lord shall preserue him, and kepe him alive, that he may be blessed on earth, & not be deliuered into the wil of his enemies. The Lorde shall comfort him, when he lieth sick vpō his bed. &c. Agayn, he hath sparsed abrode and geuen to the poore: and his righteousnes remayneth for euer. His horne shall be exalted with honour. Salomon sayth: He that is mercifull, doth him self a benefit: but who so hurteth his neyghbour, is a traitour. He that is liberal in geuing shall haue plentie, and he that watereth, shalbe watered also him self. Who so hourdeth vp his corn, shalbe cursed among the people: but blessyng shall lyght vpon his head that geueth fode. Again: Who so despyseth his neyghbour, doth amis: but blessed is he that hath pitie on the poore. He that doth a poore man wronge, blasphemeth his maker: but who so hath pitie on the poore, doth honour vnto god. Also in a nother place. Thorow mercy and fayth ar sinnes purged. Item, he that hath a louing

Luke. x.

James. i.

Luke. xvii.

Math. v.

Math. xxv.

Psalm. xli.

Psalm. cxii

Pro. xi.

Pro. xviii.

a louing eye, shall be blessed: for he geueth of his bread to the poore.
Prou. xv.
Once a gain: He that geueth vnto the poore, shall not lack: but he that
Prou. xxviii
turneth away his eyes from such as be in necessitie, shall suffer greate
Prou. xix.
pouertie him self. Item: he that hath pitie vpon the poore, lendeth vn-
to the Lorde: and loke what he layeth out, it shal be payed him a gayn.
Eccle. iii
Iesus the sonne of Sirach also saith: Water quencheth burning fire,
Eccle. xvii.
and mercy reconcileth sinnes. Agayn, the mercy that a man sheweth,
is as it were a purse with him. Also in a nother place: Laye vp thine
almes in the hand of the poore, and it shall kepe thee from all euill. A
Eccle. xlix
mans almes is as a purse with him, and shall kepe a mans fauour, as
the apple of an eye, and afterward shall it aryse, & pay euery man hys
reward vpon his head. It shall fyght for thee against thine enemies,
Dani. iiii
better then the shield of a giaunt, or speare of the mightie. Daniel said
to king Nabuchodonosor: Redeme thy sinnes with almes, and thyne
offences with mercye to poore people: for this shall be an healing of
Luke. xi.
thine errour. Oure sauiour Christ sayth: Geue almes of that ye haue:
1. Timo. vi
and behold all thinges are cleane vnto you. The holy apostle Saint
Paule exhorteth the rich men to do good, to be rich in good workes, to
be ready to gene, & gladly to distribut, that by this meanes they may
lay vp in store for them selues a good foundation agaynst the tyme to
come, that they may obtayne euerlasting lyfe.

Thus see we, that the reward, which is layd vp, for them that deale
mercifully with the poore, is great and vnoutspeakeable, whether we
respect things appertaynyng vnto the soule or vnto the bodye. Father.
But what reward shall those riche men haue, that be vnmercifull to
the poore, and shew no liberalitie vnto the nedy? Son. Their reward
shalbe in this worlde, the wrath of God: and in the worlde to come, e-
Math. xxv
uer lasting damnatiō. Father. How prouest thou that? Sonne. Rede we
not, that that vnprofitable seruaunt, which abused his masters goods
was cast into vtter darknes, where wepyng & gnashing of teethe is?
Luke. xvi.
Rede we not, that the wicked steward was put out of his office? Doth
not our sauiour Christ call out vpon the vnmercifull riche men, & say?
Luke. vi.
Wo vnto you that are rich: for ye haue your consolation. Wo vnto you
that are full: for ye shall hunger. Wo vnto you that now laugh: for ye
shall wayle and wepe. In the description of the last iudgement, reade
Math. xxv
we not, that the Lord Christ shall on this manner speake vnto the vn
mercifull rich worldlyngs? Depart from me ye cursed into euerlastig
fyre, which is prepared for the deuill and his angels. For I was an hū
gred, and ye gaue me no meate. I was thirstie, & ye gaue me no drink
I was harbourles, and ye toke me not in. I was naked, and ye clo-
thed me not. I was sick and in prisō, and ye visited me not. Then shal
they aunswer him, saying: Lorde when saw we thee an hungred, or a
thirst, or harbourles, or naked, or sick, or in prisō, and did not minister
vnto thee: then shall he aunswer them, saying: Verely I say vnto you,
inasmuch as ye did it not to one of the least of these, ye did it not to me.
And these shall go into euerlastiug payne. An example herof haue we
Luke. xvi.
in the Gospell of S. Luke: where we se euidently, that that gorgious
rych gloton was condemned only, because he would shew no mercye
to the poore miserable begger Lazarus, whiche craued succour at his
hand, but he could get none: neyther could that rich gloton obtayne a-
ny mer-

ye mercy at the hand of God, when he tried, that that may be founde
trewe, whiche the holy scripture hathe: He that stoppeth his eyes at the Pro.xxi.
crying of the poore: he shall crie himself, and shal not be harde. Again
for iudgement shal be without mercy to him, that sheweth no mercy. Iac.ii.
Father, we may therfore well saye with the wise man: Blessed is the Eccle.xxxi
riche, which is found without blemish, and hath not gone after gold,
nor hoped in money and treasures. Where is there such a one? and we
shall commend him, and call him blessed. For great thinges doth he a-
mong his people. He yt is tried, and founde perfect in such thinges,
shall be commended and praysed. Therfore shall his good be stablys-
shed, and the whole congregation shall declare his almes. Sonne. God
make al wealthy men riche toward God. Father. Amen. But tom of,
tell me (my sonne) when the riche men ought to distribut their goods When the riche men ought to distribut their goods.
to the poore. For many vse to kepe their goods stregytly together, so
long as they lyue: and when they are redy to die, then they appoynte
after their deathe by will and testament, large dole to be geuen to the
poore, that they may pray for their soules, that they may be deliuered
out of the bitter paynes of purgatorye. Son. These people gather ry-
ches to them selues, but they are not riche toward God. They folowe Luke.xii.
not therunto ll of our sauiour Christ, whiche sayth: make you frends
of vnrighteous mammon, that when ye shall haue nede, they may re-
ceaue you into euerlasting habitations. But to come vnto your que- Luke.xvi.
stion. They that are riche in God, ought not to differ their almes, till
death come, but when so euer an occasion is geuen, stregyght wayes to
shewe their liberalitie toward the poore. A christe man in the holy scrip Psalm.i.
ture is compared to a tree planted by the riuer syde, which bringeth
forth her fruit in due season, or in her time. So likewise ought a chri-
sten man, when so euer the glory of God, or the commoditie of his neigh-
bour require, to doo good, and not to differre the time, not to tary, tyll
another occasion be offered, as S. Paule sayth. Let vs not be weary Gala.vi.
of well doing. For when the time is come, we shall reape without wea
rines. Therfore whyle we haue time: let vs do good vnto all men, and
specially vnto them, whiche are of the houshold of fayth. And oure sa-
uiour Christ sayth: Walke, whyle ye haue lyght, lest the darknes come John.xii.
vpon you. Salomon also sayth: withdraw no good thing from them Pro.iii.
that haue nede, so long as thine hand is able to do it. Say not vnto thy
neyghbour: go thy way, and com agayne: Tomorow will I geue the:
where as thou hast now to geue hym. Iesus the sonne of Syrach sai- Eccle.viii.
the: vse not an vngrey soule, and defye not the poore in his necessi-
tie: greue not the hart of him that is heavyes, and withdraw not thy
gift from the nedefull. Refuse not the prayer of one that is in trouble:
turne not away thy face from the nedy, &c. Agayn, the preacher sayeth Eccle.ix.
let thy garmentes be alwaye white: and let thine heade lacke no oynt
ment. What so euer thy hand is able to doo, do it out of hand: for in the
graue that thou goest vnto, there is neither worke, counsel, knowlege
nor wisdome.

Thus are the riche men taught in the holy scripture not to differre
their almes vnto their dieng day, or vntill the time after their death
to be distributed by their executors or by their frendes: but out of
hand, euen so lone as an occasion is offered, to minister vnto the poore

and

and nedy persones all good thinges. There is an old verse worthy to be remembred. Da tua, dum tua sunt: post mortem tunc tua non sunt. Giue thy goods, whyle they be thine: for when thou arte ones deade, they be none of thine. There is also an olde distinction, not worthy to be forgotten: and it is this.

Quod sibi quisque serit præsentis tempore vitæ:
Hoc sibi messis erit, cum dicitur, Ite, venite.

Looke what so euer a man soweth in the time of this present life: that shall he reape, when Christ shall saye: get ye hence ye cursed into euerlasting fire. &c. Come ye blessed of my father, posses the kingdom &c. Likewise sayth S. Paul: whatsoeuer a mã soweth, that shal he also reap. For he that soweth in his flesh shal of the flesh reape corruption. But he ỹ soweth in the spirite shal of the spirit repe life euerlasting. Again he ỹ soweth little, shal reape little: & he that soweth largely, shal reape largly. For God loueth a cherfulgeuer. Father. It is good thẽ for a mã to bestow his goods him selfe vpõ ỹ poore before he dye. Sõne, yea verely: so is the cũsel of the wisemã, which saith: do good vnto thy frẽd before ỹ dy & accordig to thin hability reach out thine hãd, & geue vnto the poore. Be not disappointed of the good day, and let not portion of the good day ouer passe thee. Shalt thou not leaue thy trauailes and labours vnto other menne? In the diuiding of the heritage geue & take and sanctify thy soule. Worke thou righteousnes before thy death for when thou art ones deade, there is no meate to find. Moreouer the Apostell sayth, that euery man shall beare his owne burden, and receiue his reward accordig to his owne labour: again, that God shal geue to euery mã after his owne dedes, euen those deedes, whiche he hathe done in his owne body, whether they be good or euell. As God findeth vs, so shal he iudge as. If he find vs at the howre of death vnfruitfull and without good workes: wo: maye be sure to receiue the curse of euerlasting damnation, though neuer so many good workes be done for vs of other after our deth: neither cã ỹ purgatorie rakers with all their trentals, dirigies, commendations, masses of Scalacrli &c, profit vs any thing at all. Father. Then are many deceyued, which although they haue bene vnfrutefull figge trees all the dayes of their life, hope notwithstanding to be saued by such meanes. Sonne. From whẽce should they be saued? Father. They say out of purgatory. Sõne. The scripture knoweth no such place. Hell and heauen are set fourthe in the worde of God: mo places after this life the scripture knoweth not. And as two places only in the holy scripture are declared, that is to say, heauen and hel: so likewise are there set forth vnto vs only two kindes of people: that is to say, good and badde: faythful and vnfaythfull, as owre sauioure Christe sayth: he that beleueth on the sonne of god, hath euerlasting life. But he that beleueth not on the sonne of god hath not life, but the wrath of God abideth vpon him. Again, he that beleueth and is baptised, shalbe saued. But he that beleueth not, shal be condened. So sone as the faythfull depart, they are caried streight waies by the ministery of the Angels into the bosome of Abraham. And as for the vnfaythfull, the deuils after theyre deathe carry them streight waies into hel fire, as we may se in the history of poore Lazarus and of the richglotton. Sainte Iustine sayth, that the Catholike

sayth

Gala. vi.

ii. Cor. ix

Eccl. xiiii.

Galat. vi
i. Cor. iii.
Rom. ii

The holy scripture knoweth no purging place after this life.

Iohn. xvi

Ioan. iii.

Marc. xvi.
Note well

Luc. xvi.

layth beleueth, that there are two places after thys lyfe. One is the kyngdome of heauen, a place appoynted for the faythfull: the other is hell fire, where the vnfaithful shalbe tormented.

As for the thirde place, saithe he, we vtterlye knowe none: neyther doo we finde in the holye Scryptures, that there is anye. And in a nother place he sayethe, that the soules of all the Sainctes sence the Assention of Christe, so sone as they be departed from the bodye, goo straightwayes vnto heauen, and are there wyth Christ, lokynge for the resurrection of theyr bodies: euen as the soules of sinners goo vnto hell, and abide the risinge againe of their bodies &c. Again he saith: There are two dwelling places: one in euerlastinge fire, the other, in the euerlasting kingdome. Father. If the matter stand thus: I do not see, what large Legacies bequeathed of the ryche menne to Soule preistes to synge for them when they are deade, or anye other good workes doone for them, profit the deade any thinge at all. Sonne. You saye truthe. Heare what Sainte Jerome sayth: While we are in this present worlde, we maye healpe one a nother, whether it be by prayer or by councell. But whan we come ones before the iudgynge place of Christe: not Job, not Daniel, nor Nohe can pray or entreate for anye manne: but euerye manne shall beare his owne burden. Lyke vnto this writeth S. Jhon Chrisostome, saying: Let vs not thincke, that when we come thither, mercy shall be graunted vs, whiche doo not so behaue oure selues, that we maye deserue to receiue forgeuenesse, although Abraham should pray for vs, ye although Noe, although Job, although Daniel shoulde entreat for vs. Therfore while the time is in oure handes, let vs prepare for oure selues muche confidence wyth God. Such as God findeth thee, saith S. Cyprian, whan he calleth thee: euen such also dothe he iudge thee. The righteous are called vnto ioy: the vnrighteous are plucked vnto punishment. Comfort is out of hand geuen to the faythfull: and payn to the vnfaithful. The time, that we haue in this worlde, saith Gregorius Nazianzenus, is the time of worcking: but that, whiche is to come, is the time of rewarde. Likewise saith Hisychius. In this worlde to come there is no worcking: but they that haue wrought now, come there vnto rewarde. Prepare thy workes, saith Chrisostome, against thy departure, and addresse thy self vnto thy iournay. If thou hast taken ought from anye manne, geue it him again, and say with Zacheus, if I haue defrauded anye manne of anything, I geue hym foure tymes as much. If thou be ennemy to anye manne, reconcile thy selfe before thou come vnto the iudgement. Dispatche all thinges here, that thou mayste beholde that iudgynge seat without grefe. So longe as we be here, there is good hope and inough: but if we be ones gone that way, it lieth not in oure power afterward to repent, nor to put away our offences. For, as Saint Ambrose saith, he that receiueth not remissyon of his synnes here, shal not haue it there. He shall not haue it in dede, for he canne not come vnto euerlasting life: for euerlastinge life is remissyon of synnes. Therefore David as a pilgrime making haste vnto that common countrye of all the sainctes, desyreth, that his sinnes maye be forgeuen hym, before he depart oute of thys lyfe, saying: Forgeue me, that I may be refreshed, before I goo hence.

Lib. v. Hypogust.

De differ. eccles. dogmat.

De verbis Apostoli. ser. 181.

In Galat. cap. 6.

In Hom. De Lazaro et diuite.

In ser. de mortalitate.

In orat.

In leuit. Lib. 6. cap. 19. Hom. de Lazaro. Luke. xix.

De bona mortis. capi. 2.

Psal. 39.

Father. I see now, that it is a vain thing to trust vnto the good dedes of other, whan a man is departed. Sonne. Saint Austen saithe: Euery one sleapeth with his owne cause, and shall rise again with hys owne cause. And Theophilacte sayeth, that the vertue of my neyghboure shall scasely be inough to defende him selfe: so farre is it of, that it can be sufficient for me also. For euery man, sayth he, shall be iustifyed by his owne workes, and not by the workes of his neighboures. And he compareth them, that hope to be relieued by the good workes of other, after they be deade, to the fine folyshe virgines, whyche woulde haue begged Oyle of the fiue wise virgines, but all in vayn: insomuch that they were not suffred to enter into the bridegromes chamber. For it shall be no time than: sayethe he, to worke: neither shal it be honest to begge. For they are folishe virgines, that begge. Father. Would God, all ryche menne knewe these things, that whyle they haue time, they might do good, and shewe mercy vnto the poore. Sonne. The God of this worlde hathe blinded the mindes of many ryche men, whyche beleaue not, least the lyghte of the glorious Gospell should shine vnto them, and they by this meanes being merciful, should be saued, and be made heirs of euerlasting glory.

In Ioan. tract. 40. In Math. cap. xxv.

In Luke capi. xvi.

Basilius Magnus in a certaine Sermon greuously rebuketh those Couetous ryche menne, whyche, so longe as they liue, wyll departe from nothinge to the poore: and whan they see none other remeadye, but die thou muste, than make they their will, and bequeathe largely to the poore. Thou sayest, sayeth he, I wyl enioy my goodes so long as I liue: But I will remember the poore in my Testamente after I am dead. Ah wretche, sayethe he: wilte thow then be gentle and liberall to menne when I shall se the deade corpes? Shall I then cal thee a louer of thy brother? Ah knowe thou, knowe thou: there is no more byinge, whan the marte is doone, and whan the shoppe wyndowes are shutte vp. Father. The hope of long life dothe much harme in thys behalfe. For the ryche menne perswade them selues, that they shall liue longe, and therfore they are lothe to departe from any thing, while they liue, least if they shoulde be liberall to the poore, they them selues should want and haue neade.

Hope of long life, maketh many vnmercyfull.

Sonne. Infidelitye, vnfaithfulnesse, mistruste, or lacke of belefe is the occasyon of all thys mischefe, as it is the onlye cause of all euilles besydes. If the ryche menne hadde a true faythe in God, and were thorowlye perswaded of Goddes liberalitye and good wyll towarde them, they woulde soone geue ouer thys their couetousnesse, and become mercyfull to the poore people. Salomon sayethe: He that hathe pitye vppon the poore, lendeth vnto the Lorde: and loke what he layeth oute, it shall be payde hym againe. Also in a nother place he sayth, He that geueth vnto the poore, shall not lacke: but he that tourneth awaye hys eyes from suche as be in necessitye, shall suffer greate powertye hym selfe.

Infidelity is the roote of al euyll.

pro. xic

pro. xxuiii.

Luke. vi

Oure sauioure Christe sayeth: Geue, and it shall be geuen vnto you: good measure and pressed downe, and shaken together, and runnynge ouer, shall menne geue into youre bosomes. For wyth the same measure that ye meate wyth all, shall other menne meate to you agayne.

If

If the couetous rich worldlings did beleue these promises & such like, which god hath made and setforth in the holy scriptures to all such as are liberal to the poore: they would neuer be so vnmerciful, as they are, nor differ their almesse so much as one hour, but freely and plenteously geue, whan so euer occasion is offred. Is not this the saying of ỹ psalmograph? I haue bene yong, and now am old, and yet saw I the righteous neuer forsaken, nor his sede begging their bread. He is alwaies mercyful, and lendeth: yet his sede hath Gods plenty and inough. Psa.xxxvii

As touching the hope of longe life: who knoweth not, howe shorte and vncerten the life of man is: What is your life, saithe S. Iames. It is euen a vapoure, that appeareth for a litle time, and then vanysheth away. The history of the rych man setforth in the gospel, sheweth euidently, how vaine it is for rich menne to gather greate heapes of worldlye goodes, and to promise them selues long life to enioye the same. The grounde of a certain rich manne, sayth oure sauior Christ, brought forthe plentifull frutes: and he thoughte wythin hym selfe, saying: what shal I doo, because I haue no roume where to bestowe my frutes? And he said: This wil do. I wyll destroye my barnes, and build greater, and therin wil I gather all my goodes, that are growen vnto me: and I wyll saye to my soule: Soule, thou haste muche goodes layed vppe in store for manye yeares. Take thine ease, eate, drynke, be merye. But God sayde vnto hym: Thou foole, thys nyght will they fetche awaye thy soule againe from thee. Then whose shall those thinges be, which thou hast prouided? Our sauioure Christ concludeth and saith: So is it with him that gathereth riches to himself, and is not rich toward god. Take hede therfore saith he, and beware of couetousnesse For no mannes life standeth in the aboundaunce of thinges, which he possesseth. Iames.iiii Luke.xii

Here see we, what greate preparation this couetous ryche worldlinge made, yea and that for a greate nomber of yeares: and promysed him selfe many ioyful daies and long life, whan notwithstandyng euen out of hande he loste both lyfe and goodes, leauing al his possessions, he knew not to whome: so truly is it sayd of the Psalmograph: He (the couetous manne) heapeth treasure vpon treasure, and canne not tell for whome he gathereth his treasure. Father. It is to be wyshed, that all rych men were so mercifully disposed toward the poore, that they myght freely and with a good conscience say with Job: when the poore haue desired any thing at me, haue I denied it them? Haue I caused the wydowe to stande waytinge for me in vayne? Haue I eaten my portion alone, that the fatherlesse hathe had no parte wyth me? For mercye grewe vp wyth me from my youthe, and compassyon from my mothers wombe. Haue I seene anye manne pearyshe thorowe nakednesse, and wante of clothinge? Or anye poore manne for lacke of rayment, whose lydes thancked me not, because he was warmed with the wolle of my shepe? Did I euer lifte vppe myne hande to hurte the fatherlesse? Yea in the gate, where I sawe my selfe to be in authorite: then let mine arme fall from my shoulder, and mine armeholes be broken from the ioyntes. For I haue euer feared the vengeaunce and punishment of God, and knewe verye well, that I was not able to beare hys burthen. Psal.xxxix Iob.xxxi

Haue I put my trust in golde? Or haue I said to my fynest golde of all: Thou arte my confidence? Haue I reioyced, because my power was great, and because my hand gate so much? Did I euer greatly regard the rising of the sunne: Or had I the goinge downe of the Moone in great reputation? Hath my heart medled priuelye with anye deceyte? Or did I euer kisse mine owne hand? That were a wickednesse worthy to be punished for thē should I haue denied the God that is aboue. Haue I euer reioyced at the hurte of mine ennemye: Or was I euer glad, that any harme happened vnto him? Oh no: I neuer suffred my mouth to doo such a sinne, as to wishe him euill. I haue not suffered a straunger to lie without: but I opened my doores vnto him that went by the way. Sonne. If our rich men would folow this godly ryche man Job, whose wordes ye haue now recited: than should they better do their duty toward the poore, than many of them do at this preſēt day, which rather poll and pill the poore people, and seke how to vndo them, then socour, comforte and relieue them: yea than shoulde they shewe them selues true dispensatours, faithful administratours & good Stewards
1. Tim. vi. of the Lordes goodes, and lay vp in store for them selues a good foundation against the time to come, as thapostle saith, that they maye obtaine euerlastinge life. Father. God geue them grace so to doo, and al-
Luk. xii. waies to haue this admonition of oure sauioure Christe before theyr eies: Take hede and beware of couetousnesse. For no mannes life stādeth in the aboundance of thinges, which he possesseth. But nowe my sonne, seing we haue so largely conferred of the office of ryche men: I would now gladly hear the duty of the poore labouringe man, that we may also cal to remembraunce what he ought to do, that he be no vnprofitable member of the Christen common weale. Sonne. Order requireth, that we shoulde nowe entreat of that matter: therfore I wyl doo it gladly.

Of the offyce and duetye of Pore labouringe men.

FIrst it is the duety of them whiche are poore, and by the reason of their pouerty are compelled to labor (althoughe no man in a christen common weale ought to be idle, but to worke some good thing vnto the glory of God, and vnto the relefe of the poore, be he neuer so rich or welthy) not to disdain, nor to beare it heauily, that they are enforced to get their liuing wyth the labor of their handes, and with the sweat of their browes: nor to think that God hateth thē, because they liue not in this world so easly and delicately, as ẏ welthier sort do: nor yet to enuy such as be riche, or vniustlye to take awaye other mennes goods: but rather quietly and pacientlye to liue in their vocation, being assured that they are called thervnto by the prouidence of god: diligētly to labor for their liuing: truly to eat their owne breade: faithfully to dispose thē selues in al their doings: & charitably to behaue thē selues toward al mē, with this faithfull perswasion & assured hope, that god wil so blesse & fortunate their labors, that they shal wāt no good thing
Tob. viii. as Tobias said to his sonne: My sonne, be not afraide: truthe it is, we lead here a poore life: but great good shal we haue, if we feare God, & departe from al sin, and do wel. Father. The state than of a laboring man of an artificer, or of a common Citezen, that eateth his breade in the sweat of hys face, pleaseth God, and is acceptable vnto him.

Sonne,

Gods: No les then the state of a kinge or of an Emperor. For it is the Lord from whom cometh both richesse and powerty. It is the Lord, that enricheth and empouerisheth, as it is written: The lord maketh poore, maketh riche, bringeth lowe, and heaueth vp on hie. He raiseth the poore out of the dust, and lifteth vp the begger from the dōghill: Psal. cxiii.
to set him among princes, and to ennoble him with the seate of glory.

Now to speake plainly, there is no condition of life more pleasaunt in the sight of God, then that, which is passed ouer in labour and honest exercises. Did not God appoynt man euen in the state of his innocēcy to dresse and kepe the garden of Eden, otherwise called paradyse: Genes. ii
Did not God also commaunde manne, after he had offended, that he should eat his bread in the sweat of his face, til he retourned vnto the earth? And this commaundement was not only geuen to Adam, but Gene. iii
also to al his posterity. Therfore according to this commaundement al the holy men and women of thold Testament gaue them selues to labor, and did eat their bread, and drink their drink in the labour of their handes, and in the sweat of their browes. Likewise in the newe Testament, none refused labor. Our sauiour Christ was a Carpēter. His Apostles were fyther men. Saint Paule was a tent maker, and prouyeth in manye places of his Epistles, that he gained his breade with the labor of his handes. And so forth from time to time all godlye persons in euery age gaue thē selues to some godly exercise, that they might not be vnprofytable membres of the christen common weale: whereof we may easlye conclude, that no life pleaseth God better, then that, which is passed ouer in labour: as I may speake nothing, howe that there is no meat eaten more merely, and with a better conscience then that which is gotten with labour, as the Psalmograph sayeth: Psa. cxxviii
Thou shalt eat the labours of thyne handes: O wel is thee, and happy shalt thou be. And although the poore labouring men haue not such abundaunce of worldly goodes nor so delicate fare, as the ryche and lusty wordlynges haue: yet let them be content & prayse God in their frugality, whych hath promysed, that they labouringe according to his will, shall want no good thing, neyther will he suffer them to perish for hunger, but minister vnto them al good thinges, so that they shal lacke nothing that is necessarye for them and theyrs. They, which feare the Lord sayeth Dauid, shal want no māner of thing that Psa. xxxiiii
is good. For behold, the eye of the Lord is vpon them that fear hym, Psal. xxxiii
and vpon them that put theyr trust in his mercy, to deliuer their soules from death, and to feede them in the tyme of dearthe. Againe, I haue psal. xxxvii
been ponge, and now am old, and yet saw I neuer the righteous forsaken, nor his seede beggynge theyr breade. And who knoweth not, that a smal thing whych the righteous hath, is better then greate richesse of the vngodly. For the armes of the vngodly shalbe broken, but the Lord vpholdeth the righteous. Are not these the wordes of Salomon? Better is a litle with the feare of the Lord, then great treasure with sorow. Again, better is it to haue a litle thinge with righteous- Pro. xv
nesse, then greate reuues wrongfullye gotten. And Salomon in his Pro. xvi
prayer desyred of God, that he wold geue him neither powerty, nor ri- Pro. xxx
chesse, but only a necessary liuing, Jacob desyred of God no more but Gen. xxviii
bread to eat, and clothes to put on. S. Paul sayth: Godlines is great i. Tim. vi

ritheſſe: if a man be cõtent with that he hath. For we brought nothing into the worlde, neither may we carye any thing out. If we haue foode and raiment, let vs therwith be content. For they that will be riche, fall into temptation & snares, and into many fondeſſe and noyſome luſtes, which drowne men into perdition and deſtruction. For couetouſneſſe of money is the rote of al euil: which while ſome men luſted after, they erred frõ the faith, & tangled them ſelues with many ſorowes. But thou man of God, flie ſuch things. Folow righteouſneſſe, godlineſſe, faith, loue, pacience, meknes &c. Again he ſaith: Let your conuerſation be without couetouſneſſe, and be content with ſuch things, as ye haue al ready. For he hath ſaid: I will not fail thee, nether forſake thee: ſo that we may boldly ſay: The Lord is my helper, and I will not feare what man may do vnto me.

Heb. xiii. Iohue. i. Pſal. 117.

Secõdly, it is the duty of all godly labourers, of whatſoeuer arte or occupation they be, diligently, truly and faithfully to labor, alwayes ſetting before their eies, that God beholdeth al their doings, and will reward them accordyng to their actes: again, that in al their trauails, labors and exerciſes they vſe no craft, wilineſſe and ſubtilty with their neighbors, but that they deal with al men honeſtly, iuſtly, vprightly & brotherly, al fraud and guil, al falſhode and diſſimulation vtterly laid a ſide: foraſmuch as they know, that God can abide no ſuche wickednes, but will moſte extremely punish it, as the Pſalmographe ſaythe: Thou art the God, that hath no pleſure in wickednes: nether ſhall the euil dwel with thee. The vnrighteous ſhall not abide in thy ſight: for thou hateſt al them that work iniquity. Thou ſhalt deſtroy them that ſpeake leaſing: The Lord wil abhorre both the bloud thirſty & deceytful man. The holy Apoſtle alſo ſaith: This is the will of God, that no man oppreſſe or defraud his brother in bargainynge: becauſe that the Lord is the auenger of all ſuch thynges.

Pſal. v.

1. Theſſ. iiii

Thirdly, ſuch goodes as the labouring men get by their induſtrye and diligẽce, which alſo is the bleſſing and gift of god, they muſt take hede, that they ſpẽd them warely and honeſtly, and not waſtfully and wickedly. Many, what ſo euer they wynne all the whole weke paſt, they laſh it out prodigally at the tauerne or alehouſe on the ſonday, & neuer ceaſe riotouſly to waſt theyr gaines, til al be brought to naught no care in the meane while had for theyr carefull wyfe, poore chyldren, and miſerable family. Another ſort conſume their goodes in dicyng and carding and in ſuch like wicked paſtimes. Another company beſtowe all that euer they haue, in galant apparell and fine araye, farre paſſyng their degree and eſtate, wythout anye reſpecte hadde to theyr neceſſarye charges. Another ſorte are ſo hard and niggardly, ſo holdfaſte and wedded to the worlde, that whatſoeuer they can gette, they ſo horde it vp, that they had rather, that their wyfe and children ſhuld pearish for honger, than they gladly would ſpend a grote for theyr reliefe: like vnto him, whych ſayde: The ſauoure of lucre is good, how ſo euer a man come by it, yea and that of euery thing.

How we the labouringe man ſhall vſe his goodes.

Thus may not the godly labouring man be affected and mynded: but what ſo euer God ſende him by the laboure of his handes, and by the ſweate of his browes, let him geue God thankes for it, and make

merry

marye wyth it, be, his wife, his children, and his familye: nothynge doubting, but that Lorde, whych is riche inoughe for all them that call on hym, will abundantlye prouide for him and his, if he goo forthe diligently to labour accordinge to his vocation and callinge, as S. Paule sayethe: The Lorde is at hande. Be carefull for nothinge. Also S. Peter: Caste all your care vppon the Lorde: for he careth for you. There is a sore plage (sayth the wise manne, whyche I haue seene vnder the sunne, riches kepte to the hurt of him that hathe them in possession. For oftentimes they perish with his great misery and trouble: and if he haue a childe, it getteth nothing. Like as he came naked out of his mothers wombe, so goeth he thither again, and carryeth nothing awaye with him of all his labor. This is a miserable plage, that he shal go away euen as he came. What bealpeth it them then, that he hath labored in the winde: All the dates of his life also he did eat in the darke, with great carefulnesse, sickenes and sorow. Therfore me thinke its a better and fatter thinge, a manne to eate and drincke, and to be refreshed of all his labour, that he taketh vnder the sunne, all the dayes of hys lyfe, which God geueth him: for this is his portion. For vnto whome so euer God geueth richesse, goodes and power, he geueth it hym to enioye it, to take it for his portion, and to be refreshed of hys labour: thys is the gyfte of God. For he thinketh not muche howe longe he shall liue, forsomuche as God fylleth hys hearte wyth gladnesse.

Moreouer let him eschue all superfluous expenses, al riotous company, all vaine pastimes, all banketting &c. and thinke, that it is the part of an honest man rather to spend a pound in his own house wyth his wife and children, than a penny in the Tauerne or alehouse. Be merye with the wife of thy youth, saith Salomon, as with a louyng Hinde and frendlye Roo. Let her breastes alwayes satisfye thee, and delite thee contente wyth her loue: Keepe not companye wyth wyne bibbers and riotous eaters of flesshe: for suche as be dronckardes and riotous shall come to pouertye: and he that is geuen to muche sleape, shall goo wyth a ragged coate. Who hathe woo? who hathe sorowe? who hathe strife, who hath brawling, and who hathe woundes wyth outerause? Or who hathe redde eyes? Euen they that be euer at the wyne and seeke excesse. Loke not thou vpon the wine, howe redde it is, and what a colour it geueth in the glasse. It goeth downe softlye, but at the laste it byteth lyke a Serpente, and stingeth as an adder. So shal thine eies loke vnto straunge women, and thine harte shall muse vpon frowarde thinges, &c. He that hath pleasure in banckets, shall be a poore man: and who so deliteth in wine and delicates, shall not be rich. For wine maketh a man lecherous, and strong drink cruell: a man to be enquier: who so deligheth therin, shal neuer be wise.

Again as concerning his apparell, let the labouring manprouide that it be not to much sumptuous, but honest, graue, semely and mete for his degre, and such in all poyntes, as becometh hym that profesth godlines, euer setting before his eies this saying of Job: naked came I out of my mothers wombe, and naked shall I returne vnto the same againe.

Mat.6.
Phil.iiii.
1.Pet.v.
Eccle.v.
Eccle.v.
Pro.v.
Pro.xxiii.
Pro.xxii.
Pro.xx.
Of the apparel of labouring men.
Job.i.

The Apostle sayth: if we haue foode, and wherwith we maye be cone
1. Timo. vi. red (be sayth not garnished and trimmed) let vs be contente: for no-
thing wrought we into the world, neyther shall we cary any thing out
Hebr. xi. of it. Therefore sayth Apostle sayth that many godly men in times past
walked vp and downe in sheepes skinnes and goates skinnes, beinge
destitute, troubled and vexed. The rayment of sayntt John baptiste
Math. iii. was made of camels heare, and his girdle was of leather. And once
Math. xi. Saviour Christ speaking of sayntt John baptist, sayth: what went ye
out to see: A man clothed in soft rayments? Beholde, they that weare
soft clothing, are in kinges houses. The wisemans councell is, that
we should not glory nor delighte in galante apparell: but if we haue
wherw̄ to couer our nakednes, it is sufficiēt, so it be seemely & honest.

But this is also to be considered, that the labouring man or artifi-
1. Timo. v. cer do so bestow his gaynes, that he getteth with his labours, that
sufficient prouision made for his howsehold, (for as the Apostle sayth
he that prouideth not for his familye, hath denied the fayth, and is
worse than ani infidell) some portion thereof may more be ministred
to the poore and nedy which lacke, and haue not whereof to line, but
only of the charitable almesse of good and godly people. So admo-
Ephe. iiii. nisheth sainct Paule, saying: Let him that stole, steale no more, but let
him rather labour with his handes the thing which is good, that he
may geue vnto him that nedeth. Yea he shall sometime spare it from
his own belly and back, to geue it vnto the poore, forasmuch as we all
be members of one body. And this is it, which god sayth by the Pro-
Esay, 58. phet: Breake thy bread to the hungry and bring the poore wandring
man into thy house: when thou seest a naked man, couer him, and de-
spise not thine owne flesh.

Fourthly, let euery labouring man, of what condition so euer he be
Idlenes of all menne is to be eschewed. take hede, that although thorow his labour God haue endued him
with wealth and with aboūdance of possessions, he geue not himselfe
to idlenes and to dissolution of life, but rather do his endeuoure dayly
more and more to conserue and kepe together his goodes that he
hathe gotten, yea to augmente, encrease, and enlarge them, that he
may be the more able both to liue himselfe, and also to gene vnto o-
ther that haue nede. For as the sage and wise Cato saithe: that, which
a man hath belong in getting, is quickly spente and consumed. And
thinges come sone to naught, that are not in time renewed. And albe
it there are many thinges, which bring hasty destruction to a mans
substance, yet idlenes excelleth al, as a most redy and present shippe-
wrack of al good things, as the wiseman sayth: he that tilleth his lād
Prou. xix. shal haue plētifulnes of bread: but he that followeth idlenes, shal haue
Eccle. xx. pouerty inough. Idlenes as ỳ Gnomagraph saith bringeth muche evil
For the auoiding therfore of idlenes, & for the cōtinuāce of worke & la-
bour, so lōg as he liueth, it shalbe cōueniēt, ỳ the laborer or artificer do
Gen. iii. alway set before his eies these sētēces of ỳ holy scripture: god saith in ỳ
sweat of thy face shalt thou eat thy bread, til thou returnest vnto the
earth. For earth thou art, and vnto earthe thou shalt returne. The
Job. v. godly man Job sayth: as the birde is borne to flye, so is man borne to
Psal. 128. labour. The Psalmograph sayth: thou shalt eat the labours of thine
handes: O well is the, and happy shalt thou be. Jesus the sonne of

Syrach

Syrach sayth: let no labourious worke be to tedious vnto thee neither the husbandry, which the almighty hath created. Saynt Paule sayth we beseth you brethren, that ye encrease more and more, and that ye study to be quiet, and to meddle with your owne busines, and to worke with your own hands, as we commaunded you: that ye maye behaue your selues honestly towarde them that are without, and that nothing be lacking vnto you. Agayne, when we were with you, this we warned you of: that if any would not worke, the same should not eate. Ones agayne: we haue heard saye, that there are some, which walk amõg you inordinatly, working not at all, but beinge busy bodies. Them that are such we cõmand, and exhort by our Lord Jesus Christ, that they worke with quietnes, and eate their own bread. Brethren, be not ye weary in well doing. Eccle. viii. i. Thess. iiii. ii Thess. iii

These and such like sentences shal greatly encorage the labouring mã to eschewe idelnes & to goforth according to his vocation to labour and trauayle, that he may haue the more abundantly both to fede his owne family, and also to geue to such, as haue nede.

Fiftly and finaly, for almuch as we liue not only before God, but also before man: and we are commaunded so to line, that with oure godly conuersation we may beautify and garnish the doctrine of our Sauiour Christ Jesus, and stoppe the mouthes of folysh and ignorant men: it shalbe conuenient, that the labouringe man or artificer sete diligentlye to liue with hys neighboures honestlye, quietly and brightlye, and not to be a busy body among them, or to sturre vp dissentyon, contentyon, stryfe and debate: but to the vttermoste of his power to conserue and maynteine vnity, peace and concorde both publique, and priuate, as the Apostle counselleth: prouide, saithe he, afore hãd things honest not ōly before god, but also in the sight of al men. If it be possible (as much as is in you) liue peacibly with al mẽ. Likewise sayth saint Peter: be ye all of one mind, of one hart, loue as brethren, be pitifull, be courteous, not rendring euill for euill, or rebuke for rebuke: but contrarywise, blesse: knowing that ye are therunto called, euen that ye should be heires of the blessing. For he that doth lōg after life, and liueth to se good dayes: let him refrayne his tong from euill, and his lippes that they speake no guyle. Let him eschewe euil, and do good: let him seake peace and ensue it. Tit. ii i. Pet. ii Rom. xii. i. Pet. iii. Psal. xxxiiii

Therfore seing we are all men, and cannot at all times so circumspectly liue, but sometime one of vs offend another: if any such thinge chaunce betwene his neighbour and him: let the labouring man or artificer streightways sete a reconciliatiõ, and procure the renewing of loue and amitye, so sone as is possible, as the holy Apostle sayth: be angry, and sin not. Let not the sonne go down vpon your wrath: neither geue place vnto the backbiter. Let no grudge nor malice long remayne, lest being festured and cankred, it be hearde to be put awaye, but streightways remoue it, & in the stead therof place againe loue and frendship. If any possessed with an euill spirit would sow dissention betwene him and his neighbour by making false report: let him not be light of credit, but streightways repayre to his neighbour and louingly and frendly breake the matter to his neighbour: and whan he haue ones proued it contrary, desire him to shew him the like kind Ephe. iiii. Reconcilia cion.

nes

nes, if any chaunce to bring any slaunderous reportes of him also. But if it so be, that the matter be found true, as it is reported: then let him charitably admonish his neighbour, and exhort him from henceforth to behaue him selfe more christenly and neighbourlye, and none otherwise to report of him, than he himselfe woulde be reported. By no meanes let him seke to be auenged, nor to render euill for euill, but rather folow the counsell of sant Paule, which sayth: Derely beloued auēge not your selues, but rather geue place vnto wrath. For it is wrten: vengeance is mine and I will reward sayth the Lord. Therfore if thine ennemy hunger, feede him: if he thirst, geue him drink. For in so doing thou shalt heape coales of fire on his head. Be not ouercome of euil, but ouercome euil with goodnes. Againe, if any man haue a quarell agaynst a nother: as Christ forgaue you, euen so do ye. Aboue all things put on loue, which is the bond of perfection. And the peace of god rule in your harts: to the which peace ye are called in one body.

Rom. xii. Deut. xxxii

Coloss. iii

Furthermore in all his labours and trauayles, in all his byinges and sellings, and in al his other businesses, which he hath to do with his neighbor: let hym do to a nother, as he wold be don to, not seking his own profit to the hurt and domage of other, as saint Paule sayth: Let no man seke that which is own: but let euery mā seke that, which belongeth to a nother: for we are all brethren and members of one body. In fine, let him be that to his neighbour, that he wisheth God to be vnto him. Father. If the common people would thus behaue themselues one toward an other: then should we haue a ioyfull and a quiet common weale: than should hatred, malice and all displeasure be sone banished, and loue, amitye and concorde quickly enter in: then should penury, scarines and dearth of thinges, wherwith, thorowe the couetousnesse of certeine insatiable couetous men the poore people are now most miserably greued and oppressed, be vtterly taken away from vs. and in their place succede abundance and plenty of all good things, according to the aboundant and plenteous blessinges of god, wherewith he dayly most richly enricheth vs, as sayut Paule sayth: god geueth vs aboundantly all thinges to enioy them. But now my sonne let me heare the duety of al degrees in comun, according to thy promes, and so make an end. Sonne. most gladly.

1. Cor. x.

1. Timo. vi

Of the office and duty of al degrees and estates generally.

Of our dutye toward God.

Of fayth: Heb. xi. Rom. xiiii. Heb. xi.

First of all and aboue all thinges, al men owe vnto god faith, which is the ground and foundation of the christen religion: without the which faythe it is not possible to please god, yea without the which fayth, all that euer we do, is playn sinne, and abhominable before god: For he that commeth vnto god must beleue that God is, and that he will reward them that seke him. Father. How prouest thou, that it is ỳ duety of al men generally to beleue in god? Son. The wisemā saith, haue faith in the lord with al thine hart, and lean not vnto thine owne wisdōe. Iehosaphat saith: beleue in the Lord your god, and ye shalbe without ieoperdy, Iesus the sonne of Sirach sayth: in al thy workes beleue thou in the lord from thy whole harte: for ỳ is the keping of the commaundements. Who so beleueth gods word, taketh heede to the cōmaundements: and he that putteth his trust in the lorde, shal want

pro. iii. ii. par. xx. Eccle. xxxii

nothing.

nothing Againe: O ye that fear the lord, beleue him and your reward shal not be empty. Our Sauiour christ sayth: ye beleue in God, beleue ye also in me. For this is the will of him that sent me, that euery one that seeth the sonne and beleueth in him, haue euerlastinge life. And sayut John sayth: this is his commaundement, that we beleue on the name of his sonne Jesus Christ. Abraham beleued god, sayth the scripture, and it was counted vnto hym for righteousnes. Father, What owe we vnto god more then fayth, that is to saye, to beleue hym and his holy word, and by no meanes to doubt of it? Sonne, Secondly, for asmuch as fayth worketh by charitye or loue, we muste prouide, that we do not only beleue in the Lord our god with our whole harte, but also that we most entierly loue him, and haue all our delight and pleasure in him. Father. Where are we commaunded so to do? Sonne. Moses sayth: heare O Israell: the lorde our God is Lord only: and thou shalt loue ꝑ lord thy God with althine hart, & with all thy soule, and with all thy might. Josua sayth: take good hede vnto your selfes, that ye loue the Lord your god. Dauid sayth: loue the lord al ye his saintes for the Lord preserueth them that are faithfull. Father. Doth the Lord our god require of vs any more, but to beleue in him, and to loue him? Sonne. yea verely.

Ecle. ii. Joan. xiiii. Joan. vi. 1. Joan. iii. Gen. xv. Rom. iiii. Of loue. Galat. v.

Thirdly, as out of fayth, loue: so likewise out of loue springeth the fulfilling of gods holy law, at the lest an earnest study and feruent desire to frame our lifes according to the same, whereby we also shewe euen before men, that our fayth and loue, which we haue inwardly toward god and which are only knowen to god, are true and vnfayned This also is therefore required of vs, that as we beleue and loue god: so likewise we addresse our selues with all our power vnto the accomplishmēt of his holy will: which both necessarily and orderly followeth as our Sauiour Christe sayethe: if any man loue me, he will kepe my worde, and my father will loue him, and we will come vnto him, and dwell with him: But he that loueth me not, kepeth not my worde. Againe if ye loue me, kepe my commandementes. For he that hath my commaundementes, and kepe them, he it is that loueth me. Abide in my loue. If ye kepe my commaundements, ye shall abide in my loue, euen as I haue kept my fathers commauudements, and I abide in his loue. Ye are my frendes, if ye do thinges, which I commaunde you. Thys obedience and earnest study to addresse our conuersation according to the blessed wil of god, muste be coupled with a reuerent feare toward god: which as a bit maye restreigne vs from all euil, & as a spurre may pricke vs forward vnto all goodnes and vertue. Father. Where is that commaunded? Sonne. The preacher sayth: feare god, and kepe hys commaundementes: For that belongeth vnto all men. The Psalmographe sayth: O feare the lorde all ye his sayuctes: for they that feare him shall lacke nothinge. The Prophet Micheas sayth: What acceptable thing shall I offer vnto the Lorde? shall I bowe my knee to the hye God? Shall I come before him with brent offringes, and with calues of a yeare old? Hath the lord a pleasure in many thousand rammes, or innumerable streames of oyle? Or shal I geue my first borne for mine offēces, and the fruit of my body for the sinne of my soule? I will shewe thee, O man, what is good, and what

A new life.

Joan. xiiii.

Joan. xv.

Of feare.

Eccle. xii. Psal. 33. Miche. vi.

the

the Lorde requireth of the: namely, to do right: to haue pleasure in louing kindnes, to be lowly, and to walke with thy God. And by another Prophet hym selfe sayth: the sonne honoreth his father, and the seruaunt feareth his Lorde. If I nowe be a father, where is myne honoure? If I be the Lorde, wher is my feare, sayth the Lord of hostes. Father. Requireth God any thing of vs, besides those thinges, which thou hast now recited? Sonne. Ther yet remayneth one thing behind. Father. What is that? Sonne.

Malach. i.

Of prayer.

Of thanks geuing.

Fourthelye and finallye, oure duetye towarde the Lorde oure God is: forasmuch as sometime in this wretched world we be assaulted with the bitter stormes of aduersity, and so oppressed with them, that we knowe not what to doo: to resorte vnto God, which is a present helper in all troubles, be they neuer so many and greuous, with feruent prayer, and earnestly to call vpon him, that he may be our defence, shield and buckler against all assaultes of our enemies, and against all the bitter stormes of aduersity, nothing doubting but that as he hath promised, so likewise he both can and will heare and deliuer vs from al euil: again, whan so euer fortune smileth vpon vs, not to be proude & arrogant, and to forget God, but rather to be thankful vnto him for those his benefites, to vse them vnto the glory of his holy name, and euer to walke worthy the louing kindnes of so louinge and kinde a father. Father. where are we commaunded to pray vnto God in our aduersity? Sonne. God sayth by the Psalmograph: call on me in the time of thy trouble, and I wil deliuer thee, and thou shalt glorify me. Salomon also sayth: the name of the Lord is a mighty strong tower: vnto that the righteous flieth, and findeth socour as the prophet sayth: who so euer calleth on the name of the lorde shalbe safe. For there is one lord of al, rich inough for all that call on him. he that putteth his trust in him, shal neuer be confounded. Father. And where are we commaunded to geue thankes to God in oure prosperitye. Sonne. The psalmograph sayth: Offer vnto god the sacrifice of praise. Againe, I will prayse the name of God with a song: and magnifye it with thankes geuing. This shall please the Lorde better then a bullocke, that hath hornes and hookes. God him selfe: who so offereth me thankes and prayse he honoreth me: and to him that ordereth his conuersation aright, wil I shew the saluation of God. Father. This is the duty of all christians towarde theyr Lord God, that thou hast nowe recited. Sonne. Yea verelye. Father. What nowe remayneth? Sonne. That I declare the duty of all men toward their neighbours. Father. What is that? Sonne. To loue our neighboure, as our selfe: & to do none otherwise to other, than we wold that other shold do to vs. Father. Where is that commaundement? Sonne. As concerning loue towarde our neighbour, the holy scripture hath this commandement in diuers places: thou shalt loue thy neighboure as thy selfe.

pſal. 50.

pro. xviii. Joel. i. Act. Rom. x. Esay. 28.

Pſal. 50.

Of our duetye toward our neighboures.

Of loue toward oure neighbour. Leuit. xix. Math. xxii. Rom. xiii. Galat. v. Joan. xiii.

And oure sauiour Christe saythe: a new commaundement geue I vnto you, that ye loue together. as I haue loued you, that euen so ye loue one an other. By this shall all men know that ye are my disciples, if ye haue loue one to an other. Sainte Peter sayth. Aboue al thinges haue feruent loue among you. For loue shall couer the multitude of sinnes. Saint John sayth: if any man saye, I loue God, and yet hateth his brother, he is a lyer: for he that loueth not his brother,

i. Pet. iiii. i. Joan. iiii.

whome

whome he hath seene, God whome he hath not seene, howe can he
love? And this commandement haue we of him, that he which loueth
God, should also loue his brother: hereto agreeth the saying of sainte
Paule: Owe nothing to any man, but this that ye loue one an other. Rom. xiii.
For he that loueth a nother, hath fulfilled the lawe. For these com-
maundementes: thou shalt not commit adulterye: thou shalt not kill: Exod. xx. Deu. v.
Thou shalte not steale. Thou shalte not beare false wytnes Mat. v. Luk. xviii.
Thou shalt not lust, and so fourth: if there be any other commaunde-
ment it is all comprehended in this saying: namely, loue thy neigh-
boure as thy selfe. Loue hurteth not his neighboure. Therfore is loue
the fulfilling of the lawe.

And touching that, this is also our duty, none otherwise to do vn
to our neighbour, thā we would he should do vnto vs: this saying our sa Math. vii Luk. vi.
uiour Christ maketh most plaine and euidēt: What so euer ye would
that mē should do to you: do ye euē so to them also. For this is the law
& ꝓphets. Likewise sayth old Tobias: looke that thou neuer do to Tobi.
an other mā that thing ẏ thing, which thou wouldst not, that another
shuld do to ẏ. With this agreeth ẏ saying of the hethē philosopher Cle
obul⁹ Lindius: Do not that vnto a nother, which thou thy self hatest.
Father. Now haue we hard, what al mē ought to do, both toward god
and towarde theyre neyghboure: Is there yet any thynge remai-
ning? Sonne. Now that we haue hard, what al sort of vs without ex-
ception ought to do both vnto god & vnto our neighboure: it only re-
mayneth, that we now expresse, declare, shewe and setfourth, what Of the vti
our duty is, euery man vnto him selfe, that we may walk with ioyful tie of euery
and mery consciences before God & mā. Father. What is that? Sonne. man to-
First forasmuch as God desireth nothing of vs so greatlyas the hart, ward hym
as he sayth by Salomon: my sonne geue me thine heart: and the scrip selfe.
ture sayth: thou shalt loue the lorde thy God with all thy heart, &c. A- Pro. xxiii. Deut. vi. Math. xxii. Marc. xii.
geine, turne vnto the Lord your God with all your harte, &c. Item, Joel. ii.
they honour me with theyr lippes, but their hart is farre from me: ve Esa. xxix
rely they worship me in vayne, &c. It is conuenient aboue all things, Math. xv. Marc. vii
that we kepe our hart pure and cleane, and vtterly estraunged from Of the
al corruptiō of wickednes, according to the admonitiō of the wisemā hart.
kepe thine hart with all diligence: For thereupon hangeth life. Like- Pro. iiii Jere. iiii. Pro. vi.
wise sayth God by the Prophet: washe thine harte from wicked-
nes, that thou mayst be saued. For God detesteth, abhorreth, and ha
teth nothing more, then an vnpure and vncleane harte: as he de-
lighteth and hath pleasure in nothinge so greatlye as in an harte
that is pure as oure Sauioure Christe sayth blessed are the pure Math. v.
in harte: for they shall see God. This maye we euidentlye see in
the hystorye of Abell and Caine. The sacrifices of Abell were
accepted and allowed of god, because they came frō a pure and cleane
hart: but the oblations of Cain were vtterly reiected and cast away,
because they came from an vnpure and vncleane harte. Likewise the
workes of the Scribes and Phareseis, and of suche like hipocrites Math. xxiii.
were highly alowed of mē, because outwardly they glistred with a cer
taine shine of holines: But our sauiour Christ, which knewe the filthy
uncleanes of those most filthy and vncleane hipocrites, compared thē
vnto paynted sepulchres, which appeare beautifull outwarde, but are

within ful of dead mennes bones: and sayd vnto them: euen so ye also outwardly appeare righteous vnto menne: but within ye are full of hipocrisy & wickednes. Agayn ye are they which iustify your selues before men. But God knoweth your hartes. For that which is highly estemed amongs men, is abhominable in the sight of God.

Now forasmuch as nothinge doth so defile the harte, as vncleane thoughtes (for frowarde thoughtes separate a man from God, sayth the wiseman, and the holy ghoste withdrawyth hymselfe from the thoughtes that are without vnderstandinge, and where wickednes hath the vpperhand, he flieth from there: yea inquisicion shalbe made at the day of iudgement for the thoughtes of the vngodly) we must aboue all thinges take heede of Satan, which goeth aboute like a roringe lion, seekinge whome he maye deuoure: and of the flesche, which alwayes lusteth ageinst the spirite: and also of the worlde, which ceaseth not with his vain plesurs and deceuable riches to allure mennes heartes from the true, constant and immortall goodes vnto the desire of vayne and transitory thinges. If these at any time go about to occupy and possesse our heartes, and to estraunge them from the moste wholesome considerations of God, and of his holy lawe, and to allure them vnto the meditacion of wicked, vnclene and godles thinges and so pollute and defile the inwarde man: which is the temple of the holy ghost: let vs by no meanes consent to their suttle suggestions & crafty persuasions, but rather manfully resist them, and not so much as ones suffer them to enter into our heartes, no, not with one euill thought: but in all thinges kepe our heartes so pure and so cleane both toward God and our neighbour, that the holy ghost may bouch safe to make his mansion and dwellinge place in vs for euer. And that this thing maye the more fortunatly come to passe, let vs at all times, so much as is possible, sequester our mindes from all worldlye and carnall thinges, and so vse the worlde, as though we vsed it not: and so liue in the flesh, as persones wholy mortified to the flesh, as S. Paule sayth: They truely that are Christes, haue crucified the flesh with the affections and lusts: againe, for almuch as of our selues we are fraile vessels, and are sone ouercome of these our so mighty enemies, as we may see in Adam, Dauid, Salomon, Lot, Noah, Peter, Magdalen, and in diuers other the elect people of god: it shalbe necessary, that we geue our selues oftentimes to prayer, and craue healpe at the hand of our Lord God against these cruell and fearse aduersaries, according to the most wholsome counsell of oure sauiour christe which sayth: watch and praye, that ye falle not into temptation. The spirite is redy, but the flesh is weake. Let vs pray vnto our heauenly father, as the lord christ taught vs: O heauenly father, lede vs not into temptation: but deliuer vs from euill. Let vs also praye with Dauid: Make me a cleane heart O God, and renew a right spirite within me. Cast me not away from thy presence, and take not thy holy spirite from me. O geue me the comforte of thy helpe agayne: and stablish me with thy free spirite.

Of thoughtes.

Math. xv. Marc. 7 Eccl. i. 1. Pet. v. Gal. v 1. Ioan. ii. 1. Cor. vii Gal v Gen. iii. ii. Reg. xii. iii. Reg. xii Gen xix. Gen. ix. Math. 26. Luc. 7. Math. 26. Math. vi Psal. 51.

Note wel.

It shall also profit greatly vnto the keping of oure harte pure and estranged from vayne, wicked, carnall, worldlye and idle thoughtes: if euery one of vs do consider with our selues, vnto what vice we are most of all bent, and when we are prouoked thereunto, either of the deuill, of the worlde, or of the flesshe, straight wayes to resist those temptations

tations with some sentēce of the holy scripture. For there is not a better armour against the infernall army, then the sworde of the spirite, which is the worde of god. Therfore sayd Dauid: In my hart have I hidden thy wordes, that I might not sinne against the. And to geue us an example hereof, our graund captayne and lord Jesus christ toke vnto him this armoure, when Satan assaulted him, and so put hym to flight. The word of God is pure and cleane: yea it is a shield vnto all them, that trust vnto it. It is the power of God to saue so many as beleue. Let vs therfore furnish our breasts with this armour of the holy scripture, and we shal become valeant and glorious conquerours.

Ephe. vi. Psal. 119. Math. iiii. Psa. 30 Rom. i

Moreouer to be euer well, vertuously and godly occupied and at all times to eschewe idlenes, is also a necessary thing to kepe our harts pure and cleane. For idlenes openeth a window to Satan and to all his Satanicall army, and encourageth them to assayle vs with theyr tentations: but such as are godly and vertuously occupied easly escape all such daungers.

Idlenes is abour all thynges to be eschewed.

Furthermore this shall also greatly helpe vnto the conseruation of the cleanes of our hearts: if we, so sone as Satan, or the flesshe, either the world go about to assayle vs and to occupy our minds with their vile & vayne suggestions, cal streightwayes vnto remembrance oure death and departure from this world, and againe, the terrible iudgement of god agaynst all wickednes: which God shall call vs vnto an account for euery wicked thought, idle worde and sinfull worke, that we haue done. To set these thinges before the eyes of our mind continually, shall kepe the inwarde man in a most goodly and godly order, so that not so much as a vayne thought shall find any dwelling place in vs. so farre is it of, that we shall runne hedlong into all kinde of sin as the wise man sayth: remember thy latter end, and thou shalt neuer do amisse. If we on this wise labour to kepe our heartes pure & clene so that we suffer not so much as an il thought to rule in them, whereby eyther God shoulde be dishonored, or oure neighboure hindred, or our soule defiled: oh, who is hable to expresse, what a ioye, yea what a heauen we shall find in our consciences? as the wiseman saith: a quiet hart is a continuall feast. Agayne, a mery hearte maketh a cherefull countenance: but an heauy heart compelleth a man to sigh.

Of death.

Eccle. vii.

pro. xv

Secondly, forasmuch, as our Sauiour christ saith, a good man out of the good treasure of the hart bringeth fourth good thinges: and out of the abundance of the heart the mouth speaketh: it is necessary, that we out of a pure heart bring fourth pure wordes: euen such wordes as may neither offende God nor man, but rather edefye and minister grace to the hearers: yea and that so much the more, because we are taught in the gospel, that at the day of iudgement we shall render an account of euery idle word, that we speake. The wiseman sayth: who so kepeth his mouth & his tongue, the same kepeth his soule from troubles. Againe, he that keepeth his mouth, kepeth his life: but who so openeth his lippes to euill, destroyeth hym selfe. Let no filthy communication procede out of our mouthes. As for fornication and al vnclenes, or couetousnes, or filthynes, or folish talking, or iesting, which are not comely, let them not ones be named among vs, but rather geuing of thankes, as it becommeth sayntes. And forasmuch, as S. James sayth, as the tong, is a little member and boasteth great things, and is so set among oure members, that it defileth the whole body, and setteth

Math. xii. Of speech Ephe. iiii. Math. xi. Pro. xvi. Pro. xiii. Ephe. iiii Ephe. v. Iac. iii.

Of the tongue. Gen.ii.

toth a fire all that we haue of nature, and is it selfe set a fire euen of hell: yea it is an vnruly euill, full of deadly poyson: and cannot be tamed of the nature of man (for therewith blesse we God the father, & therwith curse we men, which are made like vnto the image of god) it is meete, that we for the taming and ordering of so great an euill flie vnto God with harty prayer, and beseech him so to dispose and gouerne our mouth, that nothing may flow out of it, which shal not turne vnto the glory of God, the profit of our neighboure and the saluation of our soules. Let vs pray with Dauid ad say: set a watch, O lorde, before my mouth and kepe the dores of my lyppes.

Psal. 141. pro. xxx. pro. viii. Psal. 140.

Let vs praye also with Salomon: O God remoue from me vanity and lies. Let vs likewise haue this saying of the wiseman euer before our eyes: put away from the a frowarde mouth: and let the lippes of slaunder be farre from the. A man full of wordes, sayth Dauid, shall not prosper vpon the earth: euill shall hunte the wicked person to ouerthrow him.

Of eies pro. vi.

Thirdly, as it is oure duty, godly and vertuously to vse our tongue and with iudgement so to dispose oure wordes, that no euill folowe thereof: so likewise it becommeth vs soberly and modestly, grauely & temperatly to vse al the other partes of the body. In our eies let there neither appere pride nor wantonnes. For the Lorde sayth Salomon, abhorreth a proude looke. Neither can he abide adulterous and wo rich eies. In consideration wherof, the wiseman for a redresse of both these euels prayeth vnto God on this maner: O lord, let me not haue a proud loke: but turn away al voluptuousnes from me: take frō me ỹ lusts of the body: let not the desires of vnclenes take hold vpō me, and

Eccle. xxiii

pro. iiii.

geue me not ouer into an vnshamefast and obstinate mind. It shalbe good alwayes to haue in remembrance this sayinge of the wiseman: Let thine eies behold the thinge that is right, and let thine eyelidded looke streight before the. And that we may this do the more perfectly accordinge to the will of God, it shalbe conuenient that we praye with Dauid and say: O turne away mine eyes, lest they behold vanitie: and quicken thou me in thy way.

Psal. 119

pro vi. Of hands.

Moreouer with oure handes let vs worke no wickednes. For the Lord abhorreth those handes that sheade innocent bloode, sayth Salomon. He also detesteth those hands, which are giltty of theste or robbery, or of any other leudnes. The handes of the christians ought not to be exercised in any poynte of wickednes, but in honest & godly trauayles and labores, as it is written: thou shalt eate the labores of thine handes. Againe: Let him that stole, steale no more: but let him rather labour with his hands the thinge which is good, that he may geue vnto him that needeth. Saint Paule glorieth and reioyseth, that he with the labour of his owne handes sedde both him selfe and such also as were with him. And who knoweth not, that a man is borne to labour euē as ỹ bird is to fly. And vnto this ende god hath geuē vs oure handes: euen that we should worke some good thing with thē, profitable to our selues and to our neighboures, and by no meanes to abuse them with any vayne, wanton, vngodly or wicked exercises: nor to suffer them to be idle, forasmuch as an idle hand maketh poore, but a quick labouring hand maketh rich.

Psal. 128. Ephe. iiii. Act. xx. Job. v.

pro. x. Of feete. pro. vi.

Furthermore our feete we ought so to direct, ỹ they by no meanes haste

vnto wickednes. For the lord abhorreth the feste. shalbe ydle in running to do mischief. Vnto tauerns, alehowses, playhowses, whore houses, dauncinge houses, and such other places of wickednesse: lette vs by no meanes directe oure steppes: but rather vnto suche places, where the worde of God is to be heard: where the poore people are to be relieued and succoured: where honest and vertuous companye doth resorte: where vertue is to be learned: where vice and all synne is abhorred: where we neade not to be ashamed of oure beinge, where we haue a touche bothe the place, the companye and the exercyse &c. euer hauynge before oure eyes this saying of Salomon: Ponder the pathe of thy feete, and lette all thy wayes be ordred aryghte. Tourne not aside, neyther to the ryght hande nor to the lefte: but withholde thy foote from euell. For the Lorde knoweth the wayes that are on the right hande. As for the wayes that be on the left hand they be frowarde, but he shall directe thy goynges, and thy wayes shall be guyde in peace. Againe, the path of the ryghteous is to eschue euyl: and who so loketh wel to his wais kepeth hys owne soule. Pro.iiii. Pro.xvi

And that we may thus trade oure steppes in all godlynesse and honestye: lette vs with the Psalmographe praye on this manner and saye: Thou, O Lorde, haste charged, that we shall diligently kepe thy commaundementes. O that my wayes were made so directe, that I myghte kepe thy statutes. So shall I not be confounded, whyle I haue respecte vnto all thy commaundementes. O make me to goo in the pathe of thy commaundements: for therin is my desyre &c. psal.cxix

And as it is oure duetye thus to vse these membres of oure bodye, whyche I haue nowe spoken of: so in lyke manner are we bounde by the commaundement of God, honestlye and godlye to vse the residue of the same, that oure whole bodye maye be the Temple of the holye Ghoste, as Sainte Paule sayeth: knowe ye not, that ye are the temple of God, and howe that the spirite of God dwelleth in you? If anye manne defyle the Temple of God, hym shall God destroye. For the Temple of God is holye, whyche Temple ye are. Againe, knowe ye not, howe that your bodies are the Temple of the holye Ghost which dwelleth in you, whome ye haue of God, and howe that ye are not your owne? For ye are dearlye boughte. Therefore glorifye God in your bodies, and in your spirites, whiche are Goddes. Once againe: Beare not ye the yoke with the vnbeleuers. For what felowshyppe hathe ryghteousnesse wyth vnryghteousnesse? Or what companye hathe lyghte wyth darknesse? Or what concorde hathe Chryste wyth Belial? Either what parte hathe he that beleueth wyth an infidell? Or howe agreeth the Temple of God wyth Images? For ye are the Temple of the liuynge God, as GOD sayde: I wyll dwell amonge them, and walke among them, and wyll be theyr God: and they shall be my people. Wherefore come oute from amonge them, and separate your selues from them (sayethe the Lorde) and touche none vncleane thynge. So wyll I receyue you, and wyll be a father vnto you, and ye shall be my sonnes and daughters, saith the Lord almighty. We ought to vse godly all the members of our body 1.Cor.iii 1.Cor.vi 2.Cor.vi Exo.xix. Leui.xxvi Ese.xxxvi Esa.lii

Fourthly and finally, we shal than do our duety toward our selues, and lyue wyth a meary conscience bothe before God and mā, if we be that in dede, that we are called. if oure life answer to oure profession:

we garnisshe the doctryn of God our Sauiour with good workes if we doo all thyng as the Apostle sayeth, without murmuryngs and disputing, that we may be such as no man can complain on: and vnreproued sonnes of god without rebuke in the mids of a croked & perverse nation, and shine as great lightes in the world, holding fast the word of life: yea to be short, than shal we do our duty toward our Lorde, whē we so liue, that our conscience do neuer accuse vs of any euill thynge, neither in thought, word nor dede, but rather at all times testify vnto vs, that whatsoeuer we do, is good and pleasāt in the sight of god, and acceptable before his deuine maiesty. For our reioysing is this, sayeth
2. Cor. 1 thapostle, euen the testimonye of our conscience, that in singlenesse (of hart) and godly pureness, and not in fleshly wisdom, but by the grace of god, we haue had our conuersation in the world. To end, let euery
Act. xxiii one of vs so liue, that we may say with S. Paul on this mānet: I haue liued in al good conscience before god vntil this day. Again, I study to
Act. xxiiii Heb. xiii haue alway a clere conscience toward God and toward men. Item, we trust, we haue a good conscience among all men, and desire to liue honestly. For no mā is able to expresse, what a precious iewel and noble treasure, yea what a paradise and heauen a good, pure & clear conscience is. It is as the Poet sayeth, Murus aheneus, that is to saye, a
Horat. lib. i. ep. i. wall of brasse, a strong tower, and an inuincible fortresse.

Thus haue I (most louing father) according to your commaundement and wil, declared vnto you, al the parts of the Catechisme, and in such order, as I learned them of our preacher and Catechist. If I haue not in al poyntes satisfied your expectation, I shall desire you to consider my yong and tender age, and my smal exercise as yet in matters of christē religion. As I encrease in age, so I trust also to encrease in the knowledge of gods most holy wil, that at the last, I thorow the spirit of god, may grow and waxe ancient in Christ, and so at the laste become a perfect man in faith and truth: which thing I most humbly beseeche God for his mercye, yea for his deare sonne Christes sake to graunt me. Father. Amen. O my most dear and dearly beloued sonne, I thanke God for thee, and I blesse his holy name for the good gifts that he hath bestowed vpon thee. And I most humbly beseche him for his holy names sake, that as he hath begon in this thy yong and tender age to pour a good spirit into thee, & to bring thee vnto the knowledge of the gospel of his sonne Christ Iesu (whiche knowledge bryngeth euerlasting life) so it may please him of his fatherly goodnesse to continue this his fauor toward thee, and daily more and more to multiply and encrease these his heauenly benefits in thee: ỹ in thys world thou maiste be a good and profitable citezen of the christen common weale, and in the world to come an enheritoure of euerlasting glorye. For this I say vnto thee, my dere sonne, thou haste not onlye satisfyed mine expectation, but thou hast also greatly ouercome it, and rendred
psal. viii Luc. xi a reason of thy faith and knowledge, farre passyng bothe mine opinion and thine age. But it is truely said of the Psalmograph in his prayer vnto God: Out of the mouth of babes and sucklings thou hast ordained praise, because of thyne ennemyes, that thou mightest stylle the ennemy and the auenger. And God him selfe sayth by the Prophet: I
Act. ii wyll poure out of my spirite vpon all flesh, and your sonnes and your daughters shall prophecy.

The Psalmographe also saith: I haue had more vnderstanding than the old men, because I sought after thy commaundementes. Psal.cxix

Our sauior Christ likewise geueth thankes to his heauenlye father, that it pleased him to hide the misteries of his blessed will frō the prudent and wise of this world, and to reuele and open them to lytle ones. Math.xi

For not many wise men after the flesshe, not many mightye, not many of hie degree, are called: but God hathe chosen the foolishe thynges of the worlde, to confounde the wyse. And God hathe chosen the weake of the world, to confound thinges, which are mighty. And vile things of the world, and things which are despised hath god chosen, yea and things of no reputation, for to bring to nought things of reputatyon, that no flesh shuld reioyce in his presence. The doctrine that thou hast now in y declaratiō of the Catechisme vttred vnto me, is in al poynts sound, true, godly, faithful, wholsome, & substancially grounded vpon the foūdation of thapostles and prophets, Jesus Christ him self being the hed corner stone: so that the gates of hel shall neuer be able to preuail against it, yea though a showre of rain descend, & the fluds come, & the windes blow, and beat vpon this doctrin, yet shall it not fall: for it is groūded on the rocke Christ Jesus: & though it be tried with fire, yet shal it not consume and perish: for it is not hay & stubble, but gold, siluer and precious stones, builte vpon a foundation, which is Jesus Christ: again, although heauen and earth perish, and al flesh wyth the glory therof wither & fade away, yet shal this doctrin endure for euer, so that not one iote or one title of it shal perish, as god him self saith by the prophet: What hath chaffe & wheat to do together, saith the lorde? Is not my word like a fire, saith the Lorde? and like an hammer, that breaketh the hard stone? And as this doctrin is agreable to the word of God, so likewise doth it not dissent from the teaching of the true catholike and apostolike church, but cōcordeth and agreeth therwith in al poyntes: yea and with so many as frō the beginning vnto this our age haue taught the truth of gods word. And I dout not, but that so many as are content with the voyce of their shepherd Christ, & regard not the voyce of strangers, both do and wil approue & allow this doctrin. As for such as follow straūge doctrin, & will not consent vnto the wholsom words of our lord Jesu Christ, & to the doctrin, which is according to godlines, as they be puft vp and know nothing, but waste their brains about questions and strife of words, wherof spring enuy strife, railings, euil surmisings, vain disputation of men that haue corrupt mindes, and that are robbed of the truth, which thinke that lucre is godlines: euen so from thē that are suche and so minded, ought we to seperate our selues, and to haue nothing to do with thē, forasmuch as they be the blind guids of the blind. And although, as Jannes and Jambres withstode Moses, these men of corrupt mindes and leud, as concerning the faith, resist the truth: yet shall they preuaile no lenger. For their madnes shalbe vttred vnto al men, euē as theirs was. The god of peace shal tread satan vnder our fete shortlye. Greate Babilon that wicked whore, that stout and strōg strompet, that blasphemous baud, that murdering mother of al the whordoms and abhominatiōs of the earth, that painted & glorious harlot, with whom the very kings of the earth haue cōmitted fornication, and the inhabitors of the earth are dronken wyth the wyne of her whoredome: thys whore, thys strompette, thys baude, thys harlotte, shall shortlye haue a fall wyth all her

1. Cor.i

Ephe.ii.

Math.xvi
Math.vii.

1. Cor.iii

Esa.xl
Math.v

Jere.xxiii

Jhon.x

1. Timo.vi

Math.xv

1. Timo.iii

Rom.xvi
Apo.xvii

Antichriste shal shortly be confounded wythal hys antichristyan doctrine.

all her marked marchauntes, and she shall become the inhabitatyon of Deuils, and the holde of all foule spirites, and a cage of al vncleane and hatefull bydes. For her synnes are gone vp to heauen, and God hath remembred her wyckednesse.

Her plages shal come in one day, yea & that sodēly: death & sorow, and honger, and she shalbe brente with fire: for stronge is the Lorde God which shal iudge her: insomuch that with great ioy and triumphe, the elect and chosen people of God shal cry out and say: Alleluya: Saluacion and glory, and honor and power, be ascribed to the Lord our god: for true and righteous are his iudgementes: for he hathe iudged the great whore, which did corrupt thearth with her fornicatiō, & he hath auenged the bloud of his seruaunts of her hand. Alleluya.

Apo. xix.

Therfore my dere and swete child, as thou hast begon to tast of the most wholsome, swēte and comfortable waters of God thy sauioure vnto my great ioye, and vnto the singuler consolation of thyne owne soule, yea and vnto the wōderful hope of al thy dere frends, and harty wel willers: euen so go forth vnto the end, vtterly reiecting & castinge away those vile & stinking puddles, which are able to hold no water, yea which rather poyson than refresh the thirsty soule. Stur vp this grace, ỳ god hath geuen the, & by no means seme to receiue it in vain. Go thou oft vnto the throne of Gods maiesty with most humble supplications, & entierly beseche him to encreasethee in ỳ fruits of his holy spirit, to lighten thy senses, to teach thee ỳ truth of his holy word, to conduct thee in al thy doings, and in fine, to confirme and finish that same perfectly in thee, which he most gratiously hath begon in thee: ỳ what so euer thou thinckest, breathest, speakest or doest, maye tourne vnto the glory of his most blessed name, and vnto the profit of his holy congregation. Sonne. I confesse (most louing father) that of my self I haue no good thing, neither am I able any thing to do, that may be plesant in the syght of God, which of my self am not able so much as to thinke a good thought, (al our hability is of God, whiche worketh in vs both to wil wel and to do wel) therfore according to your good aduertisement, I wil to the vttermost of my power, endeuor my selfe to haue God my gracious Lord, both by prayer & godly life, that he may go forth dailye more and more to blesse me with his benefytes, and to make me a vessell of mercy, and an enheritor of his glorious kingdom thorow Jesus Christ his only begotten and derely beloued sonne, and mine alone sauiour. Father. I commend thy good and godly disposition. And I beseche God, to confirme thee in his truth vnto the end. Sonne. Amen. Father. Come my deare childe: let vs goo and see what thy Mother doth. The Lord Jesus Christ be wyth thy spirite. And the grace of God be wyth vs all bothe nowe and euer. Sonne. Lorde lette it so come to passe for thy names sake, that we neuer fall from thy truthe, but stedfastlye abide in the same vnto the end. Father. Amen.

Jer. ii.

ii. Cor. vi.

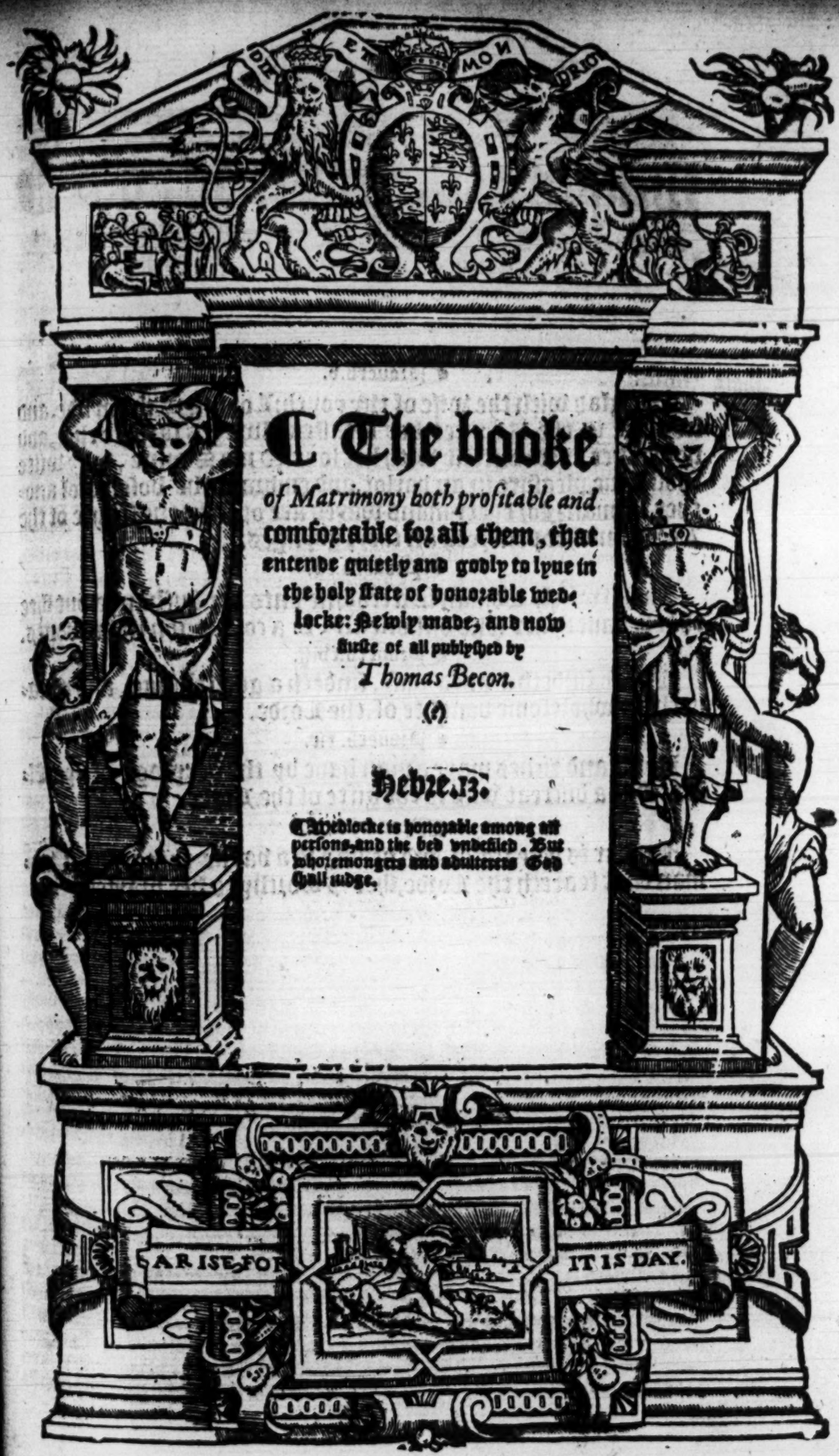
Joan. xvi. Rom. vii.

ii. Cor. iii. Phil. ii.

ii. Tim. 4.

Geue the glorye to God alone.

11 JU 62



¶ The booke

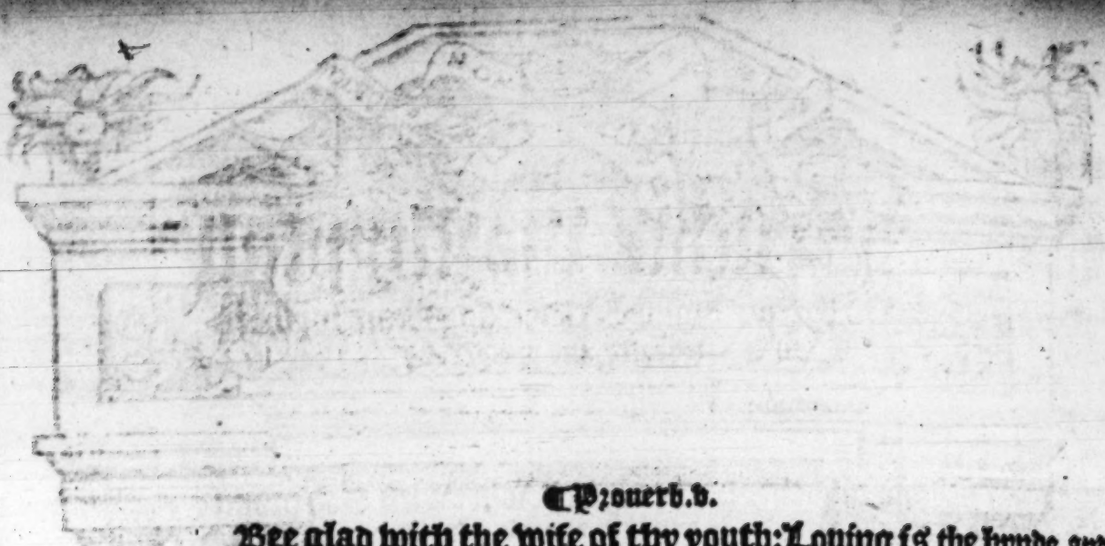
of *Matrimony* both profitable and comfortable for all them, that entende quietly and godly to lyue in the holy state of honorable wedlocke: Newly made, and now first of all published by

Thomas Becon.

(¶)

Hebre. 13.

¶ Wedlocke is honorable among all persons, and the bed vndefiled. But whoremongers and adulterers God shall iudge.



¶ Prouerb.v.

Bee glad with the wife of thy youth: Louing is the hynde, and frendlye is the Ro: Let her breastes alwayes satisfie thee, and holde thee euer content with her loue. O my Sonne, why wilte thou haue pleasure in an harlot, and embrace the bosome of another woman? For euery mans wayes are open in the sighte of the Lorde, and hee pondreth all theyr goynges.

¶ Prouerb.xij.

An huswifely woman is a crowne vnto her husbande: but shee that behaueth her selfe vnhonestly, is a corrupcion in his bones.

¶ Prouerb.xviij.

Who so findeth a (good) wife, findeth a good thinge, and receaueth an wholesome benefite of the Lorde.

¶ Prouerb. xix.

House and riches maye a man haue by the herytage of hys Elders: but a discreat wife is the gifte of the Lorde.

¶ Prouerb.xxxi.

Fauour is deceateful, and beauty is a vayne thinge: but a woman that feareth the Lorde, shee is worthy to bee prayled.

BRITISH MUSEUM

¶ To the righte worshypfull

Maister Thomas Wotton Esquier, Thomas Becon wysheth longe life, continuall health, and prosperous felicitie.

(¶)

AMong all other his benefites, wherwith God promiseth by the Prophet to ennable, adorne, garnish, decke, and enriche his holy Congregation, whom he hathe maried vnto hym in faith: one not of the least is, that Kinges and Queenes, that is to saye, noble personages, and suche as be of great reputacion and of highe auctoritie in this worlde, shalbe her Nurses, kepe and kesser her, loue and fauour her, preserue and defend her. Of this sorte there are not a fewe of the nobilitie (God be thanked) at this present in dyuers and sondry Realmes and Contries, which vnfainedly loue, fauour and tender the holy Church, euen the felowshyppe of the faithfull, laye hand on Christes Gospell, kisse the Sonne, and auaunce the true religion of Christ agaynst Antichriste and all his adherentes: so that the congregation of God beinge thus fostured, maintayned and defended by the hier powers, doo greatlye in these oure dayes spring, encrease, grow, prosper, florishe, fructifie, and triumph vnto the great glory of God, and vnto the singuler consolacion of all the godly. Ose. 2. Esay. 49.

The office of a noble man.

And verely this is the office of a noble and worthy personage that beareth rule in a Christen common weale, euer to set before his eies, whose seruaunt and officer hee is: and whose person hee doth representt, and for what cause hee is called vnto that authoritie amonge his brethren. Now who knoweth not, that the noble man or Magistrate is the seruaunt and officer of God? If hee be the seruaunt and officer of God: so is it his dutie to accomplishe his lordes and Masters commaundement, and diligently, to satisfie his wyll and pleasure in all thinges. The Magistrate also representeth, not the person, of that moste cruell tiraunt Nero the Emperour, nor of that moste voluptuous Kinge Sardanapalus, nor yet of that most couetous Prince Midas: but hee representeth the most worthy person of God, and for that cause he is called in the holy scripture, God, because hee ruleth as God among the people of God with all equitie and iustice, with all clemencie and mercie, euermore labouringe godly and quietly to rule and gouerne those, ouer whom God hath made him a shepparde and ouerseare. Againe, who is so ignorannt of the will of God expressed in the holy scriptures, which knoweth not, that a Magistrate or noble person is for this purpose called vnto authoritie, that hee might profite and doo good to the Christen common weale? And what greater benefite can a good and godly Magistrate shew to the people of god, then to bring them vnto the knowledge of their saluation in the bloud of Christ thorow faith: then to remoue & to take out of the waye all such lettes and stombling blockes, as might in any poynte hinder them from comming vnto the way of trueth: then to do all thinges concerning matters of religion, not as olde croked custome maintaineth, not as the triflinge traditions of men teach, not as the deuelish decrees of Antichrist prescribe, not as vnwritten verities enforme, not as worldly policie deuiseth, nor yet as good entent and blinde zeale moueth, but as he is commaunded by the word of God, which is the selfe trueth, as God sayde to Iosua: Bee thou stronge and as bolde as thou canste, that thou mayest obserue and doe according to all the law, which Moyses my seruaunt commaunded thee. Turn ther from neither to the right hande, nor to the lefte: that thou maiest doo wisely in all thou takest in hand. Let not the boke of this law departe out of thy mouth: Why the Magistrate is called god.

Iosue. 1.

but receyue therein daye and nyghte, that thou mayest obserue, and doo accordynge to all that is wrytten therein. For then shalte thou make thy wayes prosperous, and then shalt thou doo wysely.

And vnto this thinge the holy Ghoste exhorteth Kynges, Princes and Rulers in dyuers places of the holye scripture. By that Princelike Prophet and Psal. ii. Psalmographe Dauyd hee speaketh on this manner: Bee wyse nowe O ye Kynges, bee learned, ye that bee Iudges of the earth. Serue the Lorde in feare, and reioyce vnto him with reuerence. Kisse the Sonne, least hee bee angrye, and soo ye perysshe from the ryghte waye. Agayne, lyfte vp your heades Psal. xxiiii. (O ye gates) and bee ye lyfte vp, ye euerlastynge doores, and the Kynge of glory shall come in. By the wyse man hee also sayeth: O set your affection vpon righteousnes, ye that bee Iudges of the earth haue a good opinyon of the Sapi. i. Lorde, and seeke hym in the singlenes of hearte. For hee wyll bee founde of them, that tempte hym not and hee appereth vnto suche, as put theyr truste in hym. Againe, heare (O ye kynges) and vnderstande: O learne ye that bee Iu- Sapi. vi. ges of the endes of the earth. Geue eare ye that rule the multitudes, and delyghte in muche people. For the power is geuen you of the Lorde, and the strength from the hiest: whych shall trie your workes, and searche oute your imaginacions: howe that ye beynge officers of this kyngdome, haue not executed true iudgemente, haue not kepte the lawe of ryghteousnes, nor walked after the wyl of God. Horribly, and that right sone shal hee appeare vnto you: for an harde iudgemente shall they haue that beare rule. Mercye is graunted to the simple, but they that bes in authoritie, shall bee sore punyshed. For God, whyche is Lorde ouer all, shall excepte no mans person, neyther shal hee stande in awe of anye mans greatnes. For hee hathe made the small and greate, and careth for all alike. But the myghtie shall haue the surer punyshmente. Vnto you therefore (O ye Kinges) doo I speake, that ye maye learne wysedome, and not go amysse. For they that keepe his righteousnesse, shalbe righteously iudged, and they that are learned in ryghteous thinges, shall finde to make answere. Wherefore set your lust vppon my wordes, and loue them, so shall ye come by nurtour. &c. O set your lust vppon wysedome, that ye maye reygne for euermore. O loue the lighte of wysedome, all ye that bee rulers of the people. &c. O receaue nourtour thorow my wordes, and it shall doo you good.

Here see wee, how earnestly the holy Ghoste calleth all Princes and Rulars vnto the knowledge of his blessed worde, exhorting them to publyshe and auaunce that aboue all thinges, that they which are the people of God, maye know it, beleue it, serue God accordinge to his owne appointment, and walke in the rules of the same all the dayes of theyr lyfe. And as Kynges, Princes, Rulars and Magistrates are commaunded of God to set forthe his holy religion, to auaunce his glorious gospell, to mayntaine and cherishe his faithful congregation: so like wyse haue all vertuous and godlye Magistrates from time to time in all ages laboured to the vttermoste of theyr power to accomplishe this blessed wyll and holy commaundements of the Lorde our God, as wee rede of Dauid, Ezechias, Iosaphat, Iosias. &c. and also of Constantine the greate, of Theodosius, Valerus, and suche like: whyche all thorow oute all theyr kingdoms with all maine banished Idolatry, superstition, false worshipinge of God. &c. and with all theyr power they did set vp the worde of god, the true religion of God, the faith of God, and the pure worshipping of God, frō minge theyr Subiectes continually after the rule of Gods most holy and blessed wil. And not only in times past, but also in these our dates God hath raised vp many worthye & noble, many godlye & vertuous Magistrates, whych vnfaynedly seek his glory & the auauncement of his true religion: vtterly banishing out of their Realmes all Idolatry, Papistry, superstitiō, false religion & per-

terfaite worshippynge of God. &c. And albeit other forrayne nations minister vnto vs abundaunce of examples in this behaife, yet this oure Realme also is not soo without the like, that wee bee vtterly destitute of them. What shall I speake of that most victorious Prince King Henry the eight, which first of all in thels oure dayes gaue the attempte, yea, and that with moste prosperous successe, in purging the Church of Christ, in restoring vnto vs the knowledge of Gods most holy word, and in plantinge the true relygion of Christe, banishinge out of this his kingdom that Romyshe Antichrist with all his Satanicall Sectaries? What shall I heare rehearse that moste godly, vertuous and Christen Prince King Edward the first a ruler worthy of immortality, (if immortality might chaunce to any mortall man) whiche did not only followe the steppes of his most worthy father in pourging the church of Christ, but also in the perfection therof excelled all the Princes and Rulars in this our age. The worthy and most notable actes of this our moste gracious Princesse Queene Elizabeth in restoringe and renewinge the true and holy relygion of God, whych before of late yeares was obscured with the darke and cloudy mystes of mens wicked tradicions vnto the great dishonour of God, and vnto the hie perill of many soules which were seduced yea and poysoned thorow the pestilent leauen of the most pestilent Pharisels: are more geuen and knowen, then they need here to bee recited. Verely her hyghnes is to this Realme, that the sonne is to the earth after many stormy, cloudy and tempestuous dayes. God preserue her grace longe in honoure and health amonge vs, vnto the glory of hys holy name, the confusion of Antichriste, the encrease of his glorious Gospell, and the perfect confirmacion and establyshment of hys faithfull congregation in this Realme of England, that hys worde and true relygion maye abyde in vs vnto the ende.

King Henry the eight.

King Edward the first.

Queene Elizabeth.

And as God hath geuen vs these aforesayd the most worthy Princes to doo that which is right before the eyes of his diuine Maiestie: so likewise hath hee stirred vp in this our most florysshing Realme many godly and christen Magistrates, which doo their vttermost endeuour, and labour, with all men that all false religion extirped and plucked vp by the rootes, the sincere, pure and true religion of our Sauiour Christe Jesu maye bee planted in the heartes of the Queenes Maiesties subiectes. Among these most worthy and godly Magistrates is your worshyp to be nombred, which dayly and without ceassing according to your vocation and calling, labour and trauaile to set forthe Gods most holy word in those parties where you inhabite vnto the good example of all other rulars and Magistrates. Nothinge is more deare vnto you, then the glorious Gospel of our Sauiour Christe, whiche you moste entierly loue and most tenderly embrace. And as your worshippe doth most highly fauoure it: so is it your most harty desire that all men may bee led with the like affection toward it, that wee receauing one doctrine, may with one mouth and one minde glorifie God the father of our Lord Jesus Christe.

Moreouer as in matters of Christen religion, so likewise in Politique affaires you show your selfe a worthy and profitable member of the christen common weale, whyle in all your doynges bothe private and publique, bothe secreate and open, you vse suche certeintye and suche vpryghtnes, that the verye aduersaryes are compelled to magnyfie and prayse God for you, and to wyshe vnto you all good and prosperous thinges.

Againe as touching the godly order, whych is prvuately vsed in your private house: it is suche and so prayse worthy, that the whole company of vertues maye iustlye seeme there to haue made theyr habitation: suche and soo greate godlines is found in them that appertaine vnto you.

These are the workes not of fleash and bloud, but the fruites of the spirit of God, grafted in your heart by his mightie operation and working. For as the

holy Apostle sayeth: The natural man perceaueth not the thinges that belong to the spirite of God. For they are but folishnes vnto him. Neither can he perceaue them, because they are spiritually examined. But hee that is spirytuall,

1. Cor. 2. discusseth all thinges. Euery good gifte, and euery perfect gift is from aboue, and commeth downe from the father of lightes, saith S. James. And our Sauiour Christ saith: No man can come to mee, except the father that sent mee, drawe him. Euery man that hath heard, and hath learned of the father, com-

Iacob. 1. Iohn. 6. meth vnto mee.

Quench not this good spirit, but rather go forth to store vp this good gift of God wrought in you, that at the last ye may grow and ware auncient in christ vnto the glory of his holy name and vnto the saluation of your soule. For this is the redy waye vnto heauen: this openeth a passage vnto euerlasting glory: this maketh vs felow enheritours of Gods most glorious kyngdom, as god him selfe saith: Them that worshyp mee, I wyl worshyp: and they that despise mee, shall come to shame. And our Sauiour Christ saith: If any man minister vnto mee, him will my father honour.

1 Reg. 2. Iohn. 12. Considering therfore these godly fruites of gods spirite in your breast, and ledde with an inward affection toward your worshyppe in the purenes of true and christen loue: after that in this my long and greuous sickenes I had finyshed this my bookes of Matrimony: I thought it not vnsittinge to dedicate the same vnto your name, as a testimony of my singular hartie good wyl toward you. In this treatise I first of all haue set forth the excellencie and dignitie of holy and honorable wedlocke, and haue also dysclosed the wycked doctrine of the aduersaries, which either in times past or at this presente haue done their endeuour to disgrace and deface the honour and glory of Matrimony.

The contentes of the boke of Matrimony. Secondly, I haue declared, what Matrimonie is: in the which part are opened dyuers thinges concerninge Matrimony, worthy to bee knowen in this oure age.

Thirdly, I haue opened, vnto what ende Matrimony was institute and ordayned of God at the beginning: in the which parte also I haue entreated certaine matters worthy of consideration.

Forthly and finally, I haue shewed, how such as be coupled together in the holy and blessed state of Matrimony, oughte to lyue in the same accordinge to the will and ordinaunce of god, both concerning them selues, and all such like wise as appertaine vnto their cure and charge: so that whatsoeuer is necessary to bee knowne touchinge Matrimony, is abundantly handled in this treatise, yea and that according to the word of God and the doctrine of the holy fathers of Christes churche.

This my labour whatsoeuer it bee, I send vnto your worshyp, desiring you to take it in good parte and to accepte it as the gifte of him, which wisheth vnto you all ioyfull and prosperous thinges bothe for your soule and body, that you may bee whole and sound before God with that perfection, which is required of a true Christian.

God preserue your worshyppe and all yours in continuall healthy with increase of all goodnes and godlynes vnto the ende.

Amen.

¶ To the godly and Christen Reader.

IF God, which is the alone geuer of all good thinges had endewed mee with the diuine gifte of such and so great eloquence, that I might iustly and without any reprehension haue compared with that moste excellente Greke Pericles, whose vaine of ornate eloquence either in perswading or dissuadinge euen of very nature seemed to bee incomparable, and not able of any mortall man to bee obtayned, nor yet scasely in any poynte so much as a shadow of the same to be expressed: yet I here frely confesse that I myghte well appeare more barbarous than the rude and grosse Garamantes, if I shold take vpon mee to decantate and set forth the dignitie of honorable wedlocke accordinge to the desertes thereof, and exalte it with suche encomies, laudes and prayses, as it hathe alwayes bene thought worthy euen of them, that haue most florysshed with pregnant wittes and excelled with all kynde of knowledge both diuine and humaine. Let other praise Chastitie so muche as they liste, which they saye (wold God it were so) filleth heauen, yet wil I commend matrimony, which replenysheth bothe heauen and earth. Let other set forth single liuing with so many prayses, as they can accumulate and tomble one in anothers necke, for as much as it is voyde of all care, trouble and dysquietnes, yet wyll I for euermore commend the state of honorable wedlocke which refuseth no kynde of payne and trouble, so that it may bryng any profit at all to the publique weale of Christendome. Let other approue solitarye lyuinge, whych is partaker of none of all those burdens, that the common sorte of men doo sustaine, yet wyl I preferre that state of liuing, which accordinge to the order of charitie, is redy at all times to beare the burdens of other, and to seke the quietnes of other no lesse than of it self. Let other praise that kinde of life, wherby mankynde decayeth and in processe of time should bee vtterly destroyed, yet wyl I commend that manner of life, which begetteth and bringeth forth to vs excellent Kinges, noble Princes, Princelike Dukes, Puyssaunt Lordes, baleaunt Knightes, conninge artificers for the maintenaunce of the common weale, learned wittes. &c. Let other auaunce that life, wherby Monarchies, Empyres, and Kyngdomes bee made desolate, barren and vnfruitfull, yet wyl I most of all prayse that life, which maketh Realmes to florishe with innumerable thousandes of people, wherby the publique weale is preserued in safe estate. Let other praise such as may iustly seeme to bee monstures of nature for theyr sterilite and barrennes, yet will I commend them, which according to theyr fyrst creation and the natural disposicion, that God from the beginning engrafted in them, are fruteful as a plenteous vyne. Let other allow the fansie of those belly gods, which for a voluptuous, careles and swinish maner of lyuing, and because they wyll not liue of the labour of theyr owne hands, and the sweat of theyr owne browes, after the commaundement of God, had rather liue like abhominable adulterers, stinkynge whoremongers, vncleane fornicatours, detestable Sodomytes, vnnaturall monstures vnto the great slaunder of the Christen religion: and so to dye as vnprofitable cloddes of the earth, than godly to marry and leaue behinde them such frute, as in time to come might bothe profite the common weale, and also set forthe the glory of God, whan notwithstanding both the law of God, of nature, and of man both suffereth and prouoketh them vnto the contrary, seing they haue not the gift of chastitie geuen them, and it is better to marry than to burne, as the Apostle sayth: Yet wyl I commend and prayse such as doo not degenerat, as Icarus dyd, from theyr natural kinde, but embrace holy wedlocke, whyche is honorable among all persons, and bring forth frute accordinge to the com-

Iacob.1. 1.Cor.4.

I comparyson betwene chastitie and wedlocke.

Roma.15 Gala.6.

Gene.1. Psal.127.

1.Cor.7.d.

Hebre.13.

maundement of God, because they wyll not perpetrate nor once attempte any thinge, that should bee vncleane in the sight of God, and a stombling stocke in theyr owne conscience. To bee short, let other prayse them, whyche whan they dye, leaue no liuish and quicke testimonies behinde them, yet wyll I commend them, which, whan they geue ouer to nature, leaue quycke and liuish testimonies behinde them, wherby they declare that they haue lyued, and not ben vnfrutefull nor vnprofitable to the Christen publique weale. For can christen Matrimony bee any otherwyse than a thing of great excellencye and incomparable dignitie, seyng it was not ordeyned of Minos of Creta, nor of Licurgus of Lacedemony, nor yet of Solon the Athenien, but of the most high and immortall God him selfe, and by him, yea by him alone commended to mankynde in so much that men may seeme to bee allured, moued and stirred vnto this state of liuinge with a certen inspiracion of the holy Ghost: In Paradyse also that garden of pleasure was it instituted, yea and that before anye sinne reygned in this world, to shew that it bryngeth to man great ioye, wealth, felicitie and quietnes. And since that time hath it euer bene had in great estimacion: yea and that not only among them that professe vnfayned faith in the liuing god, but also among so many as only were led by the instincte of nature, in so much that it was recounted a thinge of much ignominie, and reproche to liue without the state of wedlocke and to bee vnfruitfull. Were not the holy Patriarches marryed men: Did not the Prophetes of God liue in the christen state of holy wedlocke: Did not God in the olde law bothe wyll his preestes to marry, and also appoint them, what wyues they should haue: was not Christ borne in mariage: Were not the Apostles of Christe marryed men: Dyd not Christ garnish mariage with the firste fruites of his miracles, whan bee with his mother and his Disciples were at a wedding in the Citie of Cana in Galyle, was not Philip the Euangelist a maryed man, and had foure doughters excellently learned in holy Scriptures: Were not many other holy men both Bysheps and preestes maryed longe after the Apostles time, as wee reade in the autentike Hystories: Doth not S. Paul call the forbiddinge of marryage, the doctrine of dyuelles:

Not man but God hym selfe instituted holye wedlocke, yea and that in Paradise.

Gene. 2.

Gen xi. xxiiii xxix. xii.

Leuiti. 21.
Ezechi. 44
Math. 1.
Luke. 1.
Math. 8.
Marke. 1.
Luke. 4.
1. Cor. 9.
Philip. 4.
Joan. 2.
Actu. 21.
Eccle. Histo. Lib 3. Capitulum. xxiii.
1. Tim. iiii.

Of these thinges it is manifest, of how great estimation holy wedlock hath euer bene since the first beginninge of the worlde amonge all degrees of parsons. Who wyll not now commend honorable wedlocke, as a thinge of greate excellency: Who wyll not thinke it a state of liuinge worthy highe prayse and commendacion: Who wyll not iudge that it ought to bee embraced with metinge armes (as they saye) seynge that by it so many noble treasures chaunce vnto vs: vertue is mayntained, vice is exchewed, houses are replenished, cities are inhabited, the ground is tilled, sciense are practised, kyngdems florysh, amitie is preserued the publique weale is defended, naturall succession remayneth, good artes are taught, honest order is kepte, Christendome is enlarged, Gods word promoted, and the glory of God highly auaunced and set forth:

The excellencie of wedlock

The frutes and commodities of wedlocke.

But alas, and wo is mee for it, the glory of this christen matrimony is now greatly obscured, yea almost vtterly extincte and quenched thorowe the abhominable whoredom, stinckinge adultery, wicked fornication, and all kinde of vnclennes, which is vsed now a dayes among vs, yea and that frely and without any punishment. There is no trueth, there is no mercy, there is no knowledge of God on the earth as the Prophet saith, cursing, lieng, manslaughter, theyfte and whoreh̄unting haue ouerflowed the world. Men now a daies hunte the Stewes and harlottes houses, as Hieremie sayth. They are become lyke wylde stoned horses that runne after mares, for euerye one neyeth at hys neighbours wife. And would God this were the worste.

The dyshonour of wedlocke.

Ose. iiii.

Jere. v.

Matrimony is despised, whoredome is had in price. True wyues and faithfull yokefellowes are neglected and set at nought, but whores and harlots are

embra-

embraced, kissed, kulled and much set by. Honest wives sit at home and almost perishe for hunger: but harlottes are sumptuously fed with all kinde of deyntyes. Matrimony is called an halter, but whoredome is recounted a pleasure. Wedlocke is now taken for a kinde of liuing replete with all misery, care, sorow, pouertie, wretchednes and beggery, but to liue in whoredome and suche other detestable vnclennes, is recounted to liue like a cleane and vpryghte vp man, like a lusty bryte, like a iolye ruffelar, like a fellow, that wyll not geue his head for the wallynge, yea like such an one, as it would doo a man good (saye they) to bee in his company, bee is suche a minion and pleasaunt fellow, ful of his merye conceates and wanton toyes. To tarye at home but one daye with theyr wyues, is more than twise an hell, but to bee dallyeng amonge whores, whole dayes, nightes and monethes, and there to spende all that they haue, is a pleasure for a Pope, and recounted no payne at all. O good god how longe wylte thou suffer this intollerable abhominacion? How longe shall the heade rulers wincke at this great wickednes? Shal England neuer bee pourged of this filthy vnclennes and vncleane filthines? Shall there neuer bee a remedy found in England for the extirpacion of this diuelysh and tomuche beastlyke vice, seynge wee haue had so many occassions geuen vs in times passe, and yet still haue dayly? Shal wee euer laughe at this great abhominacion, whiche is wared so highe, that it can growe vp no further? Shall this commaundemente of god neuer haue place amonge vs Englishmen? There shall bee no whore amonge the doughters of Israel, nor no whoremonger amonge the sonnes of Israel. Are not wee also the people of God? Are not wee Israelites, and suche as bee conuerted from oure olde conuersacion vnto true godlines? Hathe not God also redemed vs from all iniquitie, and purified vs a peculiare people to him selfe, that wee should bee earnest followers of good workes? Oughte not so much clennes of life appeare in vs, as it did in times passe amonge the olde Jewes? Hathe god delyuered vs from the power of oure enemyes, that wee should liue dissolutely, and not rather that wee shold walke before him all the dayes of our life in holines and righteousnes? Is not this commaundemente also geuen to vs: Thou shalt commit no whoredom? Is it not sayd vnto vs, for to auoide fornication, let euerye man haue a wife of his owne and euerye woman an husbande of her owne? Why than doo wee tomble and bury oure selues in this filthy and stincking puddle of vnclennes, and not rather embrase holy wedlocke, whiche is honorable amonge all men? Why haue wee a pleasure to forsake our owne wyues, and to ronne a whorehunting after harlots? Why doo wee consume, waste and spende awaye so vnthriftelye all that euer wee haue amonge noughty packes, and leaue our poore wyues and children at home succourles and vnprouyded for? Why doo we make of the members of Christe the members of an whore? Certes oure finall destruction is nearer at hand than wee are ware of: For this pronite and bent redines vnto this filthy sinne of the flesh is an euident token that the great and terrible daye of iudgement is at hand. For among all other, Christ rehearseth this token before his comming, and saith: As it came to passe in the dayes of Noe, so shal it be like wyse in the dayes of the Sonne of man. They dyd eate, drincke, marrye, and were married euen vnto the very daye, that Noe entered into the Arke, and the flood came and destroyed them all. Againe as it chaunced in the dayes of Loth, they dyd eate, drincke, bye, sell, plante and bilde, but the very same daye that Loth wente oute of Sodome, it rayned fyre and brimstone from heauen and destroyed them all. Accordinge to those thinges shall the daye bee, whan the sonne of man commeth.

Deut.xxiii

Leuit.xx.

Luke.i. Ero.xxx. Deut.v. Matth.xix. 1.Cor.vii.

Hebre.xiii.

1.Cor.vii.

Matth.xxiiii. Luke.xvii. Gene.vi. Gene.xix.

To marrye or to bee married is no sinne, so that it bee done accordynge to Gods word, but to marry as they dyd in the time of Noe, that is to saye for pleasures sake only, and to bee filthy in wycked conuersacion as the Sodomites

Howe it is sinne to marye

tes were in the time of Lothe, this is sinne, this is wickednes, this is hygh abhominacion, this stinketh before the face of God, and deserueth euerlastynge dampnacion. What other thinge doth the most part of men now a daies? As I may speake nothing of the filthy Sodomites, which alas for pitie, are now in common in the worlde vniuersally, howe many now a dayes contracte matrimony aright and after the word of God? Who regardeth not more the pleasure of the flesh, than the hauing of frute? Who hath not a respect rather to the worldly ritches, than to the honest qualities and godly vertues of her, wheme hee entendeth to marry? Who regardeth not more the vanitie of beauty, than the honestie of conditions, in asmuche that a common prouerbe is risen therof among vs: I wyl (say they) haue a wife some what sneuwtzeyze, thoughe she bee somwhat whorysshe. Againe, what payne is it to mee, thoughe other good fellowes fare wel, so that I fare neuer the worse? Item, God saue the Quen, that baketh such bread, that all the whole house fareth the better for it. Againe blessed and happy is that hole: that findeth the house wod and cole. O extreme abhomination. O shameles beastes. O vnnatural monstures. O wicked clods of the earth. It shameth mee to thinke, that they are not ashamed to speake. It shameth mee to speake, that they are not ashamed to doo. It shameth mee to doo, that they are not ashamed to reioyce of. O very vileins and beastlike slaues. Who is able to expresse eyther by tonge or penne theyr wycked abhompnacion? Fleshly pleasure before hauing of frute? Ryches of the worlde, before riches of the mynde? Beauty of face, before honest qualities and godlye vertues? Ah whorysh lone, Ah aduiterous wedlocke, Ah vaine vanitie. A faire woman without discrete manners (sayth Salom) onis lyke a ryng of golde in a swines snowte. Againe, fauour is deceatfull and transitory, and beautye is a vayne thinge, but a woman that feareth God, is to bee commended. The lyppes of an harlot, sayth Salomon, are a dropping hony combe, and her throte is softer than oyle. But the conclusion and ende of her, is as bitter as wormewood, and as sharpe as a two edged sworde. Her feete go downe vnto death, and her steppes pearse thorow to hell. And what other thing, I praye you, is a ryche woman without godly qualyties, than an asse laden with a greate multitude of treasure? Behold vnto what poynte these whorish lose bondes, housebandes, I woulde haue sayde, are fallen. This maketh them to set so lytle by theyr wyues, and to haue harlots in so greate price. For whan they once haue that they desired of theyr wiues, whan beauty beginneth once to decay, whan the ryches are consumed, whiche were the alone occasion of hauynge theyr wyues, then cast they theire wiues vp for hawkes meat, as they saye, than are they wery of theyr olde pasture, and wyl loke for new bayte.

The wycked manner of mariers now a dayes.

Vngodly prouerbes.

Pro. 11.

Pro. 31.

Prouer. 5.

Why a riche woman without good qualities is.

Publius.

To much of one thing, saye they, is nought. Shifte of meate is good. Iucundum nihil est, nisi quod reficit uarietas. Therfore must theire sely poze wiues contrarye to the lawe of nature, God, and man, bee kepte for holye dayes, tied vp at harde meate, only beare the name of a wyfe, and filthy whores shalbe mayntayned with all kynde of felycitie, wealth and pleasure. O the preposterous manners of this worlde. O the sinistral iudgementes of these wedlocke breakers. O the great damnacion that hangeth ouer these worlehunters heades. I leaue of to speake of those abhominable vileins, whiche pronoke theyr wyues wickedly to make theyr bodyes common to other for lucres sake. Neither wil I rehearse here, how there bee some husbandes, which let out theyr wyues to other, euen as men vse to let out theyr hackney horses for monye, and bee at a composicion with them, what they shall haue for theyr wyues quarterly, and they againe shall for theyr mony at all times haue them not only at commaundement but also at a becke or wyncke, yea the husbandes them selues wyl not disdaine to bringe them. I also let them passe, whiche when they see other frequent and vse theyr houses, yea and abuse theyr wyues euen before theyr fa-

Pronokers of theyr wyues to lewdnes.

ces,

res, wyncke at the matter, and fare as though they knewe nothing at all of it, as wee reade of a certaine man called Galba, which, whan hee saw Pecenas, minion to Augustus the Emperoure dallynge with his wife before hys face, Note.
caste downe his head, nodded and fared as though hee had bene a sleepe. O shameful abusion. Can anye greater dishonour chaunce vnto the holy state of honorable wedlocke? Do not these thinges requyre a redresse? Were it not conuenient that the publique magistrates and common head officers with the other nobles of the christen Realmes vniuersally should entreat of these thinges in theyr Parliamentes, Assemblies, Synodes, Councels. &c. that whoredome might once be banished and christen matrymony truly obserued, faithfully kept, and reuerently had in honour? May not but that ye be warned.

Furthermore as they set nought by theyr wyues, so do they neglect the right institution and bringing vp of theyr chyldren, suffering them to do what they wyll. Go they to God or to the dyuell, as they saye, they passe not. Theyr example leadeth the Chyldren rather to perdycion than vnto saluacion. For they heare nothing of them but lasciuious wordes, wanton communicacion and bawdy tales, or els chiding, scolding, brawling, fighting, and all kinde of wicked rudenes: What can children learne here? What goodnes is to bee sucked out of the breastes of suche vngodly parentes. Wo worth them, if they do not amend and correct theyr sinfull manners. For here of commeth it to passe, that ther are now a daies so great swarms of wicked liuers, as theeues, whoremongers, bloudsoupers, men sleers, abusers of the most blissed name of god, falsewitnesbeares, extorcioners couetous parsons, dronckardes, glottons, fayned frendes, traytours, rebels. &c. How can they proue otherwise, seynge they are brought vp without any feare of God, and withoute anye knowledge of Gods most blissed lawe? It is a common sayeng, sayth Salomon, that a childe, whan hee is olde, shall not go away from suche thinges, as he learned in his youth. Of the negligent bringing vp of Children. whence soo greate swarmes of wycked people arise nowe a dayes. Prouer.xxi.

Here may wee see as in a clere lampe of Phebus, how greatly the glorious beauty of honorable wedlocke is defaced. Ah shall not that daye once come againe, that holy matrimony shalbe restored to her old fauour? Ah shal not wee once see that daye, that that glisterynge strompet adultery shalbe ashamed to shewe her face? Ah shal it not once come to passe, that these whorehunters shal bee ashamed to appeare in the sighte of honest maryed folke? Graunt, O lord, graunte I moste humbly beseche thee, that it maye come to passe, yea and that shortelye.

But some men peraduenture wyll maruel, how it is come to passe, that matrimony now a dayes is so lytle esteemed, and whoredome so commonly vsed, yea and that euen of them: which haue wyues of theyr owne, or els may haue. Verely how it chaunseth vniuersally, I know not, excepte it bee, that wee bee more prone, redy and bente vnto vice than vnto vertue, but of this am I certenlye assured, that it is easye to declare some causes of this greate absurdite. The causes of the dyshonour of wedlocke.
First as touching men of nobilitie, wee see dayly by experyence that they for the moste parte marrye theyr children at theyr pleasure whan they are verye yonge, euen to suche as wyll geue them most mony for them, as men vse to sel theyr horses, oxen, sheepe or any other cattel. Who that wyl geue most mony, shalbe soneste sped. For all thinges are obedient to mony. They are not certen, whyther the parson wyll proue godly, vertuous, well disposed, wyse, prudent, circumspecte, honest. &c. to whome they marrye theyr yonge childe, and yet are they streyghtwayes redy to yoke them togither, so that mony come. They had rather theyr children should liue euer after in perpetual misery, than they would lose the sale of them, although they bee scase sale worthy, they bee so yong. This kinde of marryeng hath euer bene detested euen of the very Ethnikes, and of so many as haue bene illumined with any sparke of prudent reason. And not without a cause. For whan they come once vnto the perfection of Men of nobilitie. Eccle.x.

age,

age, and see other whome they coulde finde in theyr harte to fansie and love better, than many of them beginne to hate one another, bee wery one of another, spite one another, and curse theyr parentes euen vnto the pitte of hel for the coupling of them together. Than seeke they all meanes possible also to bee deuorced one from another. But if it bee so, that they remayne styll together, what frowning, ouerwharting, scolding, and chiding, is there betwene them so that the whole house is filled full of those tragedies euē vnto the toppe? One casteth another in the teeth with theyr bloud e auncient stocke. Eche of them thinke theyr selfe best at ease, whan they bee furdest one from another. There is nothing more displeasaunt than one to beholde another. One wisheth anothers death. One drayweth this waye, another that waye. Hee fauoureth this parson, shee that. Hee spendeth his goodes in this place, shee in the contrary. Eche of them is glad to brybe away from another. Thus goeth all to hauocke. Nothinge remayneth in safe estate. What a wycked and hellyke life is this? The baser sorte of people seeth this vnquiet life, that is vsed among the Gentilmen and theyr wyues, whiche oughte to geue an example of all honest and gentle softnes to other, than go they home, and if anye thinge (bee it neuer so lytle) displeaseth them, streight are they together by the eares with their wiues, so that shortly after the whole towne is on a rore. If any man beinge of a gentle nature and softe harte monisheth his neighbour of his vnquietnes and rough entreating of his wife, hee is also redy to fall out with him, and sayth, why may not I punyshe my wife so well as such and such a Gentleman doth? Whom should wee follow but out heades and superiours? If it were not conueniente for vs so to do, I am sure they would not do it. O euell example that soweth discorde betwene man and wife. Who so euer offendeth one of these litle ones, whiche beleue in mee (saith Christ) it were better for hym that a mylstone were hanged about his necke, and that hee were drowned in the deapth of the sea. Wo be to the worlde because of offences. How be it, it cānot be auoided, but that offences must come. Neuertheless wo bee to that man, by whom the offence commeth. What is the oryginall cause of all these tragicall and bloudy dissencions, but only the couetous affection of those parentes, whyche for lucres sake so wickedly bestow their children in theyr youth and yoke them with such as they can not fauoure in theyr age? Were it not better and more godly to leaue them vnmarryed, vntil they were of a lawfull age, and than so to bestow them, that all parties should bee contented with all, and euer after liue quietly together in the Christen state of holy matrimony vnto the vertuous example of the baser sorte? At the least by these meanes the parents shold bee without blame. But it is not so lucreful, I graunt, not to the couetous parentes, yet much more profitable for the childzen in time to come. And wo bee to that father whiche had rather satisfie his owne couetous affection, than to procure a quiet maner of liuinge for his chylde. Themistocles although an Emperour and a man of great nobilitie, whan men marueled why hee married his doughter rather to a good honest playne man of the contrie, than to a great riche man and one of an auncient stocke, aunswered: I had rather haue a man without mony, than mony without a man, meanynge that hee whiche is a man, shall soone get mony inough for his necessary vses, but as for hym, that wanteth suche qualities as belongeth vnto a man though hee hath neuer so many possessions in store and commeth of neuer so hyghe bloud, yet is hee but a dastard, and shall soone lose, that hath ben longe in gettinge. Thus see wee that the couetous affeccion of certen Gentilmen (which for lucres sake mary theyr children before they come vnto anye perfecte knowledge eyther of them selues, or of other) is one occasion, why holy wedlocke is so litle esteemed nowe a dayes, and so large a wyndow opened vnto whoredome and adultery.

Math. xviii. Luke. xvii.

Themistocles.

What shall wee now saye vnto them, whiche at a iust and conuenient age

come

come togither, yea and that not only by the procurement of their parentes, but also by their owne consent, and yet liue wickedly to the greate dyshonour of honorable wedlocke? Certes here must nedes bee a greate fault, if not on both, yet on one party. Dissencion chaunceth many times betwene suche, because one cannot bee content to forbeare another, to geue gentle aunswers, louingly to cherith one another, and to bee a like mynded in all honestie and godly thinges, but streightwayes fall out for euery light trifle contrary to the bond of matrymony. This engendreth much hatred and displeasure betwen married folkes in somuch that if it be not shortly remedied by mutuall reconsiliation, it plucketh their mindes so farre one frō another, that scarcely there cometh euer after any harty frendship and true loue between them. This is a great dishonor to holy wedlock.

Howe dissencion chaūceth many tymes betwene married folkes.

Some also haue suche froward and scolding wiues, that they can at no time be in quiet with them, they are so lady like and high in the instep, chiefly if thei brought any substaunce with them, than they think, that their husbādes ought of very duty to giue them place, to forbear them, and to suffer them to haue the preheminēce, and to doo what they list. The beasts wil not be in subiection to their husbandes, but rather take vpon them to rule, as though not only theire goods: but also them selues were not their husbands and at his cōmaundemēt, yea and that by the appointment of God. This oftē times causeth the husband to geue his minde to straunge women, and to breke the bandes of wedlock. The woman is not behinde, but shapeth him a hood of the same cloth, and so is holy matrimony rent and torne.

Frowardes scolding wyues.

Gene.iii.
i.Cor.xi.
Ephe.v.
Collos.iiii.
i.Pet.iii.

Some also there be againe, whiche haue gentle wiues, louing, faithful, honest, obedient and redy to doo, what so euer their husbandes commaūd them, so ithe reasonable, godly & honest, and yet wil they not be pleased nor cōtented, but like stubbecurres vngently intreat them, beat them, buffet them and put them out of the doores, handling them rather like dishclouts, thā like honest wiues, vnto the great slaunder and ignominy of wedlock.

Curryshe husbandes.

All these doo muche derogate, obscure and deface the dignitie and excellencie of the christen matrimony, yea and that so much the more, because they profesle the same order of liuing, and yet liue nothing agreable to to the same.

Another sorte of people ther are, whiche might mary if they wolde, and yet doo they rather choose to liue in abhominable whoredom, than they wolde couple themselues with an honest woman in lawful mariage. Many obiect and lay for their excuse, pouertie, and say, that if they should mary: they were vterly beggard for all euer. To whome I answere, If they be not able to help for to mainteine an honest wife, whiche will also labour, worck and take paines to get her owne liuing: how are they then able to mainteine their whores? and to away with the costs and charges that they spend in wanton and riotous company? as I may speke nothing of their waste mony, whiche they consume on their vaine iagged & garded apparaile? Who euer wāted that liued according to Gods word? O thou wicked and shameles whorehunter, if thou thorow the sufferaūce of God, hast ynough to finde thee & to satisfy thy beastlike affects & carnall pleasures: why dosse thou dispaire of the blessing of God, if thou shouldest leaue thine abhominable liuing, and take to thee a true and lawfull wife? God leaueth no man succorles that putteth his trust in him, and diligently laboreth for his liuing according to his vocation and calling. Did not Christe turn the water into sweet wine at a certen mariage to the wych so many as liue in holy matrimony according to his word, shall neuer want? The water of the riuer shall sooner be turned into wine, and the stones of the feeld into bread: than the faithful shalbe left succorles. Did not God feed the people of Israell with meat from heauen? Did he not giue them drinck out of the hard rock? Did he not make a Crowe to bring meat vnto the Prophet Helyas twise on a

Obiectours of pouerte.

Superfluous costes.

Joan.ii.

Marke vi.

Exod.xvi.
Psal. lxxviii.
Exod.xvii.
iii.Reg.xvii

day, and so wunderfuly fed him: Euen so wil he doo with vs, if we be faith-
Prouer.x. ful and seek to liue accoꝛding to his wurd. The blessing of the Lorde maketh
Psal.xxxvi. men riche (saith Salomon) I haue been yung (saith the Psalmographe) and
I am now olde, yet did I neuer see a rightuous man forsaken, noꝛ his seed beg
ging their bread on the earth. All the time of his life he sheweth mercy to the
poꝛe, and lendeth to them that haue need, and yet hath he goods plenty and
A good lesson. ynough foꝛ his Childꝛen that succede him. Therfoꝛe thou that makest thy body
common to any woman without the law of wedlock, ceasse from thy wicked-
nes, leaue thine abhommination, get vnto thee suche a wife, as feareth God, lo-
ueth his woꝛd, is gentle, quiet, honest, silent, of few wurds, seruisable, obse-
quious, modest, loving, faithful, obedyent, and redy to doo what soeuer beco-
meth an honest maryed woman. Couple thy self with her, liue togither in the
Folow this cou sayll. feare of God, in concoꝛde, loue and mutuall amitie. Suffer no dissension noꝛ
discoꝛde to pꝛeuaile betwene you. If any displeasure ariseth: reconcile your
Ephe.iiii selues straitwayes one to another. Let not the sun go down on your wꝛath.
Think your selues than to be moste riche, whan moste concoꝛde, amitie, frẽd
ship, beneuolence, and loue raineth betweene you, yea beleue this foꝛ a surety
that ye cannot be poꝛe: so long as one of you loue another vnfaynedly, and
walke in the fear of God, but if ye doo not agree among your selues, noꝛ loue
one another hartely: than shall the curs of God fall vpon you, so that all that
euer ye haue shall go to hauock, and be your goods neuer so manifold, yet shal
they come to nought in shoꝛt space.

The bringinge vp of Chyldꝛe. Furthermoꝛe bꝛing vp your childꝛen in ẏ nurture of the Lorde. Oꝛder your
family and household vertuously and accoꝛding to Gods woꝛd. Let nothing ap
peere in thee and thy wife, that may giue any occasion of euel to them that be
vnder thee. Remember ẏ God hathe made thee a Bishop in thine owne house;
Euery man is a Bishop in his owne house. and that therfoꝛe thou must be a diligent ouersear and circumspect in the go-
uernaunce of them. Foꝛ if any of them that be in household with thee perish
Ezech.iii.& xxxiii. thoꝛow thy fault: their blood shalbe required of thy hand at the dꝛedful day of
Labouꝛe. iudgemẽt. These things to foꝛe cõsiderd, & in thy daily cõuersatiõ pꝛactised:
fall thou and thy wife to labour, enery one of you, as God hath called you, and
pꝛay to God that he wil blesse, pꝛosper and foꝛtunat and bꝛing your labouꝛes
vnto good effect, and doubte thou not, but that God shall so pꝛouide foꝛ thee &
Psal.xxxiii. thine, that thou shalte wante no good thing, as the scripture sayth: Taste and
see that the Lorde is gentle, blessed is that man, that trusteth in hym. Feare
the Lorde, O all ye that are his saincte, foꝛ there is no scarcenes to theym that
Psal.xliiii. feare hym. The ryche haue wanted and hungred, but they that seke after the
Lorde, shall want no good thinge. Againe, Cast thy care on the Lorde, and he
shall noꝛishe thee. Away therfoꝛe with thy whoꝛedome, and marry in the lord.
Let no pouerte plucke thee backe from the holy state of matrimony.

Another soꝛte of wyueles people there are, that might marry if thei would,
and are of sufficient habilite, yet do they abstayne from mariage only foꝛ plea
sures sake, because they maye the moꝛe frely runne at rouers, defloure mayd-
des, coꝛrupt wyues, defyle wydowes, and lyue in all kynd of carnall voluptu-
ousnes. Foꝛ so longe as they be single, they thincke it no greate offence thus
to abuse them selues. Therfoꝛe to be bound to one woman only, thei recounte
it moꝛe than thyse an hel, and by this meanes do they continew in a dãnable
1.Coꝛ.vi. state of liuinge. Foꝛ the scripture sayth, neither whoꝛemõgers noꝛ aduiterers
Ephe.v. shall enherite the kyngdome of heauen. All those personnes afoꝛesayde cause
that holy wedlocke is so litle esteemed, and that whoꝛedome and aduitry is so
greatly vsed at this daye.

Hytherto haue I declared howe greatly the honour and renowne of holy
wedlocke is decayed, and by what meanes it is come to passe. What remay-
neth now but that some remedy be found? And would God that al men would
employe

employ their ingenour in this behalf. Wold God that whordom and adultry were so detested amog vs, that it might not ones be named: as ỹ Apostle saith. Wolde God that all whorehunters and adulterers were so abhorred among christen men, that no man wolde vouchesafe to eat with them nor to keep the compeny, no nor yet to bid them Godspeed. Certes it is a thing muche to be wondered at, that whordom should growe vp into suche height, among them that professe the frutes of the spirit. But what marvell is it, seeing that whordom now a dayes is become, but a lusty contagious pastime of youth, and reputed almoste for no sinne at all. We read, that if a man among the Egiptias had bene taken in adultry, he should openly in the presence of all the people have be scourged naked with whippes vnto the number of a thousand stripes. The woman that was taken with him, had her nose cutof, wherby she was knowē euer after to be an whore, and therfore abhorred of all men. Amog the Arabians they that were taken in adultry: had their heads striken from their bodyes. Among the Athenias adulterers were punished by death without mercy. In like maner is it at this day among the Tartarians, and yet are they Infidels. If a woman among the Germaines in times past, had bene conuicte of of adultry, she had all the hear of her head cut of, beeing striped starke naked, her husband put her out of his doores before his neighbours, and in the sight of all the people he scourged her with whippes about the citty or towne, and euer after she was so dispised, that no man wolde vouchesafe to mary with her. Among the Turcks euen at this day, they that be taken in adultrye bothe man and woman are stoned straightwayes to death without any mercy. Was it not likewise emong the Israelites by the commaundement of God?

Thus se we how whordom and adultry in times past have bene punished, and yet is in certen natiōs, Wolde God it were not laughed at euen amōg them, that moste of all ought to maintain the puritie and clēnes of matrimony. But the redresse of all these moste greuous enormities: pertain vnto ỹ ciuil magistrates whose office and duty it is to prouide that all whoredom & adultry be banished out of the boundes of Christendom, that holy wedlock may once again be had in price, and restored vnto her olde beauty and prestine glory. Howe this thing may moste conueniently be broughte to passe, the hygher powers for their wisedome and discrecion, wherwith they be endewed frome aboue, shall easely consider. I beseche God prosper their moste godly trauayles in these and suche lyke enterprises, that vertue maye encrease and vice decaye. In the meane season it shalbe very expedient that all men seke to lead an honest, pure cleane and godly lyfe, and not suffer them selues by no meanes to be spotted with the fylthy synne of abhominable whoredome. Let theym that be married seke none other straunge company, but let the husbande be contented with his owne wyfe, and the wyfe with her owne husbande. Let them that be vnmarried, and can not lyue without the company of a woman, gette them wyues of their owne, and so lyue godly together. For it is better to marry, than to burne. And to auoyde fornication, sayth the Apostle, let euery man haue a wyfe of his owne, and euery woman an husbande of her owne. As for suche as entende not to entangle them selues with mariage, but determyn to lead a sole & continent lyfe, let thē seke all meanes possible to mayntayne the same, as by reading the holy Scriptures, by godly meditations, by continuall prayers, and suche other vertuous exercises, lest whyle they abstayne from the acte of matrimony. Sathan our olde aduersary draweth thē vnto all kynde of wickednes, and suche vicious vncleannes, as maye not here with honesty be named. Let all preachers also in their sermons exhorte the hearers vnto purite of lyfe. Let all fathers and mothers, maisters & maistresses with all other gouernours, se that none vncleannes be vsed among them that are vnder them.

Ephe.vi

.Cor.v.

How grenously adultry was punished in times paste.

The Egiptiās

I wolde all whores were so serued nowe a dayes also.

The Arabians

The Athenās.

The Tartareans.

The Germaynes.

The Turkes.

The Israelites Leuit.xx. Deut.xxii

The ciuile magistrates ought to redres all enormites.

A generall admonicion.

Waryed folke.

Unmaryed.

ii.Cor.vii

Single liuers.

Preachers.

Gouernours.

To conclude, let vs all seeke and devyse all meanes possible, that holy wedlocke may once againe be had in such honour, that all whoredom, fornication, adultry, incest and all other vnclennes may vtterly be abhorred, detested and hated worse than any venemous serpent. And to encourage all manner of persons in this behalfe, I haue set forth this treatise entewynge of Christen matrimony, which teacheth so largely all thinges that pertayne vnto this kynde of life, that whosoeuer readeth it and practiseth the same, I doubte not, but he shal be occasioned to forsake all vnclennes, and to embrace holy matrimony, so shal he be moued to geue God thankes for the settinge forth of this lytle worke in our maternall tong. I beseche GOD, that it maye bringe forth no lesse frute, than I haue entended by the settinge forth of it. For well shal it be with Christes Church, if they may once see holy wedlocke had agayne in honour, and whoredome banyshed out of the bordes of Christendom.

This boke I commend vnto thee (most gentle Reader) as the frute of my labours and paynes in my late and long sickenes, desiringe thee diligently to note the doutrine therof, and to compare it with the worde of God that perfect and euerlasting trueth, and true touchestone of all mens learning. If thou finde it agreable to that most holy worde (as I am sure thou shalt) accepte it for the wordes sake: and pray to God for mee, that I may at all times dos that, whiche shalbe pleasant in his sight, and profitable to his holy congregation.

The grace of our Lorde Jesus Christ bee with thee vnto the ende

Amen.

11 JU 62

¶ The Boke of Matrimonye.

The firste parte.

¶ Of the excellency and dignitie of holy Matrimonye.

FOrasmuche as at this present, I entend by the grace of God to entreate of the blessed state of holy and honorable Matrimony: I haue thought it not vnfitting somwhat to speake of the maiestie and excellencie, of the dignitie and worthines of the same, that by thys meanes some parte of the glory therof maye be recouered, whiche these many yeares hath ben greatly obscured and hyndred, yea, & almost vtterly defaced thorow ỹ wicked doctrine of certayn moste wicked and most filthy hypocrites, whiche sweating to establiche their single and wyueles lyfe, and to lifte vp that with prayses incõparable euen vnto the starres, yea aboue the starres, haue most vilely and vnhonestly both iudged, taughte & written of the holy state of honorable Matrimonye, as of a kynde of lyfe base, vnperfecte, fleshly, troublesome, paynefull, vnquiet, carefull, vnrestfull, stuffed full of all sorowe, calamitie, misery, wretchednes, disorde, strife, contencion, debate, and what not: whan notwithstandinge who knoweth not, of what vnperfect perfectiõ their state of single lyfe is, replenished with all kynde of vnclennes, fornication, whoredome, adultrye, incest, and suche kynde of filthy liuing beside, as the naming therof woulde not a litle not only corrupt the ayre, but also offend the eares and myndes of the godly readers, as the frutes of their wyueles state dayly shew and declare vnto the great condemnacion of their wyueles lyfe, and vnto the singular commendacion and praise of holy and honorable wedlacke: While they as vnnatural monstures, forsaking the order and appointment bothe of God and nature, thrawe them selues hedlõg into suche a kynde of lyfe, as is no where cõmaunded in the worde of God, whiche alone oughte to be the rule of all the faythfull Christians, concerning thinges eyther to be done, or to be lefte vndone, neyther are they able of them selues, without the greate and singulare benefite of God (whiche is so rare a gifte, that it chaunceth to fewe) to obserue and kepe that, whiche they bothe folishely and presumptuously, without any cõmaundment of God haue of their owne brayne and vnfatled iudgement professed and promised, as the Wyseman sayth: I knowe, that I can not lyue chaste, except God geueth me the gifte. Likewise sayth our Sauioure Christ: All can not away with this sayeng, (he meaneth to lyue vnmarried) but they to whome it is geuen: yea to lyue in the

Matrimonye slaundered.

The single lyfe of the papistes moste abhominable.

Deut.xii. Iosue.i. Prou.xxi.

Chastitie is the gyfte of God.

Sapi.viii.

Math.xix.

flesshe contrarywise the nature and disposition of the flesshe is as a certayn man sayeth, rather to be counted the lyfe of an Aungell, than the lyfe of a man.

God alone is the authour of Matrimony.

But in settinge foorth the excellency and dignitie of holy & honorable Matrimony, whens shall I rather take my beginninge, then of the Institutor and ordayner therof? Not Romulus of Rome, not Solon of Athens, not Minos of Creta, not Lycurgus of Lacedemonye did institute and ordayne the blessed state of Matrimonie, nor any other creatur, eyther in heauen or in earth, but God hym self, that most hygh maiestie, that moste excellent kinge of kynges, and that moste noble Lorde of Lordes: which createth, ordayneth and appointeth nothinge, whiche is not moste highly good, moste highly necessary, profitable, pleasaut, comfortable, &c. If lawes, statutes and ordinaunces, if orders of lyfe, & profession of artes & sciences are so muche the more commendable & praysworthy before men, because of the Authors, deuisers and inuentors of them: howe muche more ought that lawe, that statute, ordinaunce, that order and that profession to be in moste hyghe price and greate reuerence, whiche was instituted and ordayned of the best and greatest God?

A comparison betwene God and Frances.

The order of the Fraunciscanes, otherwise called the Grayfryers, was more regarded and esteemed amonge vs in the tyme of blindenes and errour, than any other secte of the monstruous Monkes: because it was fayne of al inuented and deuised of a certayne man, called Franciscus Assisius an Italian: notwithstanding by reporte of writers, a very simple ma, and a playn Idiote: how muche more ought that order to be regarded and magnified

1. Timo. 1. Sapi. 1. 1. Corinth. 1.

which was made, established and setforth by hym, whiche alone is wyse, yea and the very fountayne of wisedome: without the knowlege of whom all mans wysedom is mere folishnes & plain dotage? Frances was a ma and of hym self a very lompe of synne: but the Author of Matrimony is God, & the self moste high goodnes. Frances was a subiect and an homely creature: but the Institutor of Matrimony is the kyng of glory, and the creator and maker of all thinges contayned eyther in heauen or in earth. Loke howe muche God excelleth Fraunces: euen so much doth the holy & blessed order of Matrimony passe, excede & ouercome the order of Fraunces, although counted of the Papistes neuer so Seraphicall.

Gene. 1.

Math. xv.

For Frances order was neuer planted of the heauely father: therfore shall it be plucked vp by the rootes, as it is come to passe in many Realmes at this present daye: and shall not continue vnto the ende of the worlde. but holy matrimony was planted of God: therfore as it hath hitherto continued from the beginninge of the worlde, so shall it remayne vnto the ende of the same, maugre the deuill and the Pope. Frances order destroyeth, maketh hauocke, enfeebleth, and bringeth to nought comon weales: but the order of Matrimony maketh kyngdomes populous,

A comparison betwene the Grey Friers order and matrimony.

greate,

greate, ample, large and flo:ishing, Frances o:der begetteth chyl-
dren to the Pope: but the o:der of Matrimony bringeth fo:th the
chyldren, sonnes and daughters to the common weale, to Empe-
rours, to Kynges, to Princes, to Gentlemen, to Citizins, to ryche
to poore, &c. Frances o:der fylleth cloystures full of hypocrites &
false religious people: but the o:der of Matrimonye replenisheth
the earthe with noble, valeaunt, good and godly men, whiche at
all tymes are not only ready to do good to the common weale,
but also to dy fo: the conseruation of the same. Frances o:der ma-
keth the professoures of the same, to forsake their obedience due
by the commaundement of God to their Parentes and Princes, Exod.xx.
and to sweare obedience to the Pope and to the heades of they:
religion, cõtrary to the wil of God: but the o:der of Matrimony Deute.v.
bringeth vp her chyldren so godlye and vertuously, that they re- Roma.xiii.
fuse no labour, no payne, to shewe their obedience towarde their
Supperiours, and to do for theym, whatsoeuer lyethe in their
power. Frances o:der, compelleth her Apes to vowe chastitie, and
to lyue vnmarried, though thei haue not the gift of chastitie, and
by this meanes to tomble them selfes in to all kynde of abhomi-
nable lewdnes, and to defile them selfes with all maner of moste
filthy and damnable vnclēnes: but the o:der of Matrimony mo- Gene.i.
ueth her chyldren according to the commaundemente of God, to
embrace holy wedlock, to encreace and multiplie the earth, to be-
get and bringfo:th frute, euen such frute, as liuinge here in the
feare of God, may in the wo:lde to come be made heauenly citie-
zins, and glo:ious saīctes in the kyngdome of God. Frāces o:der
bringeth fo:th suche monstures, as professing wilfull pouertie &
forsaking nothing, possesseth all thinges, yea and that withoute
any labour o: paynes taking in that behalfe, contrary to the cō-
maundement of God, whiche willeth all men to eate their bread Gene.iii.
in the labour of their handes and in the sweate of their browes: Psal.cxxviii
but the o:der of Matrimonye bringeth fo:th suche chyldren, as
abho:ring idlenes, spend their tyme bothe frutefully and profita- Ephe.iiii.
bly: and with their laboures get not only their owne liuinge, but ii.The.iii.
also wherwith they maye do good to other. Frances o:der nouri-
sheth suche vnprofitable cloddes of the earth, as do good to none,
but to them selfes: but the o:der of Matrimony fostureth, such as
seke to do good to all men. Frances o:der is occupied aboute the
obseruances of mennes trifling tradicions: but the o:der of Ma-
trimony busyeth her self aboute the keping of Gods commaunde
mentes. Frances o:der consisteth in cowles, kyrtles, cro:ded gyr-
les, cutte shoes, shauen crounes, greasy fingers, douckinges, lou-
tinges, inclinations, prostracions, mumbling, masking, silencekee-
ping, bowing, begging, limitinge, cloysteringe, crossinge, aduent
keping, nightwatching, dayes keping, trentalsinging, purgato:y-
taking, soulecaryeng, merytyng, godmaking, &c: but the o:der of
Matrimony hath her whole delighte in doing Gods good will &

pleasure, in labouring, in calling vpon God, in thanking God for his benefites, in mortifieng the filthy lustes of the flesshe, in wearing suche apparell, as becometh godlynes, in releuing the poore and nedye, in visiting the sicke, in dyeng vnto synne, and in liuing vnto righteousnes. Frances order is mans imagination: but the order of Matrimony is Gods institution. In fine, Frances order is a state of hypocrisie and superstition, and therfore before God, synne and abhominacion: but the order of Matrimonye is a state of holines and perfection, and therefore before God, worthye of prayse and commendation.

1. Pet. ii.

The Matrimoniall lyfe excelleth all orders of lyfe inuented by man.

And as the order of Frances is vile and of no reputation, if it be compared with the maiestie and excellencye, with the dignitie and worthines of holy and honorable wedlocke: so likewyse all other orders of lyfe, be they counted neuer so Angellical and Seraphicall, neuer so deuoute and religious, in comparison of Matrimony are moste vile, mooste base, mooste vayne: forasmuche as God is the author of the one: and the idle braynes of men haue inuented the other: whan notwithstanding it is written: ye shall not put oughte to the woorde, whiche I speake: neyther shall ye pluck any thing from it: Agayne, that which I commaunde thee, do thou onely: put nothing vnto it, neyther plucke any thing frō it. Item: ye shall not do euery one of you, that whiche ye youre selues thincke righte and good: but that, which I cōmaund you se that ye do. This therfore maketh greatly vnto the auaūcemēt, prayse and cōmendacion of holy & honorable Matrimonye, that, not man, but God, not a creature: but the Creator of all thinges, is the alone institutour and authour therof. Who seeth not nowe, of what great dignitie and excellency Christen matrimonye is:

Deut. xiii.

Deut. xii.

Matrimonye was instituted of God in Paradyse before all synne.

But how greatly doeth this also glorifye and exalte, honoure and ennoble this honorable & noble state of the Matrimoniall lyfe, that Matrimony was not instituted first of all in this wicked and wretched worlde, which is nothing els then a stinckinge sincke and a vile pudle of sinne, as other kindnes of lyfe were: but in Paradise, that garden of moste swete, ioyfull and comfortable pleasures: And here learne we two thinges: First, that God willing to shew, what a swete, pleasaunt, blessed, happye, fortunate, quiet and ioyfull state of lyfe, holy Matrimony is, instituted the same in the moste delectable garden of Paradise, and not in thys worlde, which is a valley of teares and a dungehyll of sorowes: Secondly, that the Matrimonial lyfe excelleth all other degrees and estates in antiquitie: and therfore also in dignitie. For thus rede we, that after the moste hyghe God hadde created man lyke vnto hys owne similitude and image, and hadde placed hym in that ioyfull and pleasaunt garden of Paradise: that mooste blessed and glorious Trinitie, one alone true, immortall and euerlastinge God, the Father, the Sonne, and the holy Ghoste sayde: It is not good for man to be alone.

Let

Let vs make hym an helper lyke vnto hym selfe. God, which knoweth best what is moste expedient for man, pronounceth here, þ it is not good for man to be alone: but that he hath nede of an helper. Therfore as a moste wyse and moste prudent Lord, he falleth in hande with making another creature, whiche maye be a comforte and helpe to man: without whom the life that man leadeth maye seme to bee no liuely life. But let vs beholde the forming of this creature. God (saith the holy scripture) caused a slumber to fal vpon Adam, and hee slept. And he toke one of his ribbes, and closed vp the flesshe in stead therof. And the rib, which the Lorde God had taken from man, made hee a woman, & brought her vnto mã. Here haue we agayne two thinges worthy to be noted. The first is, that the blessed trinitie is the creatour and maker no les of the woman, then of the man: whereby it is geuen vs to vnderstande, that the woman is before God of no les price and dignitie, then man is, so that they, which so contemptuously and despitefully either write or speake of the Feminine kinde, doo greate dyshonour to God, and not a litle embace the dignitie and worthines of his creature, whom God calleth an helpe to man, and not a destruction, as Fryer Vincent wold haue her called, and. S. Peter calleth wemen the felow heires with men of the grace of life. The second is, that God brought the woman vnto man: by the whiche we are perfectly instructed and taught, that God is the authour of Matrimony: that God coupleth Man & Womã together: that God ioyneth together the two maried parsons, and maketh of them two, one flesshe: linckling them together with so vnloseable a knot, that whatsoeuer God in this behalfe hath ioyned together, that maye man by no meanes seperate nor put a sunder. Againe, that marriages made in the feare of God, and framed according to his word betwene the faithfull and beleuinge parsons, are not brought to passe by fortune or by chaunce, but by the singular prouidence, determinacion, counce, wysedom: and fore appoyntmente of God: according to this our common prouerbe. Matrimony is destenye. For the holy scripture saieth: that God brought the woman vnto man. And Sara the doughter of Raguel: which had maried seuen husbands: and all were slayne of the deuyl called Asmodeus: in her prayer vnto God (among other thinges) hath these wordes. Paraduenture, either haue I ben vnworthy of them (the meaneth her husbãds) or els were they vnmete for mee: For thou happely hast kepte mee to another husband. The Angel Raphael sayde to yong Tobias: here is a nie kinsman of thine, one Raguel by name, whiche hath a daughter called Sara, and hathe neyther Sonne nor doughter but her. Al his goods belongeth vnto thee, and thou mayste marye her, and therfore deale her of her Father, and bee shal geue her thee to wife. The forsayd Angel sayd also to Raguel the father of Sara: feare not to geue Tobias thy doughter: for vnto this man that feareth God belongeth thy doughter to wyfe, therefore myght none other haue her: Are not

Gene. ii.

i. Peter. iii.

Psalm. xix.

Godly marriage is þ worde of God.

Tobi. iii.

Tobi. vi.

Tobi. vii.

Prouer.xix. not these the wordes of Salomon? house and ryches is geuen a man of his parentes: but a wyse and discreat wyfe is vnfaynedly
Psa.cxxviii. the gifte of the Lorde. Doth not the Psalmographe also call both wife and children, the blessings of the Lorde.

Gene.i. When God had thus formed and made woman of the mans rib, and brought her vnto man beinge now newly waken oute of hys slumber: God sayde to them bothe, growe and encrease, and replenyshe the earth. Here is another good lesson worthy to bee noted, and maketh greatly vnto the auauncement, dignitie, prayse and commendacion of holye Matrimony: After that God had created man and woman in his owne Image, hee commaunded neyther Angel nor Archangel to marry and couple them together: but hee hym selfe, as I may so speake, occupied the place of a Minyster, & maryed Adam and Heua together. O who is able to expresse, how highly this maketh vnto the prayse of Matrimony, that the glorious Maiestie of the Godhead, God the father, the Sonne and the holy Ghost, did not onely voucheſafe, to bee present at the maryage of Adam and Heua, and to geue the Woman to the Man, but also to marry and ioyne them together in the holy state of honorable wedlocke: God not only to adorne, garnish, and ennoble Matrimony with his diuine presence, but also to be the Minister at the celebracion of Matrimony: O prayse passing all prayse. If it had pleased the diuine Maiesty only to haue ben present eyther at the singinge of the firste Masse of a new made Priest, or els at the profession of a Nonne: Oh good God, what wagons and waynes of Praises wold the Papistes haue thrust out into the worlde concerning masse and monckery: But God knoweth no such fansies, neither wyll hee haue anye thinge to doo with them, but to plage and punyth them. Let therefore all orders geue place to the blessed order of holy and honorable Matrimony.

Masse and Monckery are not of God.

Moreouer so sone as God had maried and coupled man and woman together: man being enflamed with the loue of his wife and burning with a feruent, singular and moste harty good wyll toward her, brast out into these wordes, and sayde: this is now bone
Gene.ii. of my bones, and flesshe of my flesshe. She shalbe called Woman: because she was taken out of man. For this cause shall a man leaue his father and his mother, and shalbe ioyned with his wife, and they shall become one flesshe. Adam had sene before all the moste goodly and beautiful creatures that God had made, and gaue to euery one of them their proper name, euen as they be now called: but he delighted in none so greatly, as in Woman. So sone as her beheld her, he was rauished streight wayes with the loue of her, delighted in her as in hym selfe, called her his owne bone and hys owne flesshe, and was so greatly enflamed with moste hartye and vnfayned loue toward her, that all other creatures in comparyson of her, although neuer so goodly, pleasaunte and beautifull, seemed in hys eyes to bee byle and of no reputacyon. Yea father

and

and Mother (sayth he) to whom notwithstanding next vnto God the greatest honor and reuerence is to be geuen, shall rather bee forsakē, then the wyfe shalbe neglected: lette succourles, than the wyfe shalbe vnprouided: refused, then the wyfe shalbe hated: forasmuche as man and wyfe are one flesh. These woordes spake Adam without doubt, concerning his wyfe thorowe the inspiration of the holy Ghoste, and as he was taught of God, to declare, what a goodly and amiable creature, the wyfe ought to be in the syghte of her husbande, and how feruent, constante and vnchaūgeable the loue of the man ought to be towarde the woman: verely so feruent, so constant and so vnchaungeable. that it ought to be immortall, if any immortalitie might chaunce to suche mortall thinges. Likewise sayeth our Sauiour Christ, entreating of this matter: haue ye not read, how that he, whiche made man at the beginning, made them man and woman, and sayde. For thys cause shall a man leaue father and mother, and shal cleaue to his wyfe, and they twayne shalbe one flesh? Wherefore now they be not twayne, but one flesh. Let not man therfore put a sunder that which God hath coupled together. Math.xix. Gene.ii.

Thus haue we hearde of what great excellencye and dignitie Matrimony is, seing that neyther Aungel nor man is the institutor, author & ordayner of it, nor any other creatour, although neuer so excellent & precious: but God alone, that King of kings, and Lorde of Lordes.

And as this doeth greatly adourne, beautifye and setfoorthe the excellency and dignitie of Matrimonye: I meane, that God is the Institutor of it: so likewise doeth this not a litle auaunce and ennoble the maiestie of Matrimonye, that the holy spirites and blessed Aungels of heauen haue many times ben sent frome God to the faithfull aboute matters of marriage: whiche thinge also declareth euidently, how pure and cleane a state of lyfe Matrimonye is before God and his holy Aungelles: so that it is not without a cause sayde of the Apostle: Wedlocke is honorable among all persones, and the bedde vndefiled. But whoremongers and aulterers God shall iudge. Howe frendly and louingly did ỹ Aungels talke with Abraham and Sara, concerning the hauing of a sonne, whan they sate together at the table? Howe present was the Aungel of God to comforte Ismaell Abrahams sonne & his mother Agar in their necessitie and great distresse? Howe dyd the Aungel of God make the iourneye of Abrahās seruaunt prosperous, when hys maister sent hym to his natiue countreye for to take a wyfe vnto hys sonne Isaac? When Jacob at the commaūdement of his father and mother went to Mesopotamia for a wife, howe did the Aungels of the Lorde come vnto hym, accompanye hym, conforte hym, kepe hym, defend hym, and preserue hym from all euill? Was not Moyses also preserued from drowning, whan he was put into the water, being but.iii. monethes olde, by the ministerie Heb.xiii. Gene.xxviii Gene.xxi Gene.xxiiii. Gene.xxix Ge.xxvii. Exod.ii.

ministerie of Gods Aungels? Came not the Aungel of the Lorde
Iud.xiii. from heauen vnto the wyfe of Manoah, and tolde her, that thee,
whiche had ben so longe barren, shoulde beare a sonne, whose na-
me was Samson? Howe diligent was the Aungel of the Lord in
Tobi.v.vi. accompanieng yonge Tobias, and in geuing hym good counsell,
ix.xi. whan he went about to get him a wyfe? Did not Gabriel the An-
Luc.i. gel of the lorde bringe worde to Zachary the priest, that his wife
Elizabeth in her olde age should conceiue, & bring forthe a sonne,
The Aungels of God tauc ur mariyage. whiche was Jhon Baptiste? Who seeth not nowe, howe diligent
the holy Aungels of God haue ben in tymes past about maryage
matters, redy at all tymes to defend, bielle and preserne thesame?
And it is not to be doubted, but that in all ages the Aungels of
the Lorde shew thesame diligence, and beare thesame good wyll
towarde the godly maried persons, that they did in tymes paste
towarde the auncient Patriarches, and suche as feared God. For
Heb.i. as the holy Apostle sayeth, the Aungels are all ministringe spiri-
tes, whiche are sent of God to minister for their sakes, that shall
Psal.xxxiiii. bee heyres of saluation. The Aungel of the Lorde, sayeth Dauid,
pitcheth his tent rounde about them that feare him, and delue-
reth them. Matrimony therfore must nedes be of great excellēcye
and dignitie, seing that the glorious Aungels of God do not dis-
dayne to trauayle about the matters therof, but gladly acquaint
them selues with maried folke, and seke to pleasure theym in all
thinges. If the Papistes had but halfe so muche for the commen-
dacion of their popishe chastitie & wyueles lyfe: oh how earnestly
woulde they triumphe, seing they do nowe so greatly triūphe, yea
and that before they haue gotten the victorie, and also causeles?

The fathers of the olde Testa-ment maryed. Moreouer, what shall I speake of the reuerend Patriarches,
of the sage Judges, of the noble Kynges, of the holy Priestes, of
the godly enspired Prophetes, of the faithfull Citizens, of the ho
nest yōg men, of the bertuous maides, & of al other godly persons,
which lyued in the olde testament? Were they not al maried? Dyd
not they all take vpon them the sweet & pleasaunt yoke of moste
swete & moste pleasaūt Matrimony? yea it was coūted among thē
a thing of great ignominy and rebuke, to lyue vnmaried, & to dye
without issue: so farre is it of, that they glorified in their single &
wyueles lyfe, or reioyced, that thei died without frute, as our Pa-
pistes do at this present. If we beholde also the bokes of the holy
scripture, how abundātly do they contayn matters of Matrimo-
nye? The holy Ghoste in all his writinges maketh mēcion of no-
thing so gladly as of mariage, and of things appertayning vnto
thesame, whiche thinge maketh not a litle vnto the auauncemēt
of holy and honorable Matrimonye.

Thus muche haue we borowed out of the olde Testament, to
Commendatiō of Matrimony out of the new Testament. setforth the maiestie & excellency, the dignitie & worthines of Ma-
trimonye. Now will we also heare somwhat, concerning thesame
matter out of the new Testament, that by this means we maye
learne,

learne, one and the same prayse of Matrimony to bee bothe in the olde and new Testament, and therfore the glory therof endureth from generacion vnto generacion. But whence shall I rather take my beginnynge, than of oure moste louynge Lorde and moste swete Sauiour Iesus Christe, whyche, when the tyme came to fore appoynted of his heauenly Father from euerlastynge, that hee should take vpon hym oure nature for our sake, and so become man, choled not vnto hys Mother an holye Anchresse, a Religious Nonne, or a deuote wowesse (so would the Papistes haue wrytten of the prayse of single life volumes larger than the Golden Legend, and bokes longer then the Iliades of Homere) but rather suche one, whyche although a Mayde, yet a mayde espoused and marryed. As oure Sautour Christe was the authour of Matrimony, so would hee bee borne in the holye state of blessed Matrimony, to declare, that it is an order of life moste pleasaunt and moste acceptable to GOD. And albeit that oure Sauioure Christe was not marryed (for hee was God, and tobe manhode vpon hym only to bee oure redemer, and to doo that for vs in his flesche, whyche wee were not able to accomplyshe in oure flesche, I meane, to make a perfecte reconciliacion betwene God and vs, as Saint Paule saith: What the lawe coulde not doo, in asmuche as it was weake because of the flesche: that performed God, and sente hys Sonne in the symylytude of sinfull flesche, and by synne damned sinne in the flesche: That the ryghteousnes of the law myghte be fulfilled in vs, whych walke not after the flesche, but after the spirite. Agayne, when the tyme was full come, God sente hys Sonne made of a woman, and made bonde vnto the lawe, to redeme them, whyche were bonde to the lawe: that we thorow election myghte receaue the enherytaunce that belongeth vnto the naturall Sonnes.) yet as hee dyd chose to bee borne in Matrimonye: So lykewise dyd hee garnyshe Matrimony with the firste fruites of his myracles, beynge hym selfe presente at the mariage with hys Mother and with hys Dyscyples. This maketh greatlye vnto the commendacyon and prayse of blessed Matrimony. If hee had bene present at the professyon of a Nonne or at a Prestes firste masse singynge, or at a Churche halowynge, or at the mynystracyon of any other trifelynge tradycion inuented by the Deuyll and the Pope: The enemyes of Gods trueth would not a lytle haue bragged of the matter. But Christ to set forth the dignitie of holy Matrimony, instituted Matrimony, was borne in Matrimony, was present at the celebracyon of Matrimony, garnyshed matrimony with the fyrst fruites of his myracles, by chaūginge water into wyne: by this hys wonderful signe declarynge, bothe in what greate estimacion hee had Matrimony, and also, that such as lyued in that godly state of life vertuously and accordyng to the word of God, should want no good thing. And what shal I speake of those men, whome he dyd chose to be his disciples

Commendacyon of Matrimony out of the new Testamente.

Math.i. Luke.i.

Roma. viii.

Gala.iiii.

Iohn.ii.

The Apostels of Christ were maryed men.

or Apostels, and Preachers of this moste healthfull and glorious gospel. What were they, Monkes, Freers, Chanons, Ankers, Heremites, and such other wyueles hipocrites and monstruous Votoryes? Nothyng les. They were all maryed men, as both Ecclesiasticall historyes and the wrytinges of the auncient fathers do most manifestly declare. Maketh not this also greatly vnto the commendacion of holy Matrimony? Who therefore hathe so whorysshe a forehead, and is fallen into such impudencie and vnshamefastnes, and is so estraunged from the course of reason, that dare eyther seyng Christe the Lord hym selfe dyd chose vnto hym suche to bee hys Mynysters, as were no wyueles Votoryes or single Syr Johns, but honest godly maryed men, hauynge bothe wyues and chyldren? Neyther is this to be passed ouer with silence, that all the holy Byshoppes and Preystes or Mynysters of the prymatiue and auncient Churche of Christe were for the moste parte maryed men, lyued in the holy state of matrimony, and had both wiues and Children, as the historyes shewe. They thought it godlynes and not whordom to liue in holy matrimony and to obey this commaundemente of GOD: Encreasle and multiply, and replenyshe the earthe. Neyther was the Matrimony of the spirytual Mynysters euer forbydden, tyll the Deuyl and the Pope of late yeares brought it to passe, accordynge to this Prophecie of S. Paule: The spirite speaketh euydentlye, that in the latter tyme some shall departe from the faythe, and shall gene hede vnto spiryres of erroure and deuylyshe doctrines of them, whyche speake false thorowe Hipocrysye, and haue theyr consciences marked wyth an hote Iron. Forbyddynge to Marry, and commaundynge to abstayne from meates, whiche GOD hath created to bee receaued with geuyng thankes, of them whyche belene and knowe the trueth. For all the creatures of God are good, and nothinge to be refused, if it bee receaued with thankes geuynge. For it is sanctyfyed by the worde of GOD and prayer. This therefore maketh greatly vnto the glory and prayse of blessed Matrimony, that the auncient Byshoppes and Ministers of Gods worde were maryed men, and no wyueles Votories.

The auncyent Byshops were married.

Gene.1.

1.Timo. iiii.

Matrimony is a misterye of Christ and his Churche.

Furthermore thys also greatly auaunceth the excellencye and dygnytye of honorable wedlocke, that Matrimonye is an holye mysterye or secreate of the Vnyon and couplynge together of Christe and of the Christen Congregacion, as Sainct Paule sayeth: No man euer yet hated hys owne flesshe, but nourisheth and cherysheth it, euen as the Lorde doeth the Congregacion. For wee are members of hys body, of hys flesshe, and of hys bones. For this cause shall a man leaue Father and mother, and shall be ioyned to hys Wyfe, and of two shall bee made one flesshe. This is a great secreate: But I speake of Christe and of the congrega-

Ephe.v.

Gene.ii. Math.xix.

cion.

ryon. For as the woman is called bone of the bones of man and flesshe of the flesshe of man: so lykewyse whatsoeuer the Congregacyon is and hathe, it is and hathe altogether of Chryste and thorowe Chryste, as it is wrytten. Of hys fulnes haue all wee receaued, euen grace for grace. For the lawe was geuen by moyses, but grace and trueth came by Jesus Chriſte. John.i.

Hereto agreeth the sayinge of Saincte Paule: GOD spared not hys owne Sonne, but gaue hym for vs all. Howe can it bee, that wyth hym hee shoulde not geue vs all thynges also? As a mayde, although neuer so poore and myserable, beyng maryed to a Kynge, is nowe become owner of all hys substaunce, and equall wyth hym in all hys Royaltie and honoure, so that whatsoeuer is the Kynges, that same is hers also: Euen in lyke manner wee, although of and in oure selues moste poore, beggarlye, myserable, Wretched, Nedye. &c. beyng marryed thorow faythe to the Sonne of the kynge GOD, are made of the same power, Dygnytye, Honour, Glory, Welth, Ryches. &c. that Chryste is: So that if Chryste bee puyssaunt, worthy, Honorable, Glorious, Wealthy, Ryche. &c. as hee is moste puyssant moste worthy, moste honourable, moste glorious, moste welthy, moste Ryche. &c. euen in the verye same state are wee. For Chriſt hym selfe is oures, therefore whatsoeuer hee hathe, must nedes bee oures also. Roma.viii. Roma. viii. i. Cozin. i.

Agayne, as the man and the Wyfe are one: so likewise Chryst and the Congregacion are one, as Saincte Paule sayeth: We are members of hys bodye, of hys flesshe, and of hys bones. For this cause prayed oure Sauiour Chryst vnto hys Father on this manner I praye not for them alone (hee speaketh of hys Disciples) but for them also whyche shall beleue on mee thorowe their preachynge, that they all maye bee one, as thou Father arte in mee, and I in thee and that they also maye bee one in vs: that the worlde maye beleue, that thou haste sente mee. And the glorye, whiche thou gauest mee, I haue geuen them, that they maye bee one, as wee also are one: I in them, and thou in mee, that they maye bee made perfecte in one, and that the worlde may know that thou hast sente mee, and hast loued them, as thou hast loued mee. Ephe.v. John.xvii.

Moreouer as the man is the head of the woman: so likewyse is Chryste heade of the Congregacion. Ephe.v.

In fine, as the wyfe of her selfe cannot bryng forthe chyldren wythout the knowledge of her Husbandes bodye: so likewise can the Congregacion bryng forthe no goodnes, but by embalinge Chryste, whiche is done thorowe faith, as Chryste hym selfe sayeth: As the braunche cannot beare frute of it selfe, excepte it byde in the Vine: No more can ye, excepte ye abide in mee. I am the Vine: ye are the braunches. Hee that abydeth John.xv.

in

Note this simplynde.

in me, and I in hym, the same bringeth forth muche fruite. For without me ye can do nothinge. &c.

Math. xvii. Luc. xviii. Laste of all, what shall I adde thys to the thinges aforesayde that oure Sauioure Christe vnto the greate commendation and prayse of holy Matrimony in the histories of ỳ Golpell resembleth, likeneth and compareth the kingdom of heauen to mariage. And

Apoca. xix. the Aungel sayde vnto Jhon: Blessed are they, whiche are called vnto the supper of the Lambes mariage. For as in the kyngdom of heauen there are suche and so greate ioyes layde vp for theym

Esa. lxiiii. i. Cor. ii. that loue God, as eye neuer sawe the like, eare neuer hearde the lyke, no tounge is able to expresse the lyke, nor any hearte is able to conceyue the like: euen so in lyke maner, Matrimony is such and so godly a state of lyfe, that it bringeth to them that lyue in

Pron. xviii. Prouer. xii. it in the feare of God greate ioye, comforte, pleasure and quietnes, as the wyse man sayeth: Who so fyndeth a (good) wyfe, fyndeth a good thyng: and he shall receyue pleasure at the Lordes hande. For an honest louynge and diligente wyfe is a Crowne, that is to saye, a greate honoure and glory, to her husbande.

If all these thinges, whiche I haue now called vnto remembraūce, be diligētly weyghed, pondered & cōsidered: thei shall marueiously setforth the excellency & dignitie of holy & honorable matrimonye: & sette her in suche state, as she shall not onely be able to compare with Dame fained chastitie: but also to ouercome her, and vtterly to dryue her into exile, and to bannyth her oute of the bondes of Christianitie, that the most famous and glorious Empresse Lady Matrimony maye reygne in the heartes of all godly personnes, and recouer her olde glorie and honoure, whereof she hathe ben certayne yeares moste vniustly depriued thorowe the deuyll and the Pope and their Antichristiane adherentes.

But forasmuche as all these thinges, which I haue hytherto alleged for the commendacion of Matrimonye, are gathered out of Gods worde: I haue thoughte it good to enterlase a lawe or twoo, whyche the Heathen in tymes paste made, concernyng wedlocke: that by thys meanes wee maye knowe, that Matrimonye

Matrimonye reuerenced of the Heathen. euen frome the beggynninge amonge all nations faythfull or vnfaythfull, Christen or Heathen, hathe alwayes ben in greate reuerence and honoure, as the Apostle sayeth: Matrimonye is ho-

Heb. xiii. norable among all persons and the bedde vndefiled. But whoremongers and adulterers God shall iudge.

The lawe of Romains. The graue, auncient, prudente and wyse Romaynes, consyderinge that without the office and exercise of Matrimonye theyr common weale, whyche than was mooste florishinge and populous, muste nedes decaye, and come vnto ruine, and by thys meanes at the laste become deserte for lacke of Inhabytauntes & a very spoyle to the enmenye: made a strayghte lawe: that suche

as

as lyued among them vnmarried ou they were aged, should paye certayne greate summes of monye for the defence and mayntenaunce of the common weale: and moreouer, that they should bee iudged and counted also the very enemyes of the common weale, and vnworthy to lyue in any common weale. But contrariwise, they that enbraced holy Matrimony, and enryched the common weale with aboundaunce of Children, whyche in tyme to come myght defende the Contrey from the enemy, and leaue it to their posterytie suche a blessed and happye common Weale as they receaued it of their Progenitours, were endewed with many large and noble priuyleges, and also rewarded with many greate and precyous gyftes: whereby wee maye euydently perceaue, in what greate price and estimacion Matrimony was euen amonge the very heathen.

The seuere and noble Lacedemonians made a law also among them, that if any of the Lacedemonians remayned vnmarried, till hee was paste .xxxvii. yeares of age: hee should by no meanes bee suffered in Sommer time to come vnto the Playes, Pastymes, Sportes and suche other publique spectacles or sightes, as were vsed among them for theyr solace and delight: agayne, that in winter time hee should bee carryed naked about the common market: hee hym selfe declarynge to the people, that hee suffered those punyshmentes iustlye and worthely, because hee had disobeyed the lawes, and almuch as in him was, sought the destruction of the Common weale. For what other thinge doo these wyuelees monsters by their single life, than vtterly seke the desolacion and destruction of the contrey, where they inhabite: worthy in dede not only to bee punyshed by the purse, but also to bee dryuen out of the company of all honest and godly persons. The law of the Lacedemonians

These lawes of the heathen, as I may let others other passe, declare euydently, in what greate price, estimacyon, reuerence and honoure, Matrimony was amonge them: whyche thinge also the sharp and seuere lawes, whych they made for the breache of Matrimony and for the punishment of adultery, moste manifestlye shewe. Many other thinges myghte here bee spoken concernynge the prayse of Matrimonye: But these maye seeme to suffyce for this present. And forasmuche as Satan is an enemye to all the orders appoynted of GOD, and sweateth to the vttermoste of hys power to destroye them, at the leaste to brynge them into contempte with the wycked worldlynges, and to dysgrace them so muche as hee can, but specyallye the holy and honorable order of Matrimonye: I haue thought it good here in fewe wordes to declare the wyckednes of suche, as throwe the suggestion of suttle Satan haue in all ages labored to deface, the excellentye, dignytye and glory of Matrimony, and haue shewed them selues professed enemyes of this godly state of lyfe.

The Nicolaits Apocalip. ii.

First of all, wee will cal to remembraunce the pestiferous secte of the Nicolaites, which god protesteth that he vtterly detesteth, abhorreth and hateth. This wicked secte amonge dyuers other heresies, taught that mens wyues ought to be common, and that to commit whordom was an indifferent thing, and might ryghte well and lawfully bee vsed. These Heretikes with this there doctrine did greatly obscure the glory of holy Matrimony. For Matrimony coupleth not man and woman together vnto this ende, that either man or woman should entangle them selues with the loue and company of straunge flesh, but that the man should bee content with the woman, and the woman with the man, as S. Paule saieth: to auoyde fornication let euery man haue his owne wyfe, and euery woman her owne husbande. And the scripture saieth: they shalbe two in one flesche. Agayne, man shall cleaue to his owne wyfe. Once againe, if while the man liueth, the woman couple her selfe with another man she shalbe counted a wedlocke breaker. Here see we euidently the Heresie of the Nicolaites condemned, and that mens wyues ought not to be common to many, but rather that euery man ought to bee contente with hys owne wife, and euery woman content with her owne husbande. Bede wee not, that God rebuked Abimelech, and plaged Pharao, because they would haue taken into them Sara Abrahams Wyfe: are we not commanded not so much as once to couit our neighbours wife: saith not our Sauiour Christe, that whosoeuer doth but lust after his neighbours wyfe, committeth adultrye in hys hart with her: and as touching whordom, who knoweth not that to be so detestable a sinne, that none from the beginnynge of the world hath beue more greuously punyshed, as the histories of the holy scripture playnly declare: Shall not God iudge whoremongers: shal not whoremongers be shut out of the kingdom of God, and haue their portion in that lake, that burneth with fyre and brimstone: who seeth not than, what a most wicked doctrine, the heresie of the Nicolaites is: and notwithstanding wold God that there were not many Nicolaites in these our dayes, which can be content partly for fauoure, and partely for gayne, to make their wyues common to other like vnto a certayne Lob Lowte of the contrey called Nicol, which dwelling in a priestes house, and hauing his wife there likewise, was well contente that the Priest should at his pleasure take his pastaus with her: in so much that this Lowte at a certaine time turninge the spit, the Priest fell in dallians with Nicols wife before his face: which thing whan Nicoll perceaued, he fayned him selfe to slepe, and nodded with hys heade. In the meane season came into the Priestes house a certaine familiar and accustomed frend of the Priestes, one well acquainted with the misteries of that chaste nacion, and seing the boldnes of the Priest in handlynge Nicols wyfe, and Nicols dastardnes in dissembling the matter, said: Nicol why nappest thou

Aduersaries of Matrimony confuted.

1. Cor. vii.

Math. xix.

Rom. vii.

Gene. xx.
Gene. xii.
Exodi. xx.
Math. v.

Hebre. xiii.
1. Cor. vi.
Gala. v.
Ephe. v.
Apoca. xxi.

New nicolaits.

Nicol

Nicol (as one newly waken out of slepe) answered: it is good napping for auauntage. Such noddy nodding Nicols nourisheth the worlde many and dyuers at this present daye: whose damnacion slepeth not. As they therfore doo greatly auaunce the dignitie of holy Matrimony, which in the feare of God liue chastly and pure lye with their wyues, and kepe theyr wyues in the obedyence of Gods word without knowledge of any straunge flesche: euen so do they greatly deface and dishonour holy Matrimony, whi he kepe not them selues within the boundes of Matrimony, but are entangled with the loue of other, whether they bee men or women. For the maryed man ought to keep hym selfe onely to hys owne wyfe: and euery maryed woman ought to keep her selfe only to her owne husband, and by no meanes to make eyther of their bodies common to other after the pestilent doctrine of the most pestilent Nicolaites.

Not onely the Nicolaites, but dyuers other Heretikes haue greatly obscured the glory of honorable Matrimony, as the Marrionites, the Saturnites, the Tatians, the Encratites, the Manicheis, &c. These Heretikes doo not only contemne, but also condemne Matrimony, as a Prophane and vnholy thing, yea as carnal, fleshly and damnable: neyther admitte they any into their congregacion, but such as detest mariage: or if any be maried, they must be deuorced before they can be receaued into their felowship not much in this behalfe vnlike to the papistes, which make their chaulinges to forsweare maryage, before they will admit them vnto theyr Poppish Ministery. All these with one consent iudge very vilely of the holy state of honorable wedlocke, and count it as an vncleane thing: whan not withstandinge the blessed confessour Paphnutius in a certayne Councel openly protested and sayde agaynste the enemyes of Matrimony: that it is true chastitie for a man to lye with his owne wyfe. But against all these Heretikes, whych eyther contemne or condemne maryage, or otherwyse vilely esteme of it, must wee set the bulwarkes of the holy scripture: as these among other for an ensample. Whatsoeuer God ordayned, is good and holy. God ordained Matrimony: therfore is Matrimony good and holy. All the Godly from the begynnynge lyued in the holy order of Matrimony, and pleased God. Who than can denye Matrimony to bee good and godly, seyng that God can abyde no wyckednes, nor approue any vncleane thinge? But God approueth and alloweth suche as lyue in Matrimony: therefore Matrimony pleaseth God, and is no vncleane thinge in hys sight. Chryste the Sonne of GOD was borne in Matrimony. Chryste sanctifyed Matrimony with the firste frutes of hys myracles. God by the mouth of Saint Paule commaundeth all men and women for the auoydynge of fornication, to marry. Saint Paule sayeth, if the vnmaryed maryeth, hee synneth not. Agayne hee sayeth: all thinges are pure to them that are pure. Then is Ma-

The Marrionites, Saturnines, Tatias, &c.

Paphnutius.

Gene.i.

Math.i..ii. Luke.i.ii. John.

i.Cozin. vii. ttimony pure to them, that in the feare of God lyue in the same.
Titus.i. The holy Ghost affirmeth, that the forbyddynge of Matrimony
i.Timo. iiii. is the doctrine of deuels. In fine, the holy Apostle pronounceth
Hebre. xiii. that wedlocke is honorable, and the bed, that is to saye, the Ma-
trimonycall acte done betwene man and his wyfe in the feare of
God, and vnto that ende, for the which it was institued of God,
is pure and cleane. If Matrimony bee honorable, if the Matri-
moniall acte bee clene and pure in the sight of God: wyth what
spirite are those Heretikes led, whyche eyther contemne or con-
demne the holy state of blessed Matrimony?

The Mahometianes. Another sorte of heretikes there are also, which not a lytle vn-
base the maiestie of holy matrimony. These are they, which accor-
dinge to the lawe of mahomet, teache, that it is lawful for a man
Gene.i. to haue at one time so many wyues, as he lusteth. This is also di-
rectly and manifestly against the trueth of Gods word. For whan
Gene.ii. God at the beginnynge made man, male and female created hee
them. And whan hee should marry Adam, hee maryed him not to
two or thre wyues at ones but to one woman onely, whyche was
Heua. Neyther sayde hee, let vs make hym Healpes, as speakynge
of many women, but an Healpe, speakinge of one, to declare, that
one man at ones ought to haue but one healpe, that is to saye, one
Gene.ii. wyfe. So like wyse Adam, speakinge of the hearttie loue that ought
to be betwene man and wyfe sayde: man shal forsake father and
Math.xix. mother, and cleaue to his wyfe. He saieth not, to his wyues. Our
Sauiour Christe sayeth: they twayne shalbe one flesche. Agayne
they are not twayne, but one flesche. Here Christe maketh menci-
on of two persons ioyned together in matrimony, but not of thre,
foure, or fiue, as though it were lawful for one man to haue many
i.Cozin. vii. wyues, or mo wyues then one. Sainte Paule sayeth, to auoyde
fornication, let euery man haue his wyfe, and euerye woman her
Ephe.v. husbande. He saieth not, wyues and husbandes. Againe, let euery
one loue his wyfe (he saith not, his wyues) euen as him selfe. The
holy Ghoste in all places of the holy scripture teacheth the vnitie,
Gene.vi. and not the pluralitie of wyues. It shall not be out of the waye to
consider, that when God was determined to bringe the fludd
vppon the face of the earth, hee commaunded Noah to prepare
an Arke, into the whych hee and hys wyfe, hys thre Sonnes
and theyr thre wyues myghte enter, and so bee preserued from
drowninge. GOD commaunded moreouer, that Noah should
take wyth hym into the Arcke euerye lyuynge thinge, and of
all flesh. A payer, sayeth God, of euery one shalt thou bringe into
the Arke, to kepe them aliue with thee. They shalbe male and fe-
male. Of fethered foules also after theyr kinde, & of all cattel after
their kynde, of euery worme of ye erth after his kinde: two of euery
one shal come vnto thee, that thou maist kepe the alyue. Of these
wordes, whiche God spake vnto Noah, concerning the conserua-

tion

tion of all mortal kynde, we may easely perceyue, that Gods good will and pleasure is, that two onely should be ioyned together in the matrimoniall lyfe, and not three or foure, or mo, after ỳ luste and desire of the flesshe. Noah and his wyfe, sayeth the scripture, speakinge of one womã, & not his wyfes, speaking of many. &c. God nameth a payre of euery kynde, and not a multitude. Male and female, sayeth he, and not Male and Females: as thoughe one man might haue many wyues, accordinge to the doctrine of the Mahometanes and of the Anabaptistes. Did not God in the institution of a kynge commaunde, that he shoulde not multiplie wyues to hym self: What any other thinge is this, than to commaunde, that according to the firste ordinaunce of God, a kynge shoulde be content with one wyfe, and not entãgle hym self with the loue of many wyues, as we rede of kynge Salomon, whyche thorowe the multitude of wyues and thorowe their wicked perswasions suffered his hearte to be turned awaye from the Lorde his God, and worshipped fals and straunge gods, as Astaroth the ỳ god of the Zidons, and Mylcome the abhominacion of the Ammonites, and Thamos the abhominacion of Moab, and Moloch the abhominacion of the chyldren of Ammõ. &c. If it be not lawfull for kynges and Prynces to haue many wyues, is it lawfull for subiectes: that whiche is denied to the greater: is it graunted to ỳ lesser: That the Superioure maye not maye the Inferioure: S. Paul in the description of a Bishoppe, and likewise of a Deacon, willeth that suche shoulde be chosen to be Bishops and Deacons, as haue but one wyfe, and not many wyues. A Bishop, sayeth he, muste be the housbande of one wyfe. Agayne, let the Deacons be the housbandes of one wyfe. Here se we, that as of the temporall magistrate, so likewise of the spirituall magistrate it is required, that they be the men of one wyfe, and not euery one of them, the housbande of many wyues. If the hyest officers in the congregacion of God be forbidden to haue many wyues: shall it be lawfull for the inferiour degrees licenciously to take vnto theym so many wyues as they luste: They shalbe two in one flesshe, sayeth oure sauioure Christe.

Deut.xvii

iii.Reg.xi.

i.Timd.iii. Titum.i

Matth.xix. i.Cor.vii.

Let euery man haue his wyfe, and euery woman hyr husband, sayeth s.Paull. Are not these the wordes also of the Apostle: If whyle the man lyueth, the woman couple hyr selfe with another man, she shalbe coũted a wedlock breaker. May it not in like maner be sayde of the man: If whyle the woman lyueth, the mã couple him selfe with another woman, he shalbe counted a wedlock breaker. Here is it also euident and playne ynoughe, that as no woman ought to haue mo husbandes at ones, then one onely: so likewise no manne oughte to haue mo wyues at one tyme, then one onely. If any of them do the contrary: so are they wedlocke breakers. And who knoweth not, that Matrimonye contracted betweene two persons, one man and one woman, expresseth, declareth,

Roma.vii.

clareth, and setteth forthe the misterie of the spiritual coniunctio and heauenly copulation betwene Christe and his spouse, the congregatione. Whiche misterie is vtterly destroyed, if pluralitie of wyues be graunted to one man. Neither can suche carnall & outwarde Matrimonye signifie and pointe forthe the spiritual and inwarde Matrimonye betwene Christe and his congregation. Cynti. vi. For as Christe hath but one spouse, as it is written: One is my doue: One is my dearling: so likewise euery true Christen manne ought at one tyme to haue but one wyfe, and by no meanes to couple hym selfe to any other woman, so long as she liueth. If he dothe the contrary, so is he an adulterer and wedlockebreaker. Likewise is to be vnderstanded of the womā. They therfore, which teache the multitude of wyues, and affirme, that it is lawfull for a man to haue so many wyues at ones, as he luste (according to the doctrine of Mahomet & of the wicked Anabaptistes) greatly erre, and not a litle deface and obscure the glorye and maiestie of holy and honorable wedlocke.

The Bishoppe of Rome. But amonge all these aduersaries and ennemies of Matrimonye, the Romishe Bishoppe, that Antichrist, that man of sinne and that sonne of perdition, maye not be passed ouer with silence: whiche although eyther with the corruption of hys lyfe, or with the wickednes of hys doctrine he hathe moste filthely corrupted, mangled and defiled all the misteries of God, of hys holy worde, and blessed Sacramentes: yet the moste holy state of godly Matrimony hathe he moste vilely and moste wickedly enbased, caste doune, and made almoste of no reputacion. No Turke, no Iewe, no Saracen, no Infidell, no Ethnycke, no Heathē, no Miscreaūt no, no Deuill hath at any time so vilely and so wickedly taughte and written of the blessed state of honorable wedlocke: as thys wicked Bishop of Rome and hys adherentes haue done, as their writinges abundantly declare. Dothe not Pope Gregorie in hys decree commaunde, that those married men, whiche sleepe with their owne wyues (he meaneth, as I thynke, the matrimoniall acte betwene man and wyfe) shoulde not presume to enter into the Churche, before they be washed with water, but abstayne from comynge into the holy place for a certayne space, tyll they be purified? Dothe not thys hys decree greatly derogate the honour and glory of honourable and glorious Matrymonye? Dothe not thys Pope shewe hym selfe vilely to esteme of Matrimony, whiche forbiddeth the honest married man, that hath had the knowledge of his wyues bodye in the feare of God, to enter into the Church before he hathe purified and washed hym selfe with water? 33. 4. 4. L. Vir. What other thynge is thys then to teache, that Matrymonye is no pure state of lyfe, although instituted of God, practised of all godly persons frō the beginnyng, garnished with the fyrst fruites of Christes miracles &c. Agayn, that the matrimoniall acte betwene man & womā, in the feare of God is vnpure and vncleane?

When

Whan not withstanding the holy Ghoste by the mouth of S. Paul pronounceth wedlocke honorable, and the acte of wedlocke pure and cleane, sayinge: Wedlocke is honorable amonge all persons, & the bedde vndefyled. But whoremongers and adulterers God shall iudge. If the Pope had ben perswaded, ỳ matrimony, or the acte of matrimony had ben pure and clean: woulde he euer haue forbidden the married man lyenge with hys wyfe to enter into the churche, before he had purified and washed hym selfe with water? And who seeth not the folye of this Pope, whiche appointeth the married man to washe hym selfe with water, before he enter into the churche? As though water were of suche vertue & stregth that it coulde put awaye the faulte, if any were committed in the acte of matrimony done betwene a man and his wyfe in the fear of God? and vnto that ende, for the whiche it was instituted and ordeined of the Lorde oure God. O corrupte and blynde iudgement. The Papistes strayne out a gnatte, and swalowe doune a Camell. Outwardly they washe and purifie all thynges, but inwardly they are full of all wickednes and hypocrisy. What shall I speake of Pope Innocēt (as I maye let passe pope Syricius, pope Gregorie the seuenth Pope Alexander the thyrd, Pope Boniface Pope Nicolas, Pope Calixte, with the other rable of Popes and of their adherentes, very enemies to God and to nature, yea and to all mankynde) whiche so vilely and wickedly speake of holy matrimonye, that he feareth not to saye, that to lyue in wedlocke, (which the holy Ghoste by the mouth of S. Paull calleth, honorable) is nothing els then to lyue in the flesche: When notwithstandinge the aforesayde Apostle calleth the Matrimonial acte, pure and vndefiled. And to proue, that to lyue in Matrimonye, is nothinge els then to lyue in the flesche: he alledgeth this texte of S. Paule no les fasly then wickedly: They that are in ỳ flesh, can not please God. Whereof it shoulde folowe, if S. Paule were so to be vnderstanded, as this moste wicked and deuelish Pope hādleth the matter: that no maryed person shoulde be saued. For Excepte we please God, we can not be saued. But no married man pleaseth God, for asmuche as he lyueth in the flesche, after Pope Innocentes doctrine: Therfore no married man can be saued, God haue mercye on vs. If thys doctrine so wicked and so pestilente, so false and so corrupte, come from him, whiche is called the moste holy father Gods vicare in earth, Peters successour, supreame heade of the vniuersall Churche of Christe thorowe out the worlde, dispensatoure of the treasures of the Churche, I meane, the woorkes of supererogation, the merites of saincte, the good woorkes of the holy religious persons, Monkes, Fryers, Chanōs, Nonnes, Anckers, Anckresses, Heremites, &c. Again, ỳ releaser a pena et culpa, the forgeuer of all sinne, the deliuerer of the Poore sely soules out of purgatorye, the maker of saincte, the alower of reliques, the founder of all true and Catholike religion, Lord of heauen, earth and

Heb. xiii.

Psalm. xviii.

Heb. xiii.

Roma. viii. O dyuelish mahumetane.

The Popes titles.

and Purgatory, President of all generall counsails, Judge of all causes, sentente geuer in all matters, as I may ones ende, such one as can not erre, neither maye haue hys domges called into
Gene.i. question of any man, seyng that he is the great light, which God made to rule the daye: selinge also that he hath two swordes committed vnto hym, that is to saye, bothe the spirituall and temporall power, wherby he hath authoritie to geue iudgement ouer al mē, he hym self being exempted frō the iurisdiccion of al men, as one beinge neither mere God, nor mere man, but a wonderful thynge made of them bothe, incomprehensible and ineffable: If thys doctrine, I saye, come from so holy a father, what doctrine shall we loke for at hys chyldrens handes? Shall it not come to passe, as it is sayde in the olde prouerbe: Of an euyll Crowe cometh an euyll egge. But let Pope Innocent (whiche might more iustly be called Pope Nocent) with all hys whelpes knowe, that to lyue in holy
Gene.ii. Matrimonye, is not to lyue in the flesche, but rather to lyue in ỹ state and order of lyfe, wherof God is the authour: whiche also is
Joan.ii. blessed of God, defended and preserued: sanctified and beautified of his sonne Christe: embraced of all the godly frō the beginninge
Heb.xiii. pronounced by the mouth of the Apostle, honorable and pure: the
i.Cor.vii. fruites wherof are reported in the holy scripture, holy and clene:
i.Pet.iii. the maried folke are called heyres of euerlastinge lyfe, &c: but to lyue in the flesche, is to be tormented, ledde awaye and ouercome with the fylthye lustes of the flesche to be defyled with whordome,
What it is to lyue in the flesh adultrye, incest, Sodomitrye, and with all other kynde of vnclennes, as the greatest parte of the smered, chorne wyueles papistes
Galat.v. are. Matrimonye is not the dede or worke of the flesche, but adulterye, fornication, vnclennes, wantonnes. These are the workes of the flesche: so that they whiche commit suche thinges, shall not
i.Cor.vi. inherit the kyngdom of God, as the Apostle sayth: Neyther whore-
Ephe.v. mongers, neither adulterers, neither weaklinges, neither abusers of them selues with mankynde, shall haue any inheritaunce in the kyngdome of Christ and of God. But as concerninge these, whiche embrace holy Matrymony and lyue in the same, according to the appointment of God, bothe please God, and are also inheritours of euerlastinge glorie, as we haue, Adam, Noah, Lot, Seth Enos, Abraham, Isaac, Jacob, Joseph, Moyses, Josua, Dauid, Ezechias, Josias, &c. The Apostles of Christe, with many other godly persons for examples in all ages. All these were marryed men, and yet pleased they God, and are nowe (notwithstandinge their maryages) blessed and glorious sainctes in the kingdome of
Roma. viii. God: which thinge coulde not haue come to passe, if to be married were to lyue in ỹ flesh, according to Pope Innocētes doctrine. If ye lyue after the flesh, ye shal dye, sayth S. Paule. But ye are not in the flesh, but in the spirite: if so be ỹ the spirite of god dwel in you. These wordes wrote S. Paul to the Romains, which were for the moste part maried mē, & not poperilly votaries & bowelles. These

maried

married men, sayeth he playnly, liued in the spirite and not in the flesshe. Who seeth not now then, howe false, wicked and deuelish the doctrine of Pope Innocent is: whiche teacheth, that to be married, is to lyue in the flesshe: whan the holy Apostle sayeth, that they whiche are maried, liuing in the feare of God, are in the spirite, & lyue accordyng to ỹ will of God, & please God no les, then they, which lyue in the order of a Magistrate, of a spirituall Ministre, &c. For all thinges are pure to them, that are pure: but vnto them that are defiled, & vnbeleuing, is nothynge pure, but euē the very myndes and consciences of them are defiled. Titus.i.

But the Pope hath not only greatly obscured the honor & glory of honorable Matrimony, by thus vnworthely speakinge & wrytting of it: but also many other & diuers wayes. How frēdly ỹ pope is to matrimony cōcerning the secōd mariages, sufficiētly sheweth also. Is not this the doctrine of the Pope, which marye the secōd time shuld not be cōsecrate, halowed or blessed of the Priest: agai, that the priest shuld not be present at such mariages, nor gene his cōsent vnto thē: if he do (except the pope licēce him) he must be suspended both frō his office & priesthode: Moreouer in the counsayll Neocesarience, there is a tyme of penaūce apointed for the men & for the women, ỹ marry more thā ones. O good God, what meaneth the Pope by his doctrine: Is it any other thinge, thā to reckōt the secōd or third mariages litle better then whordō: If they alow the secōd, iii. iiii. v. vi. &c. mariages to be good, godly, honest & lawful: why do they forbid the Priest to cōsecrate, halowe & blesse thē: to be presēt at those mariages: yea & why do they apoint such as oftē mary, a certai space to repēt or to doo penaūce: Who repēteth hi, but of euil doing: If such as marye after thē ones ought to repēt thē of their dede: doth it not thē folow, ỹ in so mariēg, they haue done euil: Who seeth not herebỹ secōd, iii. or. iiii. mariages to differre nothing frō whordō after the Popes doctrine: Again, who knoweth not this, ỹ the Pope wil by no meanes suffer hym to be a Priest or minister in the church of Christe, ỹ hath ben twyse maryed, or els hath taken a wydow to wyfe, bee he neuer so learned, honest, godly & vertuous: Who seeth not now, what an enemy the Pope is to matrimony, seing he so vilely & vnworthely estemeth ỹ second mariages: But what haue the. ii. iii. iiii. &c. marryages offended more thā the first maryage: When Sara was dead, Abraham toke hym a wife called Ketura. Sinned Abrahā in thus doinge: Ceased he to be the father of the faithful, & to please God, because he marryed the seconde tyme: God is no les the author of ỹ seconde, thyrd, fourthe, &c. maryages, then of the firste. S. Paule sayeth, that the married woman is bounde to her husbād so long as he lyueth. But if the man be dead, she is lowsed from the lawe of the man: so that she is no wedlockebreaker, thoughe shee couple her selfe with another man. Who seeth not here, that second marriages are approued and alowed in the word of God:

Seconde marriages.

Ext. de sec. nup Lib. 1. tit cap. 17.

11. q. 1. Ca. De his qui.

Gene. xxv

Roma. vii.

1. Cor. vii. Again he sayeth: the wyfe is bound to the law, as long as her husbande lyueth. If hyr husband slepe, she is at libertie to marry with whom she wil, so it be in the Lord. Is it to be thoughte, ỳ the holy Apostle wolde haue licēsed the maried persons to marrye twise, if such marriages had ben vnhoneſt, wicked, vngodly, vnlawful and vnacceptable in the sight of God? When ỳ Saduces came to Christ concerning a certain womā, which had. vii. husbādes: did Christe speake any thing vnto the condēnacion of those so manifolde marriages? Which thing he wolde vndoubtedly haue done, if the womā had offended in ỳ behalf. S. Hierome although a great & large prayser of the single lyfe, disalloweth not a man, though he marye eight tymes. All godly & lawful maryages, be they the first. ii. iii. iiii. &c. are alowable before ỳ eyes of Gods maiestie: neither haue they at any tyme ben disalowed, tyl the Deuyl & the Pope began to beare rule, whiche enuye no state so muche, as the holy state of honorable Matrimonye.

Ad Pammach 31. b: 1. Ep. Iper iouin.

Maryage forbidden at certen tymes. 31. q. 4. Non oportet. Non licet. Nec prorsum. Est. de feriis. Capellanus.

Moreouer what an aduersarie to Matrimonye hath the Pope shewed him self, in forbidding marryage to be solēnised at certayn tymes in the year? By the Popes law it is not lawful for any persons to cōtract Matrimony & openly to solemnise maryage frō the first Sūday in aduēt to the octaues of the Epyphanye: frō ỳ Sūday in Septuagesima to the octaues of Easter: frō the beginning of the Rogacio days to Trinitie Sūday: & .iii. wekes before ỳ feast of the Natiuitie of s. Jhon Baptist. &c. as I may speake nothing of the vigiles, of processiō days, of Embring days & such lyke. If any presume to marye cōtrary to this order of the Pope: hys law is, ỳ they be separated & put asunder, as persons vnlawfully married & cōtrarie to the determinacio of our mother holy church. God be mercifull vnto vs. What hathe holy Matrimonye, whiche is an honorable and blessed state of lyfe, euen Gods owne ordinaunce, offended, that certayn tymes of the yeat, as is tofore sayde, it mai not be celebrated? Matrimonye was solemnised in ioyefull Paradise: and maye it not at all tymes be admitted into the Popes churche? If it be not lawefull to solēnise Matrimonye at al tymes of the yeare: neither is it lawfull at any tyme of the yeare. The Pope therefore muste nedes haue an euill opinion of Matrimonye, whiche so many tymes in the yeare forbiddeth to celebrate it in hys Churche. If it be lawfull for the Pope to forbid mariage certayne tymes of the yeare: so is it also lawfull for him to forbid it all times of the yeare, and so at the laste to destroy the order of Matrimonye, and cause marriage to cease, that all the glorie maye rest in his chauen wyueles nacio. This man of synne casteth away the commaundement of God, to stablishe his owne wicked triflinge traditions.

Heb. xiii.

Gene. i.

Gene. ii.

Math. xv. Marc. vii.

But what maruell is it, thoughe that Romishe Bishop forbidde the celibration of maryage certayn tymes in the year, whā he neither shameth nor feareth to appoint them that be all redy

married,

marryed, what tymes they maye not geue eche to other the due
beneuolence, as sainct Paule termeth the acte of Matrimony. 1.Cor.vii.
The acte (sayeth he) of Matrimony may not lawfully be exercy-
sed by man and wyfe at all seasons. There be certayne tymes in
the yeare, in the whiche they oughte to abstayne from that acte.
The firste is, the holy tyme of Lent to the octaues of Easter.
The seconde is, the Embringe dayes, and the Rogacion dayes.
The thyrd is, holy dayes and holy nightes, that is to say, all Sū-
dayes and other feastfull dayes with all their vigiles thorow out
the yeare. The fourth is, at all suche seasons as the wyfe is with
childe: and from that tyme tyl she be purified. In these tymes and
seasons man and wyfe oughte not to knowe one another: and if
they do: he or she, whiche is the occasion and prouoker therof, syn-
neth greatly, sayeth the Pope. But howe agreeth this with the Heb.xiij.
doctrine of S. Paule, whiche calleth Matrimony honorable, and
the acte of Matrimony pure and clene: he calleth it not synne for
the marryed persons to geue eche other the dutye of Matrimony,
yea and that at all tymes in the feare of God; but he garnisheth
it with a goodly and semely terme, and calleth it due beneuolēce, 1.Cor.vii.
saying: Let the man geue vnto the wyfe due beneuolēce. Lykewyse
also the wyfe vnto the man. The wyfe hath not power ouer her
owne bodye: but the husbande. And likewise the husbande hathe
not power ouer hys owne bodye: but the wyfe. Withdraw not your
selues one from another, except it be with consente for a tyme, for
to geue your selues to fastinge and prayer. And afterwarde come
agayne together, lest Sathan tempte you for youre incontinency.
Is not this the commaundement of God: Encreace and mylty-
plye, and replenish the earth? Agayne, that to auoyde fornication Gene.ii.
men should marrye, seinge it is better to marrye then to burne? Is 1.Cor.vii.
it synne to obey the commaundement of God? What other thinge
do the marryed folke in geuing due beneuolence one to another, thē
that, which God cōmaundeth? How dare this Romishe Antichriste
then make that synne, which God hath ordeined, cōmaunded, and
pronoūced to be pure, to marye whē the Pope will: to haue þ know
ledge of our wyues at the Popes appointment, & not otherwise,
without sinne: oh, what a misery is thys? Among the Turches &
Barbarous naciōs, such crueltie, such tyrānye is not founde concer-
ning marriage. Is not this that man of sinne, that sonne of per- ii.Thes.ii.
dicion, that aduersary, which is exalted aboue all þ is called God,
or that is worshipped: so þ he sit as God in the tēple of God, & shew
hym self as God? Is not this Antichrist the captain of them, which
according to the Apostles prophecie, shall depart from the faith, & 1.Timot.iiij
shal geue hede vnto the spirites of errour, and deuelish doctrine of
them which speake false thorow hipocrisy, & haue their consciēces
marked with an hote yron, forbiddinge to marrye? Is not thys Ro-
mish Bishoppy beast, which opened his mouth to blaspheme þ name Apoc.xiij.
of God and hys tabernacle, and theym that dwell in heauen?

Which also maketh warre with the saintes? Is not he also that
Apoca. xvii. whore of Babylon, whiche is dronke with the bloud of saintes, &
with the bloud of the martirs of Jesu which also take vpon hym
Apoca. xviii. to sell the bodies & soules of men? In such slauery & thraldom both
of bodye & soule are not the pore Christians that lyue vnder the
Turke, as those moste miserable Christians are, whiche lyue vn-
der the tyranny of the Bishop of Rome: which notwithstandinge
calleth hym self the seruaunt of seruaunts, Christes vicare, Pe-
ters successour. &c. Whan no man liuing is so farre estraunged frō
the lyfe & maners of Christ & Peter, as this Antichriste is.

1. Cor. vii. Saint Paule, I graunt, exhorteth the maried folke, that they
sometime abstayne, yea and that vnto this ende, that they maye
the more frely geue them selues to prayer & fasting: but he appoin
teth no tyme, nor how longe, as the Pope doth. He willeth also,
that they do not so abstayne, except both consent. But this Pope,
consent thei, or consent thei not, commaundeth vnder payne of
deadly sinne, that so many dayes and so many wekes thei abstain
and that whosoeuer be the occasion and prouoker to the contrary
be it the man or the wyfe, that partie sinneth greatly. Agayn S.
Paule counsaileth the maried folke, that they withdraw not the-
selues one from another, but for a time, and afterward come again
together, lest Sathan tempte them for their incontinency. But the
Pope can well be cōtēt, and greatly alloweth the acte, if the maried
man forsake hys wyfe, and the maried woman geue ouer her hous-
bande, and both go into the cloysture, the man into a monkery, and
the woman into a Nonery, therefor euer to remayn, so long as thei
lyue, and neuer more afterward to come againe together, although
they fele in them selues neuer so greatly the fearse and vnruly flames
of incontinency.

Spirituall con sanguinitie & affinitie. Furthermore hath not this Romish bishop openly declared his
enmitie and euil will to the holy state of honorable wedlocke, in that
he hath forbidden by his diuelish lawes certayn persons to marrye
together, whome the lawe of God hath made free to couple theym
selues together in the order of Matrimonye, if the holy Ghoste call
them therunto: What shall I speake firste of all of the spirituall kin-
red or affinity, as they terme it: which cometh in the ministracion of
Baptisme & confirmacion, after the Popes doctrine? The Pope in
his lawe plainly forbiddeth, that there maye no marriage be made
betwen them that baptise and them that are baptised, nor betwen
them that baptise and be baptised, & betwene theym that are God-
fathers and Godmothers, as they be commonly called, to the chyl-
dren that are baptised, nor betwene any of their chyldren. If any
of these contracte Matrimonye betwene them, the mariages are
pronounced of the Pope vnlawfull and incestuous, and maye by no
meanes be continued, but out of hande be dissolued and broken,
and penaunce enioyned for contracting suche mariages.

And

And the Popes reason is this: If that consanguimtie and affinitie, whiche cometh of the fleshe be an impediment to matrimonye: howe muche more oughte spiritual kynred, whiche cometh by the spirite of God and by the ministracion of the blessed Sacramentes that is to saye, Baptisme and confirmacion, let and put awaye Matrimonye, concerninge suche persons as be linked together in that spirituall consanguinitie and affinitie? Againe he sayeth: If they may not marye together, whom adoption ioyneth: howe muche les ought they to marry together, whiche are knytte together by the heauenly Sacrament and by the regeneration of the holy Ghoste? Whosoeuer therfore enterpriseth suche marryages, he is excommunicate and caste oute of the catholike Churche. A cupsfuenciall reason of the Pope.

And thys impediment is wrought at the ministration of Baptisme and confirmation in them, that eyther minister the Sacrament or receyue the Sacramente, or are Godfathers and Godmothers to them that are baptised or confirmed. All these maye not contracte matrimony one with onother, nor yet the chyldren of them: so that in this impediminte there are .iii. degrees. The firste is fatherhode: the secõde is gossippric, and the thirde is brotherhode. The firste degree is betwixte the Ministers of the Sacrament, and the chyldren that are chrisstened. For he that ministreth ỹ Sacrament is a spiritual Father to the chyldren that are chrisstened, and dothe represent the parson of almighty God oure heauenly Father: and the chyldren so chrisstened, are spiritual sonnes and doughters to the minister, whether it be Priest or other: so that betwene them that chrisstē or be chrisstened no matrimonye maye be made. The seconde degree is, betwixte the naturall father and mother, and the father and mother spirituall. 30.q.3.c. Non oportet

Fatherhode.

Women are suffered to baptise in the Popes Churche.

Gossyprye.

The Fathers and Mothers spirytuall are the Godfathers and Godmothers, whyche promise for the Chyldren at Baptisme: and these represente oure mother holy Churche. Betwene these persones and the chyldren chrisstened maye be no matrimonye: for they are parentes and chyldren in spirite. The thyrde degree is, betwixt the chyldren that are Chrisstened and the chyldren of the Chrisstener, and of the Godfathers and Godmothers aforesayde. These by no meanes after the Popes lawe maye marrye, for they are spirituall brethren and systeren. If anye of these persones aforesayde doo marrye together: their matrimonye by the Popes sentence is no Matrimonye: and if any suche marrye contrarie to the decree of the Pope: thei must be seperate, as persons vnlawfully ioyned together, and dryuen vnto penaunce. And thys muche also is to bee vnderstande of the confirmacion of chyldren. For the same impediminte of Matrimonye is betwixte the Bishoppe, whyche doethe confyrme, and the chylde confyrmed: betwixte the chylde & the person whiche holdeth the chylde at the confirmation, and the wyfe or

Brotherhode.

husbande of thesame person carnally knowen afore: againe betwirt the Bishop and the natural father and mother: betwirt the holder wyfe or housbande of the holder and the naturall father & mother: betwirt the chylde whiche is confirmed, and the chylde of the Confirmer and of the holders of the chylde in confirmation, aswel afore as after, and aswel lawful as bastards. O good God haue mercy on vs, & treade doune Sathā vnder oure feete. What multitudes of people doth that Romish Bishop exempte here frō contracting Matrimony together: whom notwithstandinge the holy lawe of God suffereth to be ioyned together in marriage: Is this any other thing then to controll God & to reproue hys lawe of imperfection: yea and to make that sinne, whiche God knoweth to be vertue: and to condemne that as vnlawfull, whiche God alloweth for lawefull, good and godly: O Antichrist. O deuil. O man of synne. Is not this to forbid Matrimony? Is not thys to laye heauy burdens vpon mens backes? Is not this to make the commaundemente of God frustrate and of none effecte for to stablish mans wicked tradicions? Is not this to make of the free men of God, the vnde slaues & miserable captiues of Antichriste? ye are derely boughte sayeth S. Paule: be not ye the seruaunts of men. Agayne, Stand faste in the libertie, wherwith Christe hath made vs free, and wrappe not youre selues agayne in the yoke of bondage. Item, If ye be deadde with Christe from the ordinaunces of the worlde, why as thoughe ye yet lyued in the worlde, are ye ledde with tradicions? Touche not. taste not, hādle not: which all perishe thorowe the very abuse, after the cōmaundementes and doctrines of men: which thinges outwardly haue the similitude of wisedome by superstition. &c.

1. Timo. iiii. Math. xxiii. Math. xv. 1. Cor. vii. Gala. v. Colos. ii.

If those reasons of the Pope, which we haue hytherto heard, be sufficient to let those persons from mariage, of whom we haue tofore spoken, & if any mariage be cōtracted betwen them, to dissolue thesame, by the reason of ỹ spirituall consanguinitie knytte betwen thē at the ministration of Baptisme & confirmatiō: which reasons notwithstanding be carnal reasons, yea folish fantsies sucked out of his owne fingers endes, and nowhere grounded in the worde of God: how muche more is this reason of force, that the Christians by their regeneracion and newe byrthe hauinge one commune heauenly father, one common Lord and Sauiour, euen Christe Jesus, one Gospel, one Baptisme, one faithe, one hope, one spirite, one heauenly enheritaunce. &c. Beinge also members of one bodye, yea one body together, of the whiche body Christ Jesus alone is the head: again, beinge brethren & sistern so strōgly & streightly lynked together by the spirite of God, that no carnall cōsanguinitie or affinitie cā ioyne & couple together any persons with so sure a knotte, oughte not to marrye one with another: If the Popes reason be good, my reason is better, beyng stedfastly grounded on Gods worde: and by this meanes shal the Christē men

Ephe. iiii. Ephe. i. v. Colos. i. Math. xxiii.

men be compelled to sende vnto the Turkes or vnto the Jewes for wyues: and the Christen women must likewise send vnto them for husbandes: seing that the Christians are so linked together by spirituall consanguinitie, that they by no meanes maye marrye one with another. Who seeth not nowe, to what poynte we are come, if reason might rule without the authoritie of Gods worde? But what hathe spirituall kinred to doo, with the kinred of the flesh: that one should be such a let to the other, that maryage maye not come betwene them? O drousie dreames.

But this is greatly to be maruayled at, that Baptisme and confirmacion (of the whiche one I confesse to bee a Sacrament instituted of Christe: the other is no Sacrament, but a mere trifelinge tradicion of man, and as it is now vsed in the Popes Church, vtterly vayne and vnprofitable) bringe suche and so greate consanguinytie and kinred in the spirite to them, whyche haue to doo about theyr ministracion, as we haue tofore hearde, that they by no meanes maye marry together and the holy Sacrament of the bodye and bloud of Christ, at the ministracion and receauyng wherof wee confesse our selues to bee so lincked together in spirite & in all the fruites of the spirite, that wee are made one bodye, as. S. Paule sayth, we (though we be many) yet are one head, and one bodye, inasmuche as wee all are partakers of one breade & of one cuppe: hindreth maryage nothinge at all betwene the receauers thereof. But what should we maruel at the doinges of him, which in stead of reason and the scripture of god, vseth, Sic volo, sic iubeo? Neither may he be controlled, whatsoeuer he speaketh. It is sufficient, that hee hath spoken. Reason must be still. Scripture must geue place. Notwithstandynge who is so blinde, which seeth not, what an extreme aduersarye to the holy state of Matrimony the Pope is, while with his trifelinge tradicions, deuylishe decrees. croked constitutions and Antichristian actes, hee forbiddeth suche to marry together, as the lawe of God freely permitteth and suffereth to contracte matrimony, betwene them?

Confirmacyō is no sacrament

1. Cozin. 1.

And as the Pope hath played the right Antichrist in his tradycion of spirituall Consanguinitie and ghostly kynred: so lykewyse hathe hee done in carnall consanguinitie and affinitie, God in his holy lawe, as it is to be sene in the boke of Leuiticus, hathe appoynted certaine degrees of consanguinitie and affinitie, which maye by no meanes marrye together. The Pope not contented with those degrees, extendeth his inhibicion not only vnto the forthe degree accordynge to the statutes and ordinaunces of certayne Christen Emperours & learned lawyers, but also vnto the seuenth degree: so that whosoeuer marrye wythin those degrees, theyr maryages are incestuous and vnlawful, and muste be dissolued. And it is wonder to see, how the Popes amonge them selues barry in this behalfe, which notwithstandynge wyll bee counted neuer to erre, nor to dyssent, but alwayes to be led with the spirit

Carnal consanguinitie and affinitie.

Leuit. xviij.

The popes bee together by the eares amonge them selues.

of

of vnitie and concorde, and specially in matters of christen religion. Pope Fabiane (as Gratiane the Cānonistе testifieth) made a decree, that no man might marry within the fifte degree, but in the fifte degree and so forth he might lawfully marry. But Pope Gregory, Pope Nicolas and Pope Julius not content, with this decree of theyr predecessour, commaunded, that none should marry with anye of theyr kinred vnto the seuenth degree. If anye presume to attempte the contrary: theyr maryages shall bee counted incestuous and vnlawful, and by no meanes to be continued, but streight wayes to bee dyssolued, and the parsons put to penance. And this theyr decree was appointed and establyshed both in the councel Meldense and Lugdunense. But the Councel Guarmacience proceded further: for that appoynteth no nomber of degrees, but decreeth, that no man, shall marrye with anye of hys kynred, though the woman bee neuer so farre of from hym either in consanguinitie or affinitie: euen so longe as anye step of kynred do appeare, and till all the stocke bee worne oute vnto the vttermost: yea there are that wryte, that if Adam were alyue againe at this present, he myght haue no wyfe in the worlde: for as muche as all men and women in the worlde bee lineally and dyrectly descendynge from him. But Pope Innocent the thirde considryng the fondnes of his predecessours, and theyr to muche boldenes in forbyddynge those degrees to marry, whych the worde of God setteth at libertie: renewed the decree of Pope Fabian, whereof wee heretofore spake, shewynge hym selfe in this behalfe more reasonable and more frendlye to Matrimonye, than dyuers of hys predecessours were, althoughe in other matters hee haue not a lytle ouershot hym selfe.

35. q 3 c. De propinquis
35 q. 3. c. Nullum.
De affinitate.
Progeniem.
35 q. 3. c. Equaliter.

Thus see wee, how the Bysshoppe of Rome hathe from time to tyme in all ages, and in all matters shewed hym selfe an extreme aduersary to honorable wedlocke, while hee hath soughte al meanes possyble to hinder and let the glory of holy Matrimony, and to driue from mariage, as from an vncleane thing, so many as he could deuyse, euer hauing in hys mouth this saying: Nuptie terram replent: Virginitas paradisum. That is to saye: Maryage replenysheth the earth: But Virginitie filleth Paradyse: As though Virginitie were not the daughter of maryage, and thorow maryage is made a Citezin and indweller of Paradise: whiche also without maryage should neyther bee, nor yet possesse paradise: so that Virginitie owe moste humble thankes to matrimony for such and so great benefite.

2. q. c. 1. Nuptei.

Of the maryages of spirytual ministers.

But the Pope hathe not stayed hym selfe in the rage of those furies, whyche wee heretofore haue hearde: But hee goeth forth euer lyke hym selfe, styll to playe the parte of Antichryste, and in all poyntes to shewe hym selfe a thorowe ennemye to the dygnytye and excellencye of honorable Matrimonye.
For from whence commeth the forbyddynge of the Matrimony of spirytuall Ministers or Preestes, as they bee commonly called.

but

but from the Bysshop of Rome: God neither in the olde, nor in the newe Testament hathe at anye tyme forbidden the maryage of Prieſtes. Yea hee hathe rather commaunded it, and honorably ſet it forth in his dyuine letters. God hath done that for the Matrimony of Prieſtes, which hee neuer dyd for the Matrimony either of King or Keſar, or of any other mortall creature. For in his holy lawe geuen by Moyſes, hee appoynteth euydently what woman the Prieſtes ſhould marry and take to their wyues. Are not theſe his wordes: Let not the Prieſt take a wife, that is an aduoutreſſe, or defiled, nor put from her husband, for ſuche a one is holy vnto his God. Hee ſhall take a mayde vnto his wyfe: but a wydow, a deuorſed woman, or an harlot, ſhall hee not marry: But ſhall take a mayde of his owne people to wyfe. Agayne, by the Prophet hee ſaieth: the Prieſtes ſhal marry no wydow, neither one that is put from her husbande: but a mayde of the ſeed of the houſe of Iſrael, or a wydow that hath had a Prieſt before. Doth not Saint Paul alſo ſet forth in his letters what manner of wyues the ſpirytuall Miniſters ſhall haue: Their wyues muſt bee, ſaith hee, honeſt, no euyl ſpeakers: but ſober, and faithful in all thinges. All the Prieſtes of the olde Teſtament were maryed, and theyr children ſucceded them in the Miniſtery. Ieremy the Prophet, which was ſantified in hys mothers wombe, was Helkiah the Prieſtes Sonne. Ezechiel the Prophet, to whom maruelous viſions and great myſteryes were reueled, was Buzi the Prieſtes Sonne. S. Iohn the Baptiſt, which was ſantified in his mothers wombe by the holye Ghoſte, which was the forrunner of Chriſt, which baptiſed Chriſt which ſaw the holy Ghoſt commynge downe from heauen in the likenes of a doue, to whom God the Father ſpake from heauen, of whom Chriſt geueth this witnes, that hee was more then a Prophet, and that among them which are borne of women, aroſe not a greater then Iohn the Baptiſt, was Zacharias the Prieſtes Sonne: of whoſe parents blеſſed Luke wryteth, that they were both ryghteous before God, and walked in all the lawes, and ordynances of the lord, ſo that no man could finde faute with them. All the Apoſtels of Chryſt were marryed men, as the monuments of the auncient writers, teſtify. Bleſſed S. Mathew maketh mention of Peters wyues mother: and ſo likewiſe doeth bothe Saint Marke and Saint Luke. The hiſtoryes declare euydentlye, that Saint Petronilla was Saint Peters daughter. And there are, which write, that Saint Marke the Euangeliſt was Saint Peters naturall Sonne. Of this thinge thus rede wee, that Saint Peter in the latter end of his firſt Epiſtle hath theſe wordes: The congregacion of them, which at Babilon are companyons of your election, ſaluteth you, and ſo doth Marcus my Sonne. If any man ſay, that Saint Paule called Timothe his ſonne, and yet was he not hys natural Sonne in fleſhe: I graunt. But Saint Paule addeth theſe wordes, and ſaieth: In fine, to expresse declare, that Timothe was

Leuit.xxi.

Ezech.xliiii

i.Timo.iii.

Jerem.i.

Ezechiel.i.

Luke.i.
Malachi.iii.
Math.iii.
John.i.
Math.xi.

Luke.i.

Math.viii
Marke.i.
Luke.iiii.

i.Peter.v

i.Timo.i.

his

his spiritual Sonne, whom he had begotten by the Gospel, as we
1.Cor.iiii. rede of the Corinthians: to whom .S. Paule wrote thus: I wryte
not these things to shame you: but as my beloued sonnes I warne
you. For though ye haue ten thousand instructours in Christ: yet
haue ye not many fathers. In Christe Iesu I haue begotten you
Titus.i. through the Gospel. He calleth Titus also his Sonne, but thee ad-
deth, after the common fayth. But .S. Peter callinge Marke the E-
John.ii. uangelist, hys Sonne, addeth no suche thinge. The maryage also
that was in Cana a citie of Galile, where Iesus and hys mother
1.Cor.ix. with his Disciples were, was the mariage of .S. John the Euan-
gelist, as some wryte. .S. Paule testifieth euydently in his Epistle
Philip.iiii. to the Corinthians, that the Apostels of Christe led theyr wyues
with them, when they went about preaching the worde of God.
Act.xxi. .S. Paule also maketh mencion of his wife in his letter, which he
wrote to the Philippians, and calleth her faythfull yokefelow.
Blessed Luke in his Chronicle of the Apostels actes, maketh men-
cion of Philip the Euangelist or Gospel preacher, and of his foure
doughters, which were virgins and did prophecy.

These many testimonyes haue wee out of the worde of GOD,
whiche playnly testifie, that the spiritual Ministers haue libertie
by the law of God to marry and to haue wiues. If we now search
the histories of the auncient wryters, wee shall also lightly per-
ceaue and see, that many reuerend Bishops and vertuous Mini-
sters were maryed in the prymatiue Churche and many hundred
yeares after: as for example: Spiridion Bishoppe of Cipzus wa-
Eccle. Hist. lib. 10 cap. 5. maryed and had a daughter called Irene. Pelagius ordayned
Dist. 28. cap. De Diuat. Bishop at Siracusa, which had both wife and chyldren. Gregori-
Eccle. Hist. Lib. 9 cap. 39. us Nazianzenus was a Bishops sonne, and succeded his father in
In dict. B. Philog. place and office. Policrates Bishop of Ephesus, said: Seuen of my
forefathers by order were Bishoppes of this See, and I am the
eyght. Philogonius was a maryed Bishop, as Chrisostome testi-
fieth. Cheremon a Bishop in Egipte, of a Citie called Nilopolis
was maryed. Philias also, which was both Bishop and Martir,
was a maryed man. Adolphus Bishop of Colen had a wyfe. Ter-
Chro. hedionis tullian that auncient Doctor, was a Priest and maryed. Domiti-
us Bishop of Constantinople was a marryed man, and had two
Ioan. Zonaras. tom. 3. in constant. Magno. Sonnes called Probus and Iptrophanes, which also were after-
warde Bishops. Restitutus an Englishman and Bishop of Lon-
don, was maried .S. Hillarius although hauing wife and children
Legend. Sanct. In nouellis. conct. ut. was made Bishop of Pictauia. Basilius Magnus was a marry-
ed Bishops sonne, and his Fathers name was also Basilius. Iu-
stiniane the Emperour bearing rule, a certayne learned man cal-
led Epiphanius was chosen to be Archebyshop of Constantinople
with the Emperours consent: whyche Epiphanius was a maryed
Priestes sonne.

But wherefore do I tary so longe in rehersynge the Cataloge of
maryed Bishopps or priestes and of their children, which also were
with

with great honor vnto the holy ministery admytted & receaued of the cõgregacion of god, seing we haue in store many popes or Bysshops of Rome, which were maryed Prieſtes ſonnes, and notwithstandinge they were admitted vnto the Papacy, and occupied Peters chaier, as they vse to saye: Pope Bonifface the firste of that name, was the Sonne of a certayne Prieſt called Iucundus. In the yeare of our Lord. cccc. xxii. Pope Felix the third of that name, was the Sonne of Felix Prieſt of Rome, and lyued in the yeare of our Lord. cccc. lxxiiii. Pope Gelasius the firste had a Bysshop to hys father, called Valerius: in the yeare. &c. cccc. xcv. Pope Agapetus the first of that name had a Prieſt to his father called Gordianus: in the yere. &c. ccccc. xxxv. Pope Siluerius had a Bishop to his father, called Hormisdas: In the yere. &c. ccccc. xxxvi. Pope Deus dedit, otherwyse called Theodatus was the Sonne of Stephen the Subdeacon: in the yeare. &c. D c. xv. Pope Theodorus was the Sonne of one Theodorus Bysshop of Ieruſalem: in the yeare. &c. Dc. xl. Pope Hadrian the second was the Sonne of Talarus the Bysshoppe: in the yeare. &c. D ccc. lxvii. Pope John the leuenth of that name was Sonne to Pope Sergius the thirde: in the yeare &c. D cccc. xvii. Pope John the twelth of that name was the Sonne of Pope Lando: in the yeare. &c. Dcccc. xxx. Pope John the. xiiii. was Sonne to Bysshop John in the yeare. &c. Dccc. lxv. Pope John the. xvi. was the Sonne of Leo the Prieſt, in the yere &c. Dccc. lxxxiiii. Pope John the. xxi. of that name, had Gregorye the Bishop of Partua to his Father: in the yeare. &c. Myxii. These and manye moe, as the Popes lawe testifyeth, were all Prieſtes Sonnes, and notwithstandynge they were chosen to be Popes of Rome. It were more then double wyckednes to thinke that all these Popes were baſtardes and mysbegotten chyldren: yea it is not to bee doubted, but that they were all begotten in true wedlocke, and borne in holy Matrimony according to the law of god, and for theyr excellency both in doctrine and life they were chosen to be Bysshops of Rome: which thinge should neuer haue come to paſſe in ſo greate a multitude, if they had not bee borne in lawfull Matrimony. For in the Popes owne lawe it is wrytten thus: forasmuch as we rede, that Prieſtes Sonnes were promoted to bee the higheſt Bysshops, (that is to saye, Popes) it is not to be vnderſtand, that they were borne of fornication or whordom, but of lawfull Matrimonye: for before it was prohibited and forbidden, it was lawful for Prieſtes to marry in euery place. And Panormitanus wryteth playnly, that a maryed man may be chosen Pope, and so remayne maryed ſtill in his papacie: ſo lytle, yea ſo nothing doth holy Matrimony hinder the ſpirituall Miniſtery. S. John Chryſoſtome sayeth, that the dignitie of Matrimony is ſo greate, that euen hee that is maryed, may be exalted vnto the holy ſeate of a Bysshops office. And Pope Innocent the fourth of that name sayeth, that Matrimony by the lawe of nature hinderth no man

Platina de vitis Pont.

Volaterranus.

Dist. 56. Can. Duas.

Dist. 56. Concubinarios.

c. Licet.

in. Tit. Hom. iii.

to

In comment. tit. de conuers. coning. c. Placet.

to be admitted vnto holy orders. For by the law of nature hee that is a Preest, may lawfully vse the Matrimony contracted, as the Easte Churche doth. yea and a Preest myght also marrye, if the constitucions of the Church dyd not forbid it.

Why the grek church separated them selues from the Romishe church.

Moreouer who knoweth not, that one of the chiefe & principall causes, why the East church separated them selues frō the church of the Pope, which is called the weast Churche, was the prohibicion and forbidding of Preestes matrimony: so that they feared not to call the Church of Rome, the wicked Synagoge of Satan, forasmuche as the Pope dyd forbyd that, whych the law of God hath made free. But the Churches of the Easte partes both in Grecia, Asia, Macedonia, Thracia, Moesia, Affrica, and in dyuerse other places, admit the maryages of the spiritual Ministers, and wyl by no meanes receaue the wycked tradicion of the Romishe Bysshop, concerning the single life of Preestes. The Churches also of Moscouia and of dyuers other countryes round aboute suffer Matrimony to their Preestes frely and without anye restraynte: so that so many as haue kept them selues free from the tiranny of the Bysshop of Rome, haue alwayes euen from the tyme of the Apostels mayntayned the lybertie of maryage againste the Pope and hys wyueles nacion.

Paulus Jouius Lib. xvm. Historiarum. sui temporis.

Sigismund. Baro in com. rerum Mosco uit.

But not only these aforesayde Churches, but manye good and godly men also both in the Greke and Latin Churches haue from tyme to tyme reproued and dysalowed, yea wrytten and spoken agaynste the tirannical and wycked tradicyon of the single lyfe of Preestes, whither it were at anye tyme attempted of the Bysshop of Rome, or of any other. In the yeare of our Lorde. Clr. Pinitus a Bysshop in the Ile of Creta was determyned to make a decree, that all the Preestes of hys diocesse should vowe chastity, and liue wyueles. But Dionisius the Bysshop of Corinth vnderstanding this his no les wycked then bolde enterpryse, wrote streyght wayes vnto hym, and warned hym, that by no meanes hee should laye such heauy burdens vpon the neckes of his felowe brethren, nor compell the Preestes of necessitie to lyue sole and vnmarryed, lest by this meanes many should fal into daunger. Pinitus wrote agayne to Dionisius, thankinge hym for his good admonicions, and followed hys councell and desired hym from tyme to tyme to put hym in remembraunce of suche thinges, as hee thought moste expedyent for the edifieng and profit of his church.

Eusebius in Eccle. Hist. Lib. 4. cap. 23.

Lib. 7. Stromatum.

Aboute this tyme there arose certayne heretikes, whiche dyd not onely dysalowe, but also contemne and condemne maryage. Agaynste these Sectaryes wrote a certayne famous learned man, called Clemens, Bysshoppe of Alexandria on this manner: Doo they reproue the Apostels? For Peter and Philippe both had wyues and also gaue their doughters to bee Maryed. Paule also is not ashamed in a certayne Epistle to make mencyon of hys wife, whome he calleth hys yokefelowe, and to saynte

Eusebius. Eccle. Hist. li. 31. c. 30.

her:

her whom he denieth to cary about, becaúse hee may bee the more redy to preach the Gospell. Like vnto this wryteth Ignatius. S. Johns disciple: I discommend not faith he, other holy men, which were maryed, of whom I haue now spoken. For my desire is, that I maye be founde acceptable to God in his kingdom at their forefreppes: as Abraham, Isaac, Jacob, Joseph, and Elay bee, and all the rest of the Prophets: As Peter also and Paule, and the rest of the Apostles, who were coupled in maryage, and yet not marryed for the fulfillinge of theyr bodely lustes, but for the mayntenance of theyr posteritie and of springe.

Agayne, in the yeare of oure Lorde. iii. C. xxviii. there was a great Councel gathered at Nicea in Grece thorow the godly Emperour Constantinus Magnus, where were present about. iii. C. and. xviii. Bysshops. In that councell it was thoughte good of certaine, that a decree should be made, that Prestes and all other spirytuall Mynysters should departe from theyr maryed wyues, and no more kepe company with them. This deuise seemed good to the Councell. Onely Paphnutius a bleſſed and glorious confessoure, whiche before for the true religion sake had suffered greate paynes and had one of hys eyes thruste out: whiche also wrought greate myracles thorowe the power of God, droue oute Deuels, and healed many dyseases: Stode vp and withstode the whole Councel, although hee him selfe was vnmaryed, and sayde, that the marriage of Prestes was honorable, and that it was pure chastitie for the Prestes to lye with theyr owne wyues. The Councell by this meanes was perswaded, not to make any suche lawe: affirmynge, that it should be a great occasion of whordom both vnto the Prestes and also vnto theyr wyues: So that they dyd greatly alow the sentence and iudgement of this moste worthy Bishoppe and Godly Confessoure.

Socrates. lib. 1. Capit. 11. Sozomenus lib. 1. c. 19. Dist. 31. Can. nicena.

Nicephorus. lib. 8. 14.

Ruffinus. lib. 1. cap. viii.

Furthermore in the yeare of oure Lorde. iii. C. lxxxix. Pope Siricius the first of that name, moued with an euyll spirite, and stourred vp of the Deuyll to set forth the deuilyshe doctrine of the single life of Prestes vnto the vtter defacynge of the honorable Matrimonie of the spirituall Ministers, made a decree, that none should be admytted vnto the office eyther of Deacon or Preste, excepte hee first of all forsware Matrimony, and promised to leade a single life. And that all suche as were all redye maryed and in the Ministerye, should from that time forthe vtterlie forsake the companye of theyr wyues: and that all suche as refused to obey this his decree, should bee deprysed of all their ecclesiasticall lyuynges, and by no meanes bee suffered to come within the Churche, nor to receaue the sacramente of the body and bloud of Christe: nor yet to exercute the leaest office in the Church, no not, so muche as once to bringe a Crewet or Chalice to the Altar: So wycked and abhominable a thing in the sighte of this moste wycked and abhominable Pope, was the maryage of the spirituall Mynysters: yea hee shameth not to saye,

P. Syricius.

O tyranny.

that a Prieste to bee maryed, is none other thinge, then to bee
Titum.i. defyled with carnall concupyscence and fleshlye lust, and that such
cannot bee harde of GOD, whan they praye for the people, se-
Roma.viii. inge (sayeth hee) it is wrytten, all thynges are pure to them that
are pure: But to the vnpure and vnfaythfull, nothinge is pure.
Agayne, they that are in the flesshe, cannot please GOD. O Anti-
christe. O man of sinne. O deuyll incarnate.

Is not this to bee lorde ouer the parishes.

This deuelyshe decree this moste deuelyshe Pope caused to bee
sente with all expedycyon into Italye, into Germanye, into
Spayne. &c. fortressed with moste horryble thonderboltes of the
greate curse and interdiccions of theyr Contreyes and Realmes,
and spoliacious of all theyr goodes and reuenewes, if anye with-
stode that hys pleasure. Not so contented, he sent this hys wyc-
ked decree also to the Churches in Grece, in Alexandria, in Anti-
oche. &c. and chargèd them also to obey this his decree, and with
all haste to put awaye theyr wyues, and neuer after to marrye, so
many as were determyned to enter into the Ecclesiasticall mini-
sterye, but to lede a single and wyueles life.

Whan this wicked decree of Pope Siricius was published and
set abroche, all the worlde in a manner was in an vproar, maruel-
linge at the bryngginge forthe of suche an horryble and vnwon-
ted monstrure, as was tofore neuer sene in the worlde. All per-
ii. Thess. ii. swaded them selues, that Antichrist was come, and that that sin-
full man was opened, euen the Sonne of perdicyon, whiche is
an aduersatye, and is exalted aboue all that is called God, or that
is worshypped. All now ryghte well perceaued, that the prophe-
cie of Saint Paule was fulfilled, in the whiche is declared, that
1. Timo. iiii. in the latter tymes some shall departe from the faithe, and gene
hede vnto spirytes of errroure and deuelyshe doctrine of them, whi-
che speake false thorow hipocrisy, and haue theyr consceyences mar-
ked with an hote yron, forbyddynge to marrye. Therefore all with
one consente (fewe excepted) withstode this deuelyshe and mon-
strouous decree of Pope Siricius, proclamynge hys decree Anti-
christiane, and the authour thereof verye Antichryste, and enne-
mie to GOD, to nature, to man, to the common Weale, &c. The
Churches of Grece, Alexandria and Antioche abhorred that decree
The Grekes. as the Deuyll, the plage and the pestilence, and vtterlye reiected
it as the doctrine of Deuylles, directlye repugnant to the worde
of GOD, contrarye to the order of the primatiue Churche and
manyfestlye fightinge with the olde Canons and practise of the
A charitable prelate. auncyente godlye Fathers. The Pope vnderstandyng this, cur-
sed with booke, bell and candle all the Easte Churches for rebel-
ling against his wicked decree, and for keeping still their wiues
contrary to his ordinaunce. The Easte Churches remembring this
saying of the Prophet, maledicent illi: tu autem benedices, that is to
saye they shall curse but thou shalte blysse, defyed the Popes
curse, callyng the church of Rome the wicked Synagoge of Satan

an

and vtterly dissenered them selues from the Bishop of Roome and from all his trifelinge traditions, as from a common ennemye of God and of all godly men.

The stout and courageous Germaynes, so sone as this wicked decree of the Pope was brought vnto them by the Popes Legate and deliuered vnto them in wrytinge, they violently threw it awaye from them, as a wrytynge full of moste blasphemous doctrine, railynge it the newe learnynge of the Deuyll the inuencion of Antichriste, the destruccion of nature, the desolacyon of Contries, the subuersion of common weales, the fountayne of all wyckednes and sinne. &c. and so handled the Popes Legate and those that were sente with hym for the execucyon of the Popes commission, that they had almoste slayne them in a certayne citie of Germayne called Mentz. The Germaynes.

The Pope perceauinge the stoute stomakes of the Germaynes, and howe vnwyllynge they were to receaue hys decree of single life, fell to curfyng once agayne, and cursed the Germayns with the greate curse, seuen foote aboue the grounde and seuen foote vnder, shutte the boke, do oute the candle, rynge the bell. &c. But the lustie and courageous Germaynes beynge nothing dismayde with the Popes thunderboltes, continued in the lybertie of the Gospell, defended theyr maryage, and by no meanes woulde receaue this wicked and deuilyshe decree of the Pope.

And as touchinge the Spanyardes, although Pope Syrtius playde the craftie and suttell fore with them, yea the wylye Deuyl, sometyme prayeng them, sometyme threatninge them, sometyme exhortinge them, sometyme chidynge them. &c. yet wouldе they by no meanes receaue hys decree, but abhorred it as a doctrine bitterlye repugnaunte to the holye scriptures, and openynge awaye to all dyssolucion of lyfe: In soo muche that a certayne godly learned man called Himerius Bysshoppe of Tariacon wrote vnto the Pope of the matter, greuously rebukynge hym for layenge suche an intollerable yoke vppon hys Brethrens neckes, and prouynge vnto hym by the worde of God, that the mariage of Preestes was lawfull and commendable before GOD, and it is playne wyckednes for man to restrayne that whiche God setteth at lybertye, agayne that in publyshynge this hys decree, he hathe done contrarye to the doctrine of Chryste and of his disciples, and also contrarye to the maniers and practise of all hys godly predecessours, Bysshoppes, Preestes, Deacons. &c. The Spanyardes.

When the Pope perceaued, that his decree wolde not be receaued, neither amonge the Grekes, nor amonge the Germaines, nor among the Spaniardes: he proclaimed the Grekes to be Schismatikes, the Germains to be heretikes, and the Spaniards to be rebels, excommunicating them and adiudging them to hel fire. And as touching the Spaniards, hee gaue fre liberty to all men without punishment or checke to spoyle and take away the goodes and O tyranny.

possessions of all the maried Priestes, and gaue commaundment, that both they, their wyues and their children shuld be driuen out of the countrey, as parsons vnworthy to breath vppon the face of the earth.

But let vs yet more beholde the wickednes of this moste wycked Pope. Whan he perceaued, that his decree of the single life of priestes was vtterly reiected and cast away in all places, almoste, and wold by no meanes be receaued, but was counted of all men, wycked, vngodly, deuilish, vnresonable, intollerable, abhominable, contrary to the word of God & the Canons of the Apostels, thinkinge by this meanes to make the Priestes the more willing to obey his decree: he made another statute, and that was this, that suche as had no wiues, but in the stede of a wife kept a Concubine, shoulde not bee repelled from the Communion, nor be excommunicate, so that one man had but one Concubine or one woman at once.

A wyly and subtel sort.

Oh good god, what an antichrist is this: if this pope be not a deuil incarnat, where is any limme of the deuill to bee founde: to forbyd honorable Matrimony, and to set vp abhominable Lechery: to driue away lawful wiues, and to admit whores: To disalowe godly begoten children, and to alow bastardes: to excommunicate the godly maried Priestes, & to admit vnto the ministery the Chaplens of Priapus: to depriue the holy maried ministers of their spiritual promocions, and to suffer whorehunting Priestes to walow in all kinde of welth and pleasure: To expell from the Ministerie such godly persons as godly liued in the godly state of Matrimony, so that they may not so much as once bring a Crewet or a chalice to the altare: and to receaue monstures defiled with Sodomitrie, incest, fornicacyon, whoredome, and with all other vnclennes vnto the handlinge of the diuine mysteryes: O abhominacion. O more than double wyckednes. This is not to bee Christes, but Antichristes Vicar. This is not to be Simon Peters, but Symon Magus successoure. This is not to bee Seruus seruorum, but Dominus dominorum. To forbyd Matrimony, and to admit whoredome: O Antichryste. Is not this to straine out a gnatte, and to swalowe downe a Cammel: Is not this to transgresse the commaundment of God for the stablyshinge of mans wycked tradicyon: Is not this to bee exalted aboue all that is called God, or that is worshipped: Is not this to sit as GOD in the Temple of GOD, and to shewe hym selfe as GOD: The Lorde destroye Antichriste and his kyngdome: and let all that loue the Lorde, saye Amen.

Matth. xviii.

Matth. xv.

ii. Thes. ii.

There folowed this Siricius certaine other Popes, as Pelagius the second, Innocent the first, Leo the first, &c. which also laboured earnestlye to take awaye Matrimonye from the Mynysters. But all these pseudoplied lytle. For GOD in all ages stoyed vp one or other to defende the trueth of his blessed worde and

to mayntayne the lybertie of the Gospell. But in the yeare of our Lorde.cccc.xci. Gregory the firste of that name, whome they call Saint Gregory and Gregory the greate, a superstitious Monke, a studious inuentor of new ceremonyes, a corrupter of the true and auncyente Christen relygion, folowynge hys forefathers, gaue commaundmēt, that the Preestes by no meanes should take vnto them wyues, but lyue sole and single: Not onlye Preestes, but also Subdeacons and Deacons: So that no man myghte be admytted vnto the Mynysterie, excepte hee fyrst wold bowe chastitie. Here began this mischiefe a lytle to take roote: to spring, to growe, and to spreade abrode, but not with suche successe, as the holye Father loked for. Notwithstandyng this wycked degree toke place in manye: Whether throwe the glisterynge Hypocrisie of the Authour and of hys suttle perswasyons, or that the knowledge of the Gospel was greatlye darckened in the spiritual Mynysters, or whether lycencious life was the occasyon thereof, I knowe not. But it shall not bee out of the waye to declare, what frutes folowed this prohybicyon of Prieſtes marriage, that all men maye see and knowe, what and how greate Sea of euyls haue flowed out of this whirlepoole of the single lyfe of Prieſtes.

Gregory the greate.

Dist.31.c.Antistrenuum.

Saint Huldrych Bythop of Augusta in his Epistle vnto Pope Nicolas the fyrste, whych also laboured with hys decree to bring the Preestes vnto the snare of single lyfe, folowynge his predecessours, lest he shold seeme to be generate from so holy Fathers, telleth this history. Vppon a certayne tyme, sayeth hee, Saint Gregory sente to his pondes for fyshe: and in the nettes that they fyshed withall, were brought vp abonte.vi.thousand yonge childrens heades. The whyche thinge, whan Saint Gregory sawe, stroke hym sore to the heatte, in so muche that he was very heauy of that sighte, and perceaued anon, that hys decree, whyche hee made for Preestes chastitye, was the occasyon of this greate murder, in that the Preestes coulde not lyue sole, nor yet durste they abowe theyr Chyldren for feare of the decree: and so for safegarde of theyr honestie, they fell into an horryble and abhominable synne, euen to kyll theyr owne chyldren.

S. Huldrich Bythop of Augusta.

Note this history well.

And for this cause Sainct Gregory (sayeth this holy Bythop) dyd reuoke hys decree agayne, and dyd greatlye commende the sayinge of the Apostle: It is better to marrye, then to burne: addynge vnto it of hys owne: It is better to marrye, then to geue occasyon of murther. O lamentable history. If so manye younge Babes were murthered in one Popes tyme, yea and that in one Cytie throwe the deuylyshe decree of the single lyfe of Preestes: What Murthers, what slaughters of younge Infantes haue there bene committed throwe oute the Popes kyngdome almoste these thoulande yeares: Oh great is the damnacyon of those bloudye and murtherynge Bythoppes

1.Cor.vii.

of

of Rome, which thorow theyr wycked decrees haue geuen occasyon of so great euylles. That wicked Romishe Sea is not without a cause called of S. Johñ, the mother of whordom and abhominacions of the earth, the habitacion of deuyls, and the holde of all foule spirites, and a cage of all vncleane and hatefull bydes. It was truly sayde of Pope Pius: there are dyuers causes, why mariage should bee taken away from Prestes: but there are many mo causes, why maryage ought to be restored vnto them. This Pope sawe the greate inconueniences, as many other good and godlye men dyd like wyse, which sprynge oute of the wycked decree of the Prestes single life, and therfore wyshed hee, that maryage might be restored to the Pryestes. But so harde harted and stiffe necked is that wycked Sea of Rome, that no miserable chaunces, no horrour of sinne, no daunger of saluacion, no decaye of godlynes can moue her to repent, and to seke a redresse of these such and so great euyls, and to call backe agayne that deuylyshe decree of that syngle lyfe of Prestes, that the Prestes frely enioyeng lawfull matrimony, may lyue bothe before God and man with quiet and merye consciences, and with the more chereful hartes attende vpon theyr ministery: which thinge notwithstandynge maye lawfully bee done euen by the sentence and iudgement of the Popes owne doctours. For Panarmitanus sayeth playnly, that the Churche maye call backe agayne the decree of the single lyfe of Prestes, and restore agayne to the spirytuall Mynysters the lybertie of maryage, euen as the Grekes haue euer had. Hee saieth moreouer that continency or single life in secular Prestes is not of the substaunce of the order, nor of the lawe of God: For then shoulde the Grekes greatly offende, neither could custome excuse them: for custome is of no strength against the lawe of God. Agayne he saith: I do not only beleue, that the Churche hathe power to graunte matrimonye to Prestes, but I beleue also, that it should bee an wholsom ordinaunce for the welth and healthy of soules, that such as bee able to lyue single and vnmaryed, should bee lefte to theyr owne wyl: and that they whiche cannot containe, might marrye. For experience teacheth, that a contrary effect doth folow of that lawe of single life: seinge that Prestes now a dayes liue not spirytually, neither are they clene, but defiled with whordome & vnlawful company kepynge vnto theyr greate damnacion: where as if they kepte company with theyr owne wyues, they should lyue honestly and purely. In consideracion wherof, the Church ought to do like a good Phisicion, which taketh away the medecine, if he see by experyence, that the medecine do more harme than good. S. Thomas Aquinas the blacke Frier agreeth with Panarmitanus and saieth, that forasmuch as the vowe of single life is not essencially annexed to the solemnitie of Prestehode, but onely accidentally and by the ordynaunce of the Church: the Church may right wel dispence with such a vowe, notwithstading the consecracio. &c

Apoca. xvii.
Apoca. xviii.
Platina in vita pij. secundi.
De clericis coniugat. cap. cum olim.
Good and godly counsel.
Dent. 4. d. 38. q. 2.
The vowe of chastitie, dispensable.

Of

Of this iudgement also is Joānes Antonius Durandus, with diuers other: and experience teacheth, that the Churche maye dispense with the vowe of continency, and restore Matrimonye to the preests: seing that the Pope hath diuerse times dispensed not onely with seculare Preestes, but also with Monkes and Nonnes and hath licensed them frely to marye, as histories make mencio. But let vs returne vnto suche, as haue laboured to bring in this single lyse of Preestes, and heare howe they haue ben frome tyme to tyme resisted of good and godly men.

Aboute the yeare of oure Lorde. viii. C. lrii. Pope Nicolas the firste attempted the like enterprice, and stoutely wente aboute to stablishe the wicked decree of the single lyse of Preestes. But he preuayled not: For saincte Huldriche bishop of Augusta resisted hym, & greuously rebuked hym, because he wolde compell the Preestes to vowe chastitie, and to lyue vnmarryed, contrarie to Gods worde and the practise of Christes churche. Hys wordes are these, longe, but profitable and pleasaunte to be hearde.

The Epistle of S. Huldrich

Bishop of Augusta, vnto Nicolas bishop of Rome, the firste of that name, concerninge the single lyse of Preestes.

Vnto Nicolas hys lorde and father, and moste diligent ouerseear of the holy Churche of Rome, Huldriche by name onely a Bishop, oweth loue as a Sonne, and feare as a Seruaunt.

When I of late (O father and Lorde) founde thy decrees, whiche were sente ouer vnto me, concerninge the single lyse of Preestes, bitterly estraunged frome all discretion and wisedome, a certayn feare truly with sorowe did vexe and sore trouble me. Feare, because of that, that is comonly sayde: The sentence of a Pastore is to be feared, whether it be right or wrange. For I feared the weake hearers of the scripture, whiche scasely obey euen a iuste sentence: as for the brutishe, that treade vnder foote, least they of their owne accorde shoulde bynde themselues to a lawe, heauy and not hable to be borne thorow the ouersight and euil disposition of the Pastore. Sorowe or compassion: while I doubted, howe the membres shuld take heede to the selues, seinge their headde was troubled with so greuous disease. For what can be more greuous, what more worthye to be pitied of the whole Churche, than that thou being the Bishop of the highest See (vnto the which appertayneth the eramination

„ mination of the whole churche) doest straye and go out of the wai
„ from holy discrecion, although it be neuer so litle: And truly thou
„ haste not a litle gone out of the waye, in that thou haste commaū-
„ ded with a certayn lordly violence, that the Prieستes should be com
„ pelled vnto continencie or single lyfe, where as thou oughtest ra-
„ ther to haue moued and perswaded them. For is not this worthy
„ to be counted violence, euen by the comon iudgement of all wyse
„ men, when any man contrarie to the ordinaunce of the Gospell, &
„ the decree of the holy Ghoste is compelled to fulfill priuate de-
„ crees: Seinge than (as thou knowest) very many holy exam-
„ ples of the olde and new testament are extante, that teache discre
Leuit.xxi. „ cion: let it not be greuous to thy fatherhoode, I praye thee, that a
Ezech.cliiii. „ fewe of them amonge many be enterlased in this litle boke. The
Math.xix. „ Lorde in the olde lawe hath ordeined Matrimonye vnto a priest:
„ and it is not read, that he afterward did forbidde the same: but in
„ the Gospell he sayeth: There are some gelded persons, which haue
„ made them selues Chaste for the kingdom of heauen. But all men
1.Corin.vii. „ can not awaye with this saying, saue they to whome it is geuen.
„ He that can take it, let him take it. In consideration whereof the
„ Apostle sayeth: As concerning the vnmarried, I haue no commaū-
„ dement of the Lorde, but I gene counsayle: whereby thou doest con
The fruites of Popish chastitie. „ sider according to the former saying of the Lorde, that all can not
„ take this counsayl. Notwithstanding thou seest, that many flate-
„ rers of the same counsayll, willinge to please men and not God, do
„ commit many greuous things: whyle they vnder the colour of cō-
1.Cor.vii. „ tinency abuse other mens wyues, and do not abhorre the compa-
„ nye of the male kynde and of brute beastes. And least the state of
„ the whole churche shoulde chaunce to be to muche weakned tho-
„ rowe the scatering abrode of this disease, growinge euen vnto a
„ very plague: the Apostle sayde, to auoyde fornication let euery mā
„ haue his owne wyfe: the whiche the hypocrites sayne specially to
„ belonge vnto laye men: whiche (hypocrites) although they be pla-
„ ced in neuer so holy an order, yet doubte they not in dede to abuse
„ other mens wyues: yea they all (whiche thinge with weping eyes
„ we beholde) rage in the above named mischieses. Verely these
1.Cor.vii. „ (hypocrites) haue not vnderstanded the scripture a righte: out of
„ whose pappes (because they haue prelled them to harde) thei haue
„ dronken blonde in stead of mylke. For that sayinge of the Apostle,
He speaketh of suche vowers as haunge the giste of contynence freely & without constrainte promise to continewe in the single lyfe. Notwithstandinge if suche „ Let euery man haue his owne wyfe, excepteth no man in dede,
„ but the professour of continency, or hym that hath fully determi-
„ ned in the Lorde to continewe in virginitie. The whiche thing (re-
„ uerend father) betometh righte well thy power, that where any
„ shall be, that shall make vnto thee by hand or by mouth any vow
„ of chastitie, and afterward will forsake it: to bynde the same of du-
„ tie to execute the same vowe: or to depose the same from all orders
„ by the Canonicall authoritie: and that thou mayste be able māy
„ to fulfill the same, thou shalte haue me and all men of my order di-

ligen

ligent aiders. But that thou mayest know, that suche as are free from this bowe, are not to be compelled: heare the Apostle speaking vnto Timothe: A Bishop, sayeth he, muste be sauteles, the husbād of one wyfe. And because no mā shuld waste & writeth it to one Churche or beneficehe added vnto it. He that can not rule his owne house: how shall he gouerne the congregation of God? Likewise sayeth he, let the Deacons be the husbandes of one wife which can well rule their chyldren & their houses. Verely I know that thou arte sufficiently taughte by the decrees of S. Syluester Pope, that a Priest maie lawfully marye a wyfe. Vnto these and such lyke sentences of the scripture, the writers of the rule of Priestes agreing not without a cause sayth: A Priest ought to be chaste, or at the least, linched with the bonde of one Matrimony. Of all the whiche thinges he doethe truly gather, that a Bysshop & Deacon are noted to be worthy blame, if they be denided in many women: but if they refuse one vnder pretexte of religion, here the Canonicall sentence doeth condemne bothe Bishop and Deacon without difference of degrees. A Bishop or Priest ought not to caste of his owne wyfe vnder the pretence of religion: For if he so do: he ought to be excommunicate, and if he continewe, to be deposed. S. Augusten also a man not ignorante of holy direccion, sayeth: There is no euill so greuous, but it maye be admitted to eschewe a worse. We rede also in the second boke Tripartita historia, that when the counsayll of Nice would haue stablished the self same decrees, that is to saie, that Bishops, Priestes, and Deacons after their consecration should eyther vtterly abstayne from their owne wyues or els be put frome their degrees, Paphnutius rysinge vp in the middest of the yea, beinge one of those martirs, whiche Maximus the Emperour, their right eyes beyng plucked out, and their lifte legges mangled, did condemne, spake against it, confessing marriage to be honorable, and affirming, chastitie to be the lyinge or company kepynge with a mans owne wyfe: and perswaded the counsayll, that they should make no suche lawe: affirminge the cause to be greuous, seinge that it might be either vnto them or vnto their wyues an occasion of whoredome. And this did Paphnutius declare, although he hym selfe was vnmarried.

And the counsayl cōmended hys iudgemente, & decreed nothing in that behalf, but left the matter in euery mans will, and made it not a thyng of necessitie. Moreouer there are some, that take S. Gregorie to be an heaty to their sect: as whose foliih rashns I laugh, & yet do lamēt their ignoras. For that know not, the perilous decree of this heresie, made by S. Gregory was afterwarde with worthy fruite of repentance, purged by hym selfe. For vpō a certayn daye when he had cast his nette into his pōde or stewe for fishe, & sawe more,

afterward may rye it to no separation of marriage, but onely a deposition frō priesthode: so that marriage ought alwaye to remayne free. 1. Timo. iij. Plato in vita Syluestri.

more then six thousand younge chyldres heades to be drawen out
Herstraightwayes taken with inward repentaunce, lamented and
confessed that the decree, which he had made for abstayninge from
matrimony, was the cause of so great a murther: he purged that
same his fault (as I said) with the worthy fruite of repentaunce,
and bitterly condemned his owne decree, and commended ỳ cou-
1. Cozin. vii. sayll of the Apostle, whiche sayeth: It is better to marrye, then to
burne: addinge for his owne parte: It is better to marye, then to
geue an occasion of death. Thys chaunce peraduenture if they had
read so well as I, they would not (I thinke) haue iudged so rashly
Math. vii. at the least if they stand in awe of the Lordes commaundement:
Judge not, that ye be not iudged. Therfore sayeth S. Paule: what
Roma. xiiii. arte thou that iudgest another mans seruaunt? Unto hys Lord he
standeth or falleth: and truly he shall stande. For the Lord is able
to make hym to stande. Let thy holynes therfore cease to compell
those, whome thou ought est onely to admonishe or counsayl, lest
thorowe a priuate precept (whiche God forbid) thou be founde co
trary bothe to the olde and newe testament. For as S. Augusten
sayeth vnto Donatus: this onely doo we feare in thy iustice, lest
not for the consideracion of Christian lenitie or gentlenes, but
for the greatnes of the mischief, thou suppose it mete to be restrai
ned. Whiche thyng we beseech thee for Christes sake, ỳ thou wilte
not do. For synnes are so to be suppressed, that those maye remain
whome it may repent that they haue sinned. And that saieng also
of S. Augusten we wouldе haue thee to remember, where he
sayeth: Let nothyng be done for the desire to doo harme, but all
thinges to geue counsayl with charitie: Let nothing be done cru-
elly, nothing vngently. Again he sayeth: I do exhorte you in the
feare of Christ, in the name of Christ, all ye that haue not tempo
rall thinges, that ye couite not to haue them: and al ye that haue
them, presume not in them. I saye not, if you haue theym, that ye
are condemned: but if ye presume in theym, ye are condemned: if ye
seme vnto your selues for such thinges to be men of great autho-
rities: if for your excellent vnitie ye forget the common condition
of mankynde. The which cuppe of discretion thou mayste drawe
1. Cozin. vii. out of that Apostolike fountayn. Arte thou free from a wyfe: seke
not a wyfe. Arte thou bounde vnto a wyfe: seke not to be vnlosed.
Where it afterward also foloweth: They that haue wyues, ought
to be as though they had none. And they that vse the worlde, as
though they vsed it not. Also he speaketh of the wydowe, let her
marrie whom she wil, only in the Lorde. To marrye in the Lorde,
What is to marrye in the Lorde. is to attempte nothyng in marieyng, that the Lorde forbiddeth.
Jeremye also sayeth, trust not in wordes of lyeng, sayeng, the tẽ
ple of the Lord, the temple of the Lorde, the temple of the Lorde.
The whiche thyng Hierome expoundinge, sayeth: The same also
maye agree vnto these virgines, that crake of their virginite with
an vnshamefaced countenaunce: they set forth their chastitie, whã
their

their conscience hath another thing. And they forget the determi
nation of the Apostle, concerning a virgine that she ought to bee
holy in bodye and spirite. For what doeth the chastitie of the bodye
profit, whan the mynde is corrupt: Again, if she hane not the other
vertues, which the woorde of the Prophet dothe describe: ỹ which
because we se that thou partely haste, and because it is not vnkno=
wen vnto vs, that thy discrection, althoughe in this matter bery
negligent, is honestly, preserued and kepte in the other ordinaun=
ces of thy lyfe: we dispayre not, but that thou wylte sone correcte
the lewdnes of thys thyne intencion: And therefore we did not
rebuke and correct thys thy negligence (albeit it be very greuous)
so sharpely, as we mighte lawfully doo. For albeit, if we should
respecte the termes or names. That be now ped, the office of a
Bishop might appeare greater, than the office of a Priest: yet is
Augusten lesser than Hierome: and a correction or checke is not
to be refused or to be disdained euen of euery interioure: specially
when he that is reproued, is founde to trauayl against the trueth,
yea and that for mens pleasure. Neither ought we as S. Augustē
sayeth writing vnto Bonifacius) to receyue all mens disputacios,
be they neuer so Catholike men and worthye of prayse, as the Ca
nonicall scriptures, that it shoulde not be lawfull for vs (sauinge
the honoure that is due vnto theym) to disproue and refuse anye
thynge in their writynges, if perchaunce we fynd that they iudge
otherwyse then the trueth is, beynge perceyued eyther by other,
or by vs. And what can be deuised more contrary to the trueth, the
this: whan the truthe it self speaking of the continency & single lyfe,
not of one mā, but generally of all men (except such as haue ỹ gift
of chastitie) sayth: He that can take, let him take: where as these
men, I know not with what spirite moued, saye: He that can not
take (he meaneth, lyue chaste) let hym be striken with a curse.
But what a more folishe thinge can men do? Or what deserueth
more the curse of God, than when certayn, that is to saye, eyther
Bishops or Archedeacons do so fall headlong into all kynde of le=
cherye, that they neither abhorre whordome, aduitrye, incest, no
nor yet (fie for shame) the moste filthie embrasinges of the male
kynde: and yet shame they not to saye, that the chaste maryages of
Priestes kyncke vnto theym: when notwithstandinge they will
not desire the Priestes as fellow seruauntes to abstayn from such
thinges by the compassion of true iustice, or at the least monyshe
them to lede a single lyfe: but they commaunde the Priestes as
though thei were their seruāts, & compell them to abstayne.
And vnto this so folish & so lewde suggestiō of their Lordines, I
will not say counsayl, they adde this, & saye: It is more honestie, secretly
to be intangled with many whores, than openly in the face and knowledge of
men to be bounde with one wife. Which thing vndoubtedly, thei wolde
neuer say, if they were of him & in him ỹ saieth: Wo be vnto you ye
Pharisees,

1. Cozin. vii.

All writinge must geue place to the woorde of God.

Math. xix.

Many such stinking Sodomites lyue nowe a dayes.

O abhomination.

Math. xxiii.

Pharisees, whiche do all thinges to the ende, that ye may be prai-
sed of men. And by the Psalmiste he sayeth: Because they please
men, they are confounded: forasmuche as the Lorde hath despised
them. These be the men, which rather ought to perswade vs, that
in his sight, to whome all thinges are naked and open, we oughte
to be ashamed to be synners, than to appeare clene and pure in the
sighte of men. Albeit therfore that such thorow the desertes of their
noughtines deserue counsaill of no pitie, we notwithstanding remē-
bring the goodnes of God, doo minister vnto them the counsayll of
Gods authoritie, that neuer wanteth pitie, thorow the bowelles of
Math. vii. loue. For we saye: O thou hypocrite, cast out first of all the beame
out of thyne owne eye, and then shalt thou the better see, to cast out
a moate out of thy brothers eye. And we desyre them also to note
that, which the Lord spake of the adultresse: Loke which of you is
Joan. viii. without synne, let him first cast the stone at her. As who should say:
If the lawe commaunde it, that Moses commaunde it: I commaundē
it also: but I requyre competent and mete ministers of the lawe.
Note well what ye adde: note well also, I pray you, what ye are: for
if thou loke wel vpon thy flesh, as the scripture sayeth, thou wylte
neuer speake euyll of any man. It is also signified vnto vs of
Joan. x. certayne of those, which dwel with so much pryde within them sel-
ues, ỹ they presume to pull & pyll the Lordes flock, for whose sake
good shepeardes doubte not to geue and bestow their lyues, yea
and that moste cruelly, and without all reason: whose behauioure
S. Gregory lamenting, sayeth: What shal become of the shepe, whā
the shepeheardes are made wolues? But who is soner ouercome,
than he that rageth: And who shall iudge the persecutour, but he
that pacientlye offereth his backe vnto strypes: Truly it were well
done, that it might be hearde, for what frutte the Churche of God
1. Timo. iiii. shoulde suffer so great a slaunder, and the Clergye so great a despite
of the Bishoppes and of their Infideles. And verely I doubte not
to cal them Infideles of whome the apostle Paule speaketh vnto
Timothe: that in the latter dayes some shal departe from the faith,
geuing hede vnto spirites of errour, and vnto the doctrine of deuils
whiche speake lyes thorow hypocrisie, hauing a conscience marked
with an hote yron, forbidding to marrye. Verely this is, if it be di-
ligently considered, the handefull of all their cockell, and the totte
of all their madnes, that whyle the Priestes being ouercome with
a Pharisaicall furoure (whiche thyng God forbid) are compelled to
forsake the lawful company of one woman, they become whoremon-
Math. xv. gers, adulterers and the most fylthy ministers of all lewdnes with
them. These are they, which bring into the Churche of God this
herelye, as blynde Guydes of the blynde, that that maye be fulfyl-
led, whiche the Psalmiste, as one that did aforeknow their errour
wylde vnto them after this manner: Let their eyes be made dym-
me that they maye not see, and their backe bowe thou alwayes
doune.

Forasmuche

Forasmuche therfore as no man (O Apostolike father) that knoweth thee, is so ignorant, but that if thou haddest aforesene by the clerenes of thy sounde discrection, that so greate a plage shoulde haue folowed thorow the making of thy decree: thou wouldest neuer haue consented vnto so euill suggestions of any manner of persons: we by the fidelitie of oure subiections due vnto thee, counsayll thee, that now are the least that laye watche to put awaye so great a slaunder from the Churche of God, and by thy discrete learninge (as thou knowest how) to plucke vp by the rootes out, of the heard of God, the doctrine of the Pharisees: least the only dearling of ꝑ Lord, vsing longer adulterous housbandes, plucke awaye the holy nacion, the royall priesthode by an vnrecouerable diuorce from her dere spouse, that is to say Christe: seing that noman without purenes or chastitie, not only in ꝑ floure of virginitie, but also in the knotte of Matrimony, shall se oure Lorde: which with God the Father and the holy Ghoste lyueth & reigneth worldes without ende. Amen.

Who seeth not now, with what a feruent and Jelous spirite, this holy Bishoppe and blessed S. Huldrych rebuketh the Bishoppe of Rome for his wicked tradicion of the single lyfe of Priestes, callinge it a doctrine vtterly estraunged from all discrecion & wysedome: a law heauy and not able to be borne: a priuate decree contrary to the ordinaunce of the Gospel and the decree of the holy Ghoost: heresye: a perillous decre of heresye: the cause of murther: a doctrine cõtrary to the truth, the doctrine of deuilles: an occasion of whordome, adulterye, incest, Sodomitrye, company keping with the male kynde and with brute beastes: a greate slaunder or stomblynge blocke: the doctrine of Pharisees. &c. And in hys second Epistle, whiche he also wrote of that matter vnto certayne Bishoppes, whiche consented to the wicked decree of Pope Nicolas, and in the which he mightely impugneth the deuelyshe tradicion of the single lyfe of Priestes, specially beynge made a matter of necessitie and not leaste vnto the libertie of mannes will, he hathe these woordes: Greuous synnes sprynge oute of the decree of the enforced chastitie of Priestes. For in that they are compelled to leaue the naturall wedlocke of one woman, they fall into suche whordome as is vnnaturall and agaynste nature, euen the very damnable vnclennes of Sodomitrye: so that they refusinge the lawfull vse of a wyfe, damnably and execrably agaynst all lawe polute and defyle other mennes wyues, and tumble them selues into al kynde of whorish and beastly loue, and snarle them selues with such vnclennes, as by no meanes is to be named: yea moreouer thorow the suggestion of Sathan, they defile theym selues with suche abhominable inceste, as all menne abhorre: in so muche that some of theym, whiche haue ben compelled to lede a single lyfe, haue ben founde moste shamefully to abuse their owne naturall mothers and sisters: and by thys meanes they haue thrown them selues headlonge into the hellyth pytte of euerlasting damnation. Agayne he saith: If the Apostle doo licence and sufker euery man to haue a wyfe of his owne for auoydinge of whordome, why then are not we Priestes, whiche are made of thesame Masse, and haue receyued synfull flesshe of the synfull flesshe of Adam, and can not contayne, for thesame cause and 1. Cor. vii.

» accordinge to thesame licence and suffraunce of the Apostle permit-
» ted and suffered to haue wyues, but rather some of vs, whiche are all
» redy marryed, compelled to put awaye oure wyues: Eyther therfore
» loke that ye folowing the Apostle suffer vs to haue wyues: or els proue
» vnto vs, that we be not lyke vnto other men, made of thesame masse,
» of thesame flesh and bloude, and of thesame nature; or elles declare ye
» vnto vs by the worde of God, that thesame libertie and fauour, which
» is graunted to other vniuersally of the Apostle, is not also permitted,
» suffred and graunted vnto vs Priestes: which thing ye shall neuer be
» able to do, neyther by the woordes of the Apostle, nor yet by the circū-
» stance of the Epistle, seing the Apostle speaketh generally, & excepteth
» no person, no degre, no profession, no name, no office: but without excep
» cion licenseth and suffreth all men for the auoyding of fornication to
» marrye &c. Blessed be the Lorde our God, which hath leaft vnto vs so
» noble a testimonye of so worthy a sainct and blessed Bishop agaynste
» the deuelish and dāmnable decree of the single lyfe of Priestes against
» Antichriste and his wicked sects.

And as this Pope Nicolas, against whom this holy Bishop wrote, laboured to take away matrimony from the Priestes, and yet preuayled not: so likewise diuers Popes after hym attempted the lyke enterprise (for the deuill and hys chaplen Antichriste neuer sleape, but alwayes go vp & doune musing of mischief) but they brought nothinge vnto effect greatly in this behalf. For the reuerend Bishops & godly Priestes, which at that time lyued, were men approued both in learning and lyfe, & in singulare great estimation with all men. And as they were learned & in lyfe blameles, so were they stoute, valeaunt & courageous in the defence of Gods trueth, & in this behalf feared neither kyng nor Kesar, Pope nor Cardinal, nor any other, although of moste high authoritie: but whosoeuer wente aboute to suppresse the worde of God & the libertie of the Gospel: him straightwaies they resisted with ỹ sweard of the spirite, ỹ is to say, ỹ worde of God, & wold by no meanes geue place, come pleasur or displeasure, fauoure or disfauour, lucre or losse, lyfe or death: so greatly was God and the glorie of hys holy name: the worde of God & the truth of thesame: the Gospell of Christ & the libertie therof dere & pleasaūt vnto them. And thus continued the matter concerning the maryage of Priestes, nowe on, nowe of, tyll ỹ great Dragō of Rome Pope Gregory the .vii. other wise called Hyldebrāde, a pestilēt man, a mān, yea rather a mōsture of euil lyuing, a great Nigromancer, a very familiar with the deuil, & suche and so horrible lompe of wickednes, as had poysoned foure or fyue Popes before, that he myght the sonet come vnto the Papacye hym self, bear rule. Whan this man of synne, Prince in all kynde of vice, ambicion, crueltiy, lecherye, &c. had gotten Antichrists seate and occupyed the chayre of pestilence: streightewayes lyke a stoute Champion and a lustye rusflare, he toke thys matter in hande, directed hys letters to the Bishoppes of euery countrey, sente oute hys Legates with commission, not onely to forbidde that from thencefoorthe, none that woulde enter into the ministerye shoulde by any meanes attempte marryage: But also that the Priestes, whyche were all ready marryed, shoulde bee also deuorced fro me theyr wyues, or elles to be

This Pope lyued in the yeare of our Lorde. 1072.

or elles to be stricken out of hande with the terrible thunderclappe of the greate curse: the high indignacion of God, of our Ladye and of all Saintes, and specially of Peter and Paule added thereunto for so many as woulde resiste the holy procedinges of the moste holy father, and not gladly leane and consent to the determination of our mother holy Churche. And besides many other hys letters sent vnto diuers Bishops for the hastye dispatche of his moste wicked purpose he directed hys letters also vnto Otto bishop of Constance streyghly charging and commaunding hym vnder the vertue of obedience, yea vnder paine of the great curse, that out of hande his decree comming from the Apostolyke See, yea & that not without the cõsent of the colledge of Cardinales and of many other holy Prelates, (the Masse of ỹ holy Ghost with Veni creator Spiritus, beinge very deuoutly songe before) shoulde be published and notified thorow out all hys diocesse: the contentes whereof was thys: that all suche Priestes, as were yet vnmarried, shoulde by no meanes marrye after the notification of the holy Fathers decree: agayn that those Priestes, whiche were all redy married shoulde be separate from their wyues, notwithstandinge thys saying of Christe: That whiche God hath ioyned together: let not man put a sunder. Bishoppe Otto receyuing and redinge the Popes letters, marueled not a litle at hys wicked decree, beinge so contrary to the lawe of God and nature, and vtterly estraunged from the right rule of reason, and repugnante to ỹ auncient vse and practise of Christes church from the begynninge: in so muche that he by no means woulde accomplishe the Popes mynde, nor obeye hys commaundemente: but freely suffered, as before, the marryed Priestes to remayne styll with their wyues, and denied not the libertie of marryage to suche Priestes, as were yet vnmarried.

O Antichryste.

Math. xix.

The Pope vnderstandinge this, playde the deuill spede hym, and was not a litle madde: seing that so holy a decree comminge frome so holy a father and for so holy a purpose coulde not be receyued. The Pope therefore to shewe hys greate mercye and clemencye, his lenitie and longe sufferinge, accordinge to hys olde custome, cursed Bishop Otho for not executing hys cõmaundement in forbidding ỹ maryage of Priestes, and discharged hys Subiectes, euen so many as were in hys Diocesse, of their duties and obedience towarde hym, and cyted hym to appere before hys holynes at Rome by a certayne daye, there to make answere to suche obiections, as shoulde be layde agaynste hym: where the Pope that Antechrist with hys Antichristiane adherentes beinge assembled, hadde decreed amonge other thinges, that from henceforth Priestes should not marrye: and that suche as had marryed, shoulde eyther out of hand putte awaye their wyues, or elles be vtterly expelled from all Ecclesiasticall offices: agayne, that no man shoulde receyue holy orders afterwarde, excepte he fyrste of all sweare to lyue single and vnmaryed. This decree of the single lyfe of Priestes, so sone as the counsayl was dissolued, was published thorow out Italy: where although many spake against it, yet it was receyued: yea and that so muche the more, because the Pope had goten the good will & cõsent of many Italiã Bishops & priests in this behalf: again because they were nerest ỹ wolfs mouth, & in most daũger to be spoyled.

But whan thys moſt wicked, damnable and deuelish decree, of the ſin-
gle lyfe of Prieſtes was ſent to the Biſhopes of Fraunce, and they en-
Note. ioyced to obey theſame, wil they, nyll they, and to publiſh it to the Prie-
ſtes of their Dioceſſes: the Clergye of Fraunce boldly and ſtoutly with-
ſtode the Popes decree, and with one voyce cryed, that that counſayl,
which the Pope had gathered at Rome for the condemnatiō of Prie-
ſtes marriage, was directly againſt gods holy word: & that the Biſhop
of Rome tooke that thing awaye from Prieſtes, whiche bothe God
and nature had graunted them: and therfore ſayde they, the Biſhop
of Rome was an heretike, and the Author of a wicked doctrine: yea &
that by the ſuggeſtion, not of the holy Ghoſte, but of the deuill hym
ſelfe: & moreouer they ſaide, that his decree was contrary to this ſay-
Math. xix. inge of oure Sauioure and maſter Chriſt: All receyue not thys word:
and contrary alſo to this holſome doctrine of ſ. Paule: As touchynge
virginitie, I haue no commaundement of the Lorde: and he that can
not abſtayne, let hym marie: and contrary alſo bothe to the Canons
1. Cor. vii. of the Apoſtles and of Nicene counſayll. Furthermore the Clergye
founde faulte with the Pope, that he woulde haue them contrary to
the order of nature, lyue lyke Aungels without the company of wo-
men, and that he had alſo by this decree opened a wyndowe to whor-
dome and all vnclennes: in ſo muche that they aunſwered with one
voyce, ỹ they had rather loſe their benefices, then to forſake (agaynſt
the woorde of God) their lawfull wyues. And (ſayde they) if maryed
Prieſtes be ſuch an eye ſore in the Popes ſight, then let hym call Aun
gels doune from heauen to be miniſters in the Churche. All theſe
honeſt and godly reaſons, all theſe authorities of the holy ſcripture,
with the godly decree of the holy Nicene counſail moued this wicked
& Antichriſtiane Biſhop of Rome nothing at all, but as toforе, ſo like-
wiſe now he perſiſted ſtyll in his damnable purpoſe, and woulde by
no meanes geue ouer this his hereſie and doctrine of the deuill. He
went forth continually to moue the mindes of the Biſhoppes with
ſwarmes of Embaſſadours, and ſending of letters thicke and three-
folde, accuſinge them for their ſlacknes and negligence, & alſo threat-
ning them with the plage of hys curſe, and with the depriuacion of
their Biſhoprikes and all other Eccleſiaſticall dignities, vnles they
brought this matter to paſſe out of hande, and compelled the Prie-
ſtes to obey his decree. By this meanes it came to paſſe at the
laſt, that a great number of Biſhoppes being enforced by this tirāny
of the Biſhoppe of Rome, and for feare of loſinge their ſpirituall pro-
mocions, conſented to the Pope, and laboured vnto the vttermooſte
of their power to perſwade the Prieſtes to forſake their wyues, and
to bowe chaſtitie. But it was long before the Prieſtes were perſwa-
ded: yea ſome of them woulde neuer agree to the Popes wicked decre,
ſo long as they liued.

And as this wicked Biſhoppe of Rome addreſſed his letters to
Otto Biſhoppe of Conſtance, and to the Biſhoppes of Fraunce: ſo lyke-
wiſe ſent he his commiſſion to the Archebiſhoppe of Mentz, as pri-
mate of Germany, that he ſhoulde compell the married Prieſtes to
forſake their wyues, and to cauſe all other Prieſtes to bowe chaſtitie.
But the Archebiſhoppe of Mentz perceyuinge that it woulde bee a
weighte

weightye and no easy thinge to compasse, to take marryage cleane awaye from the Priestes of hys diocesse: fyrste he admonished theym frendly of thys Romishe decree, geuinge theym halfe a yeates respite for to consulte vppon the thing, and aduertisinge theym earnestly to obey the Bishoppe of Rome and hym: and that they wouldе of theym selues willingly doo that thynge, whiche they shoulde in conclusion, will they nyll they, be constrayned to doo: otherwise he shoulde be enforced to attempte some thinge more greuous agaynste them.

The halfe yeare beynge expired, the Archebishop called a conuocation at the vniuersitie of Erfordе a cytye in Germanye where he required an aunswere of the Prieستes, exhortinge theym to obeye the Bishoppe of Romes decree, eyther vtterly to forsake and forbeare marryage, or elles to leue of their ecclesiasticall ministerie. The Prieستes boldely and stoutely defended their marryage with the woorde of God, with reasons, with sayinges of counsayls, with the examples of their forefathers, and with a number of vnanswerable argumentes, whereby they proued, that the sayde Popishe decree was nothinge to be esteemed, but to be of all men worthely reiected: addinge moreouer, that they had rather dye, than forsake their wyues contrary to Gods lawe. But the Bishoope nothinge at all moued eyther with the scriptures, reasons, counsayles or otherwise, whiche the Prieستes alledged for the maintenaunce of their marryage; was earnest in settingfoorthe the Popes commaundement, and willed them all scriptures and reasons set a parte to obeye the Popes decree: so shoulde their acte be thanke woorthy at the holy fathers handе: otherwise euen of forse they shoulde be compelled to obey thereunto.

The Clergye perceyuing, that ther coulde be no meanes made to compasse their Bishop and to make hym their frende, that he might leaue of & geue ouer so wicked a cause, neyther by disputation, neither yet by intreatie: they withdrew them selues a litte from the counsayll as purposinge to consulte vppon the matter: some thoughte not good to returne into the counsaill, and some other thoughte it was good to returne, and plucke the Archebishoppe oute of hys chayre by the eares, handelinge hym as he had deserued, that there mighte a notable testimonie remayn to their posteritie of hys worthye deathe on that sorte, so that all his successours mighte take ensample by hym to beware howe they tooke awaye suche priuileges and liberties from the Clergie. But the Archebishoppe had his frendes and spyes abroad, whiche vnderstanding the entent of the Prieستes that weente out, made reporte vnto hym of all the matter. The Archebishoppe hearinge hyrs, immediatly sent certayne of his frendes to the Prieستs that woere without, for to counsaill them to conceyue a good opinio of their Bishop, and to bidde them quietly to returne agayn into the counsayll. They were contented and returned. Than the Archebishoppe before them all confessed, that he was compelled of the Bishoppe of Rome, and that he could no les do, but publish and declare vnto theym the Popes mynde in this behalf. Notwithstandinge he made promise, that he would do the best he could to chaunge the Bishop of Romes mynde, bidding them in the meane season to returne to their cures, and to remayn in their bodye ministerie & liuinges, as they dyd afore.

The Archebishop signified by his letters all these things to the Pope and sought all meanes possible, that the decree of the single lyfe of Priestes might be revoked and called backe agayne. But the Pope continued styll one, that is to saye, playne Antichriste, and wolde not in any wyse chaunge hys mynde. Scripture, reason, counsayll, argu-ments, authorities of the auncient fathers, practises of Christes pri-matiue Churche, olde custome, &c. coulde doo nothinge with the holy Father. The holy Father hath spoke the worde: it must nedes there-fore take place, though all that is God or godly be agaynst it. Chri-stes vicar and Peters successour, contrary to the doctrine of Christe and Peter, wil all Priestes to lyue vnmarried, though they haue not the gift of continency: it must therefore be obeyed. And to stablish this hys wicked decree in all haste, this furious Romish Bishop the nexte yeare folowynge, sent downe hys Legate, the Bishop of Curye with hys letters and commaundementes to the Archebishoppe of Mentz, chargynge hym with all expedition to dispatche the matter out of the waye, that the Priestes myght eyther geue ouer their wyues or elles their benefices, and that from henceforthe *in perpetuum et vltra*, none shoulde be admitted vnto the ministery, excepte he firste of all vowed chastitie. The Archebishoppe immediatly called a counsayll at Mentz, in the whiche he once agayne propounded the Popes decree concerning the single lyfe of Priestes, commaundynge the Clergye vn-der payn of cursynge, that they woulde immediatly in that presente Synode, eyther vtterly forsake their wyues, or elles their ministerye for euer. The clergy pleaded their owne cause boldely, alledging both scriptures, counsayles and reason for their maryage. But none of thys geare woulde go for payment: for *Sit dolo sic iubeo, sit pro ratione voluntas*, muste nedes take place: in so muche that whan they perceyued, that none of all these thinges would help, they fel vnto intreatie and inter-cession. But all in vayne. The Popes pleasure muste be fulfilled. No-thynge maye be denyed to so holy a father. The Priestes perceyuing that theyr aunswere could not be heard nor any thing be alleged, that might take place, but that they should be compelled by the tyranny of the Bishop of Rome, to obeye, gathered them selues together, and made sodaynly a great tumulte: whetin the ruffelinge was so violent and with suche force, that bothe the Popes Imbassadoure and the Archebishoppe were in suche ieopardye, that they escaped verye hardely with their lyues oute of the conuocation house: And so the counsayll brake vp. The Archebishop perceyuynge and featinge the daunger of the matter, woulde medle nomore with it, but committed altogether to the Bishop of Rome, therein to doo, what he shoulde thinke good. But he woulde neyther heare scripture, neyther reason, neyther counsail, neither any auncient writer sens the Apostles time. Hys Eares were stopped agaynst all reasons, whiche were contrary to hys opinion. He heaped vp hys thonderbolles of cursinges and excommunications vppon all theym, that woulde not obey thys say-enge of hys: We will, charge, and strayghtely commaunde you.

He went forth on like him self, without all feare of God, without all reuerence to the holy scriptures, as a horne woode beast for the main-tainaince of his deuylysh decree, pretendynge alwayes a zeale to cha-

stitie

stitie, that he might the safelyer liue without suspicion in his accustomed lecherous life, wherevnto the historyes do plenteously entreate: not only he, but also all hys smered shorelynges, whych receaued the beastes marke, and embraced hys wycked decree. Notwithstandyng this babilonycall, boysterous, bocherlye bitesheep coulde not out of hande bryng this his deuilyshe purpose vnto effect, but was compelled maugre his beарde to tary a conuenyent time, till he had gotten certayne Bysshoppes and Prystes on his side. In the meane season the congregacions dyd chuse vnto them spirytuall Ministers of theyr owne accorde agreably to the doctrine of the Apostle: neither sent they them to the bishops to be admitted, consecrated, greased, docked, shorē & shauē but after they were chosen, they them selues appointed them vnto the holye Ecclesiasticall offices with the imposicion of handes and prayer accordinge to the vse and practise of Christes primatiue Churche. For the most parte of the Bysshops had geuen ouer to the Bysshop of Rome for feare of loosinge theyr lyuinges: so that they admytted none vnto the Ministery, excepte hee firste of all made a solemne vowe, that hee would neuer marry, but lyue a single lyfe accordyng to the Popes decree. Notwithstandynge in procesle of tyme the Deuyll and the Pope with theyr Antichristian adherentes driue awaye the holye and honorable Matrimony of the mynisters and Prestes out of the Church of God, and stablyshed the filthy, stinckynge, vile and abhominable single life of Prestes with great violence and extreme tiranny.

But behold the frutes of this deuylishe decree of Pope Gregory, confirmynge the compelled chastitie of Prestes. Euerye good tree sayeth our Sauiour Christe, bryngeth forthe good frute. But a corrupte tree bryngeth forth corrupte frute. In all suche partes of Italy, Fraunce, Germayne, &c. as this wycked decree of the Pope had taken place, thet was suche abhomination committed of the Prestes, suche fornycacion, such whordome, such aduiltery, suche incest, such sodomitry, such embracinge of brute beastes, suche abusinge of them selues after prodigious sortes, that it is to wonderfull to tell. Mens wyues were corrupted, mens daughters were defloured, mens sonnes were abused wydowes were defyled, brute beastes were embraced, the deade sinne of the Sodomytes was practised: no kynde of vnclennes was there, whyche was not attempted of the newe votaryes thorowe the prohibicyon and forbiddyng of lawful wyues. Honestie of life, and vncorruption of manners was nowe become farre from the Prestes. Vycious lyuinge and all wyckednes of conuersacyon was verye familiar wyth them. Prestes, whyche before were had in greate reuerence for theyr integrytie of life and honest conuersacyon in wedlocke, are now vtterly despysed, and eschewed as whoremongers and vycious parsons. No man gladly beholdeth them: admytteth them vnto theyr talke: nor requyreth them into theyr companye. Theyr doctrine is contemned and despised: what they speake, is spoken in vayne. They are now become verye plages and pestylences of the common weale, and vnprofytable cloddes of the earthe. These were the frutes of Pope Gregories decree verely frutes worthy of suche tree. A good man, sayth Christe, brute of the good treasure of hys hearte, bryngeth forth good thinges. And an euill man oute of his euill treasure bryngeth forthe euill thinges.

Mach. vii.

Frutes worthy such a decree.

ges. If fornicacion, whordom, aboutrie, incest, sodomytrie, embrasing of brute beastes, corruption of mens wiues, deflouring of mens daughters, abusing of mens sonnes, defiling of wyddowes. &c. be euell thinges: Who seeth not then, what an euil man this Pope Gregory was, from whom so large a sea of euyls haue flowed: Verely he is not without a cause reported and described of the Historiographers to be a monsture of wyckednes and a very organe or instrumente of Satan. And who seeth not here, what it is to leaue the ordinaunce of God and to folowe mans idle deuyses. The Pope was able to forbyd Priestes matrimony: but the Pope was not able to geue them the gifte of chastitie. But in takynge awaye from the Preestes that whiche was lawfull bothe by the lawe of God and nature: the Pope droue them into such inconuenyentes as were vnlawful both by the lawe of god and nature, to bee shorte, whan the Pope throwe hys wycked decree had brought into the worlde suche and so greate a dunghill of synne (the stincke whereof corrupted the ayer and offended the senses of al good and godly men, as I maye speake nothinge of the kindlinge of gods wrath agaynste the practysers of suche vnclennes) and yet would not call backe agayne hys wycked decree and restore Matrimonye vnto the Preestes, after the example of Pope Gregorye the firste, whereof wee heard before but rather laboured daply more and more to stablish his deuilish law of the single lyfe of Preestes, though he euydently sawe, howe many and howe greate euyls dyd springe thereof, and howe innumerable soules perished throwe that hys moste wycked decree: hee to remedie this so greate an euyll, made certaine decrees agaynste the whordom of Preestes, against the Priestes keping of concubines, against Priestes bastards, against the hearing of that Priestes maisse, whiche kepte concubynes or lyued in whordome. &c. thinckynge by this meanes to haue remedyed well the matter: whan the only remedie of these so greate euyls had bene the restitucyon of Matrimonye, which he most vniustly had taken awaye from the Preestes. But the Priestes notwithstanding all these decrees of the Pope, forasmuch as marryage was denyed them, went forth daply from time to time, from age, to age, to defile them selues with all kynde of moste filthy vnclennes: so impossyble a thinge is it to stryue agaynste God and nature. I knowe, sayeth the wyse man, that I cannot lyue chaste, excepte God geue mee the gifte. And our Sauiour Christe saieth: All cannot awaye with this sayinge: but to whom it is geuen. Therefore saith S. Paule to auoyde fornication let euerye man haue hys owne wife: & euery woman her owne husband. Againe, if thou take a wyfe, thou sinnest not. Likewyse if a Virgine marry, shee sinneth not.

Math. xii.

Wycked remedye.

Sapi. viii.
Math. xix.

1. Cor. vii.

But let vs leaue these forrayne Histories, and come neaer home, that wee maye see, howe the Pope also euen in this oure Realme of Englande hathe playde the deuyll speed hym, in forbyddynge the marryage of Preestes, and the vyghte Antichrist, enemye to God and to all godlynes.

Albeit the Bishops of England at the desire of the Romyth Bishoppe from time to time haue done theyr endeuour to molest, trouble & disquyet the marryed Preestes, and to take away the lybertie of Matrimonie from them: yet coulde they not greatly preuayle at anye tyme.

till

till within these fewe hundred yeares: God alwayes stirring vp some godly learned men to defende the libertie of Preistes Matrimony a- Of the Preistes of England.
gainste the aduersaryes therof. In kinge Edgares dayes Dunstone a superstitious and Idolatrous Monke, a monstre geuen to the art of Deuilles, I meane, a plaine Nicromancier, and not withstanding Archebyshop of Canterbury, and after hys death canonized a Saint of the Romishe Bishop for the good seruice that he did in his life time to the seate of Antichriste, sought all meanes possyble to condemne the matryage of Preistes, and to compell them to vowe chastity, and so for euer after to lyue vnmarryed. But many good, godly and learned men valeauntlye and stoutly resisted his wycked enterpryse: Imonge whom a Scottishe Bysshoppe called Wolfelinus, was one: whiche mightely bothe with scriptures, reasons, argumentes, Cannons, councels authorities of Doctours, examples of manye godlye men, &c. defendinge the Matrimony of Preistes, ouercame Monke Dunstan in disputacyon, and for a tyme droue hym from his purpose and put hym to silence. But this wycked and monstruous Monke and antichristiane Archbyshop could not be quiet, til he had brought his wycked, monstruous and Antichristiane purpose to passe: so neuer sleapeth the Deuill, till he haue accomplished his entent: And because he wold go formally to worke, and nomore suffer repulse: suttilye and craftilie he attempted first of all the Kyng in this behalfe, and at the last thorow his paynted persuasions and fleashly reasons, he obtayned the Kynges good wyll. Dunstane was a mery man, and now he began to conceaue a good hope of bringinge hys purpose to passe. Dunstãs deuylysh deuices in settinge forthe the single life of Preistes.

Notwithstandinge that this his purpose mygyte take the better effecte accordynge to the common prouerbe, surely bynde, surely fynde: he thought it bothe good and necessarye to wryte vnto the moste holy father of Rome (nothyng doubtinge of hys bente and redy good wyll in this behalfe. This holy Fathers name was John the. xiii.) Letters with all humylitie worthy such a father were sent, yea and those well packed vp with no smal sum of monye. The holy father receaued all thinges both ioyfully and thanckfully, largely grauntinge whatsoeuer was desired: beynge very glad, that he had so faythfull and catholike Sonne in so farre contreies, yea and him also an Archbyshop, a Metropolitane and Primate of all England. The Bull came from Rome with all solemnitie, brynggynge with it from the holye Father Salutem et Apostolicam benedictionem. The Bull was receaued with great ioye and glee of all the Papistes. The Bull was publyshed vnto the great dolour and sorow of all good men: yea and that so muche the more, because it was fortressed with ꝑ kinges authoritie. And for the due execucio of this Bull, Mõke Dunstane ioyned vnto him two other Monkes, Oswald Archebyshop of Yorke, and Ethelwalde Bysshop of Winchester. Those thre with their complices gathered a coun- Monche.
cel for the reformacion, as the hipocrites pretended, of certaine greate abuses creapt into the Church concerning matters of relygion. But the trueth was: theyr flockinge together, was onely to dispatche the Preistes of theyr wyues, and to bringe in the Popes decree of the single life of Preistes, and to expel the maryed Prebendaryes out of the Cathedral Churches and other Colledges. The matter is in hande.

Hete is neither cost, nor labour spared to bring a mysthete to passe.

The

The Bull is brought forth and red in the Synode, sent from the holy Father and confirmed with the Kynges Auctoritie. The matter of the mariage of Preestes is proponed. A disputation is had. Preestes Matrimony is defended with holy scripture, with inuincible reasons, with stronge and mighty argumentes, with auncient Canons, with generall counceils, with graue authorities of the holy Doctours, with vertuous examples of many godly men. &c. as wee sayde a lytle before: so that the thre Monkes with all theyr Monckyly Moncheries were not able to answere. Notwithstanding the authoritie of the Pope and of the Kynge was so greate, that certayne Prebendaryes, which were named secular Canons, were enforced, among other, eyther to forsake theyr wyues, or els to be thrust out of theyr Cathedrall Churches, and so to lose theyr liuinges. The godly Prebendaryes fearynge God and standynge in awe of his holye ordynaunce, chosed rather to lose theyr Prebendes, than to put away theyr lawfull wyues. By this meanes came it to passe, that the Prebendaryes were banished oute of diuers Cathedral Churches & Coleges, as Winchester, Worcetter, and suche like: and that onely because they were maryed. And in steade of those honest and godly maryed Preestes, whiche were good Ministers and Preachers of Gods worde: Moncke Dunstane, Moncke Oswalde, Moncke Ethelwalde with theyr adherentes brought into the aforesaid most vniustly and against all right, monstruous monckes, bealyed hipocrites and vile lecherous lubbers, yea stinckyng Sodomites and greasie Gomorreans, and gaue them the possessions of the godly maryed Preestes, which for theyr maryage sake against all law were thruste out of theyr houses and liuinges with theyr poore wyues, miserable chyldren and careful families. O Antichristiane acte. These thinges were done about the yeare of our lord. M.C.xxv. Notwithstandinge the maryage of Preestes continued in this Realme of Englande stil vnto the Reigne of King Henry the first. In the seconde yeare of hys reigne Anselmus a Monke and Archbyshoppe of Canterbury about the yeare of our lord. M.C.ii. Pachalis the second being Pope, gathered a Councel at London for the condemnacion of Preestes maryage. Some Hipocrites semed wel to alow his enterpryse: some other of the better and more godly sorte did vtterly condemne it as a newe errour and a playne doctrine of deuyls. For as historyes make mencion, it semed at that time a verye straunge matter to heare the maryage of Preestes forbidden. For the Preestes were neuer denied to marie before that day, as Henricus Huntingdonensis writeth. Notwithstanding this wycked enterpryse of that most wycked Antichristiane Archbyshop dyd so preuayle, that through the glisteringe vilar of this hipocrisy, counterfaite holynes, carnal reasons, craftie perswasyons, as I may speake nothing of his partly manacing, partly flatteringe wordes, the mariage of Preestes began generally to cease, all Preests takinge holde vpon them the single life and professing chastitie: beynge perswaded, that by this meanes they shold greatly merite, and haue the greater reward in the kingdom of heaue: when, to say the trueth, Virginitie before God deserue no more, then Matrimony: yea matrimony before God is of no les excellencie and dignitie, than Virginitie is, forasmuche as they are both the gifte of God. But beholde the

The like thing was practised in the late reigne of quene Mary.

Moncke Anselme Archbishop of Canterbury.

Lib. vit.

fruites

stutes of this wycked decree of Ancelmus that Antichristian Archbyshop of Canterbury. Immediatly after the publishing of this constitucion of the single life of prests, there brast in great floudes, yea whole Seas of all vncleane abhominacions & abhominable vnclennesses, in so much that almost no mayde escaped vndefloured, no wife vncorrupted, no wydow vndefiled: so great was the wantonnes, so vntemporate were the lustes of these lecherous locustes: I meane, the filthy Prestes, whiche at the commaundemente of that wycked Byshoppe forsware honorable matrimony, & professed chastity, whan it was not in theyr power so to liue. Anselme was able thorow his deuilish hipocrisy to make his spirituall chauelinges, wiueles Prestes: but hee was not able to bring to passe, that they shold be no whoremongers, no incestuous persons. &c. Not only these most damnable vices tofore recited, but also the vnnatural worke of the flesh, euen most stincking sodomitrie, began to ouerflow the whole Realme thorow the practises of those filthy Chaplens of Priapus: which beinge geuen vp to vnclennes thorow the lustes of theyr owne heartes, defiled theyr owne bodyes among them selues, in so much that they lefte the naturall vse of the womā. and brent in theyr lustes one with another, men with men wrought filthines: whiche thinge caused Ancelme once againe the nexte yeare folowinge to call another Councell at London for the redresse of these most stinckinge vnclennesses, but specially of Sodomitrie: in the whiche Councel, Matrimony was not restored agayne to the Preestes, whiche alone might haue redressed all these abhominacions, but a curse was deuised of those Popishe Prelates, to bee sent thorow out England, and commaundement geuen, that that curse or excommunicacion should be red in euery parishe Churche vpon euery Sonday thorow out the yeare, against all those Preestes, Deacons, Subdeacons, Prebendaries & Collegioners, which of honest maryed men, are now become most stincking Sodomites: so that this vice of Sodomitry, which before was only knowen to Monckes & Prestes, is now become a common practise almost amonge men: which thinge made Ancelme and his felowes to decree also, that if any laye parson were found to be a Sodomite, he shuld be depriued of all his fredome within the land, & be no better, then a forfaiter. But whan the decree of Anselme & of his adherents helped nothinge in this behalfe: & this most damnable sinne of Sodomitrie was practised vniuersally euerye day more & more: yt holy father was compelled to cal backe againe his curse, as one being ashamed (if any shame may be found in a Papist) of his doinges. Notwithstanding matrimony, which might haue ben a spedy remedy of all these abhominacios, might not be restored to the Prestes: which thing was then and hath bene, vntill this oure age the alone occasion of many great and greuous enormities. Yet this is not to be forgotten by the way: that although Anselmes decree cōcerning the single life of Priests were receaued of many, yea of the greatest part of the spiritualty: yet were there diuers Prestes, whiche by no meanes wold graunt vnto his deuilishe decree, nor suffer them selues to be diuorced from theyr wiues: but specially the Priests of yorke and Norwich Dioceses. Some defended theyr mariages against Anselme and his deputies with scripture and reason.

The frutes of Ancelm decree.

Roma. l.

Some

Some stoutly sayd, that they would neyther leaue theyr wyues, nor yet geue ouer theyr benefices. Some answered, that if they myghte not by the newe statute haue wyues of theyr owne, they woulde not spare the wyues of theyr neighbours, make what lawes they would. By this meanes came it to passe, that many Prieستes continued styll with theyr wyues: which thing greatly greued this Monckishe Antichristiane Archbyshop Anselme. Therefore this hipocrite to bringe his deuylishe purpose vnto perfeccion, if any perfeccion may be found in a thinge that is moste imperfect, partly with gyftes, partly with craftie persuasions, as the manner of Hipocrites is, obtayned the good will of the Kinge and of his nobilitie for the confirmacion of his most wycked and deuylishe decree concernynge the single life of Prieستes. For whatsoeuer hee had afore done in this matter, was done only by his owne priuate authority, with the consent of a few Bishops and Monkes like vnto hym selfe. The fauour of the Kinge and of his Lords obtained in this behalfe for the confirmacion of Anselmes decree: this vngodly Archbyshop once agayne gathereth another Councel at London, euen a swarme of hipocrites: whiche was in the yeare of our lorde. M.C.viii. where hee renewed his former decree, yea and that with the Kynges authoritie: that from henceforth vnder payne not only of the depriuacion bothe of order and lyuinge, but also of the Kynges hyghe displeasure Prieستes should no more accompany with theyr wyues, and resorte no more vnto them, but with all expedycion bee separated from them: agayne, that none should bee admitted vnto the office of Subdeacon, Deacon and Priesthoode, except hee firste of all forswore matrimony, and vowed chastity. This decree of Anselme began now to take better rote and stronger hold, because it was now fortressed, stablyshed and confirmed, both by temporal and spirytuall authority: so that now the transgression and breaking of this Popish decree of the single life of Prieستes, is made not only heresy agaynste the Bishops, but also treason against the King: which wrought a wonderful feare in the heartes of the Cleargy, so that nowe they fell from mariage thicke and thycke, & gaue them selues to wiueles life, that is to say, to fornicacion, to whordome, to adultery, to incest, to medlynge with brute beastes, to sodomitry, to buggery, to abusinge of them selues one with another against the order of nature. &c. Notwithstanding some godly Prieستes fearing God more than either Kinge or Byshop (and setting before theyr eies this saying of Christe: that whyche God hath coupled together, let no man separate: agayne, of S. Paule: To auoide fornicacion let euerye man haue a wyfe of his owne) kepte theyr wyues stil: some other, that were admitted vnto the Ministery vnmaried, and perceauing afterward that they had not the gift of continency geuen them of God, did take vnto them wyues in the feare of God, notwithstanding the wicked decree of Anselme and his adherentes confirmed and establyshed with the authoritie of the Kynge and of hys Lordes, wyshynge rather to lyue wyth a good and quyet conscyence before God with the displeasure of men, than otherwise with the fauoure and promocyons of all the worlde. For as oure Sauyour Christe sayeth: What doeth it profit a man, thoughe hee winne the whole worlde, if hee lose hys soule?

Math. xix.

1. Cor. vii.

Math. xvi.

This

This thinge made Pope Honorius the seconde to sende into Englande once agayne another commyssion for the dyspatche of Pryestes wyues, in the yeare of oure Lorde. M.C.xxv. For the holye Father had vnderstandynge, that Ancelme hys chiefe Champion and prymate of all myschiefe beyng deade, the secular Pryestes began to take courage againe vnto them, and to embrace holy Matrimony contrarie to the order taken by oure mother holy Church. The Emballadoure, which the Pope sent into Englande with hys commissyon for the hastie dyspatch of Pryestes mariage, was called Johannis de crema a Pryeste Cardinal of the title of S. Chrisogone, and Legatus a Latere, that is to saye, a Legate euendoute of the holy fathers owne side. In the commendacyon of this Cardynal, the Pope wrote hys letters vnto the Clergie of Englande, streightlye charginge and commaundinge them to receaue him, as Sainct Peters vicare, to heare hym, to obey hym, and at his commaundemente to gather a Synode and there to bee presente withall humylytie, and to agree withoute fayle vnto such thinges, as should there by hym be proponed and set forth. This Pryest Cardynal and Legate heald a great Counsayle at London: in the whyche were gathered togethet two Archbyshops, xviii. Byshoppes. xl. Abbotes, and an innumerable multitude of the Clergie and common people. In this solemne Councell the solemne Father Pryeste Cardynal moste solemnely set forth the causes of hys so greate, longe and perilous iournaye, and the exceedinge feruente and fatherly loue of the moste holy Father Pope Honorius the second vnto the Realme of Englande, but specially vnto hys anointed, the Clergie. Amonge all hys other thinges, hee rygorously, yea furiously, mayntie, yea madlye inueyed againste the maryage of Pryestes, greuously rebukynge thoste Pryestes, which for no commaundement from the moste holie Father woulde forsake theyr maryed wyues, but contynewe still in theyr vnclennes of life. Hee alleged manye reasons deuysed by Antichriste and hys Chaplens (but no scriptures at all) agaynste the marriage of Pryestes, and amonge other allegacions, hee saide: that it was a shamefull matter and an exceedinge greate abhomynacion, for a Prieste to rise from an whores side (for so hee called Priestes lawfull wyues) and immediatlie to go and make Gods bodye: so that in this Councel it was once agayne enacted, that al Priestes, Deacons, Subdeacons, and Canons shoulde put awaye theyr wyues, theyr Concubynes, and all other women oute of theyr companye, excepte it were theyr Mother, or Sister, or Aunte, or suche women as were withoute suspicion: Agayne, that from that day forwarde all spirytuall persons should forsweare Matrimonie, and vowe chastitie. It was there also decreed, that no Pryestes sonne should for euer after clayme Churche or Prebend by enheritaunce, that was hys fathers before, allegynge for the confirmacion here of this verse of Dauyd, no lesse vnaptlychen vnlearnedly: Make of them a whele O lord, that say: we will haue the houses of god in possessiō. But let vs heare, what folowed this decree of this carnal Cardinal. This prieste cardinal, this legat a Latere, this vicar of Peter, this most dere sōne of oure holy father and moste trustye Emballadour, the nyghte folowyng, after that hee had made the decree of Pryestes wyueles life was

Psal. lxxxii.

Matthew Paris.

A poynte of knauery.

was taken in bedde with a common, famous and notable whore: and that maye not bee forgotten, he notwithstanding made Gods blessed body the daye before, and songe masse very deuoutly and solemnelye in the presence of a great nombet of Catholikes. This holy father, mirrour of the Popyshe chastitie, beyng thus taken, many wytnesses beinge present, so that the matter could not be kept close nor secret vnder Benedicite, yea and those suche wytnesses, as greatly reioyced, that so wycked a man the authour of so wycked a decree was apprehended and taken in the very acte of whordome vnto the great shame of all filthy Papistes: fearyng that some greater shame should haue chaunted both to hym selfe and to the most holy father that sente him, and that hee should haue bene ronge out of the citie, contrey and Realme with basins, thought it not good to tarye any recken inges, no not so much as vntil to morowhee therfore toke hym to hys legges like a prety man, and got him to Rome againe, that cage of all filthy and vnclene birdes, so fast as he coulde, with shame inough both to him selfe, to his holy father, to all the College of Cardinals, and to al the rable of the Papistes. This Priest Cardinall, this Legate a latere could not abyde that Priestes should haue theyr lawfull maryed wyues: but her him selfe could be cõtent to haue a notable whore to play the knaue withall at hys pleasure. He thought it an vnsemely thing for a Priest to lie with his owne wife all nighte, and the nert daye to make Gods body: But he him selfe after that hee had made Gods body, euen the nighte folowinge, was wel content for the redy and perfect digestion of that Gods body, which hee first of all had made and afterwarde deuoured it, to take an whore and to lie with her: and yet no breach of the Popishe chastitie, nor dissolucion of the holy vowe. This holy father had forgotten this rule of his forefathers: Sinon caste, tamen, caute, yet rather remembred this saying: Quicquid libet, licet. He thought, that no man would haue bene so bolde, as to watche his conueyaunces, comminge from the most holy father, Christes Vicar, Peters successoure, supreme heade of the Catholike Church thorow out all christendom, &c. but that he might haue done all thinges frely and without checke. Thorow the fowle acte of this moste fowle and filthy carnall Cardynal, which now was packing home agayne toward Rome with shame inoughe, the decree of the single lyfe of Priestes was neglected and laughed to scorne: so that the Pryestes returned once agayne to their wyues, and lyued with them quietlye for the space of more than thre yeares after.

In the yere of our Lord. M.C.xxix. the Bishops and Abbotes with theyr adherentes being very desirous to bringe this single and wiueles life of Priestes vnto effecte, moued there vnto, I doubt not by the secret letters of the moste holy father, gathered them selues together at London yet once agayne, and proceded accordinge to the doynges of theyr predecessours, decreynge that from henceforthe no Subdeacon, Deacon, nor Priest, shold kepe any woman in his house. &c. and wold haue punyshed the Pryestes for kepinge of theyr wyues so longe after the decree of Bythoppe Anselme, by puttynge them vnto the peyments of certayne summes of mony. But the Kynge perceauynge the

the malyce of the Bysshoppes agaynste the Prystes, and that aduauntage was lyke to ryse vnto them of that matter, procured of the Bysshoppes, that hee myghte haue the punyshment of those Prieste and theyr wyues, promysing them that he would execute true iustice, and rewarde them with due correction. The Bysshoppes were well contente, beynge very glad, that the Kyng would be theyr hangman: But in the ende the Kynge deceaued the Bysshops and laughed them all to scorne, and takinge a pension of the Prystes, hee suffered them still peaceably to holde theyr wyues, and to enioye agayne theyr olde lybertie.

But Antichrist of Rome could not thus be content. Therefore in the yeare of oure Lord. M.C.xxxviii. Pope Innocent the second sent Albericus Bysshop of Hostiense into Englande for the vtter and finall abolishment of Prieste maryage. This Albericus called a Synode at westmynstere, where were gathered together. xviii. Bishops and. xxx. Abbotes besides a great nomber of the other shauelinges. There amonge many other thinges, it was decreed that no Prieste, Deacon nor Subdeacon should holde a wife or woman within his house, vnder payne of dysgradinge from hys Christendom, and playne sendinge to hell. Agayne, that no Prieste sonne should clayme anye spirytuall lyuinge by heretage. Item, that Prieste should do no bodely labour: and that the new transsubstantiated God shold dwel but eight daies in the boxe, for feare of wormе eatinge, mouling, furring, canckering, stinckinge, &c.

Thus the deuyll and the Pope with theyr vnchaste Chaplens laboured from time to time to stablishe this wycked decree of the single lyfe of Prystes: Notwithstandynge, as histories recorde, God in all ages, dyd store vp some godly men both to defende and to practise the Matrimony of Prystes, condemninge the contrary as heresye and doctrine of deuylles. For wee rede, that aboute the yeare of our lord, M.C.lxxvi. the secular Canons were remoued from Waltham, because some of them had wyues, a regular Chanons, whiche were men without wyues, placed in theyr rowmes, yea and that by the Popes authoritie. Likewyse rede wee of a certayne noble learned Pryeste, whose name was Wyllyam Whighte, borne in Kente. This Pryeste aboute the yeare of oure Lorde. M. CCCC.xxviii. felynge in hym selfe that hee had not the gifte of continencye geuen hym of God, toke vnto hym a wife in the feare of God, no respecte had eyther to the wicked decree of the Pope, or to the folishe and vngodly vowe that he had made at the commaundement of his ordinary, if hee made anye vowe at all, beyng a secular Prieste, as they vse to saye. The mayde, whom he maryed, was godly and honest, hauinge parentes of good reputacyon. This Whighte notwithstandynge hys maryage, continued in the office of preachinge, and conuerted muche people from Papystrye and superstition vnto godlynes and true relygion, so that hys name became verye famous and notable thorowe oute Englande.

Walter William Whyghte.

The secular Prieste of England are no votaries.

The prynceypall poyntes of hys doctrine were these: That there is no remyssyon of synnes, but from GOD alone thorowe Christe; That the synge lyfe of the Popyshe Prystes was a mere inuencion

The chiefe pointes of master wyllyam whytgiftes doctrine.

» inuencion of the Deuyll, the captiuytie of Antichryst, and a playne de-
» parture from Christen lybertie vnto moste filthy Sodomitrie: That
» the Sacrament of the bodye and bloud of Christe ought to bee trea-
» ued vnder bothe kyndes accordynge to Christes institucyon: That
» transsubstantiation of the Sacramental bread & wyne is the dreame
» of Antichryste and the doctrine of the deuyll: that Images ought to
» bee taken oute of the Temples of the Christians: That the rotten bo-
» nes of Saynctes, whyche many superstitious people kepe as reliques,
» ought not to bee worshypped: That the festefull dayes of Saynctes
» oughte not to bee passed ouet with Idlenes, but with labour: That
» the Churche of Rome is that vnfruitfull figge tree, whyche the lorde
» hath cursled for the barennes of her faithe: That the hooded, smered
» and shauen orders of Monckes, Fryers, Chanons, Pryestes. &c. are
» the Knightes of that hellyshe Lucifer. &c. This famous Clarke after
» that hee had conuerted many vnto the sincerytie of Chrysten relygion
» thorowe hys moste dylygente and vnreastfull paynes takynge in pre-
» chinge the healthful Gospel of our Sauiont Christ, and in wrighting
dyuers and learned treatises, was most cruelly burnt at Norwiche in Norfolke thorow the malice and tyrannye of the Byshop of the Dyocesse and of his Antichristiane adherentes, which like blynde Owles coulde by no meanes abide the glorydous light of Christes moste glory-ous Gospel, whiche this holy, blessed and constant Martir of god most e rnestly preached euen vnto the very death, and at the last confirmed the same with his bloud vnto the greate glorye of God, the auaunce-ment of his holy worde, and vnto the singular comforte and confirma-cion of the faithful professours of Christes Gospel.

And as in Englande, so lykewyse in other Contreies, many good and godly men nothinge regardynge the wycked decree of the Pope concernynge the single lyfe of Pryestes, toke vnto them wyues in the feare of God, wyshynge rather to fall into the handes of men, then to transgresse and breake the commaundmente of God: so that in all ages from tyme to tyme God raysed vp some men, to defende the liber-tie of the Gospell agaynst the Babylonical captyuitie of the Romishe Byshoppe.

Certayne Popes fauorable to the marryage of pryestes.

But not only these godly and learned Fathers, of whome we haue hetherto spoken, haue resisted the tirannye of the Byshoppe of Rome in forbyddynge the marryage of Pryestes: but wee also rede of some Popes, whyche were fauorable to the Matrimony of Pryestes. Was not this the decree of Pope Syluester, that euetye Pryest should bee the husbande of one wyfe onelye, accordynge to the doctrine of the holye Apostle? Was not Pope Pius wonte to saye, that as there are manye causes, why marryage should bee taken awaye from the Pry-estes: So likewyse there are manye mo vrgente, weyghtie and ne-cessarye causes, why it oughte freelye to be restored vnto them againe? Dyd not Pope Gregorye restore marryage to the Pryestes, whyche hee before had denyed vnto them: When hee saw how many greuous inconueniences folowed of that wicked decree of the single life of Pry-estes? Dyd not Pope Leo graunte that Pryestes myght haue wyues and also lede them aboute with them, as the Apostels dyd?

Writeth

Wryghteth not Pope innocent in hys decretales, that those Prieſtes, whiche haue wyues of theyr owne after the manner of the contrye where they dwel, are greuously to be punyshed, if they do breake their wedlocke: Rede we not, that Pope Paule the second dyd many times greuously complayne of the heauy yoke of Pryestes constrayned chastitie, and that hee was full determyned, if God had spared him life, to haue taken away that wycked decree of the single life of Prieſts, and to set maryage agayne at liberty: Gratianus that curious Collectour of the Popes decrees affirmeth, that both Prieſt, Deacon and Subdeacon may lawfully vse Matrimony.

But what shall I speake of the noble and worthy Councels, that highly appryue, alowe and commend the maryage of Pryestes: did not that greate and famous Councel of Nice alowe the maryage of Prieſtes: affirming that it is chastity for a man to lie with his owne wife: Saieth not that aunciente Councell of Gangris, that if any iudge a maryed Prieſt, as though he shold not minister, because he is maried, and so for that cause withdraweth him selfe from such a Prieſtes ministracion, he ought to be adiudged and taken for an excommunycate parson: Is there not a Canon of the Apostels, in the whiche it is forbydden, that either Bysshop or Prieſt should put away his wife vnder the pretence of holines, and colour of religion: Are not these the wordes of another Councel: Whosoeuer be found worthy in the order of Subdeacon, Deacon, and Preest, let hym by no wise be kepte backe or forbydden to ascend vnto such a degree, for that he hath his wife dwellinge with him: neither let him be compelled to profesſe chastity, whan they take orders, whereby hee should forsake his lawfull wyues company. Therefore if any man presume contrary to the Canons of the Apostels to take awaye the mutuall embracinges and companyeng with theyr lawful wyues from any Pryest or Deacon, let him be disgraded. Likewise that Prieſt, whiche putteth away his wife for religions sake, let hym be excommunicate: and if he so continewe, disgrade hym. I passe ouer many other godly auncient Councels, whiche do so liuely maintaine and set forth the Matrimony of spiritual ministers, that it is wonder how either Pope or Deuyl, or any member of Antichriſte dare presume to speake agaynste so manifest a trueth, if they were not led with the spirite of him, whiche hath bene a lyar from the begynnynge, and the father of lyenge. Of these authorityes therefore aforesayde, it is enydent, what a greete ennemye the Pope hathe shewed hym selfe to the dygnitie of holy Matrimony, while hee denyeth to Bysshops, Pryestes and Deacons libertie to marrye: whiche thinge they are no where forbydden thorowe oute the holy scripture, but rather commaunded, specyally if they haue not the gyfte of continencye geuen them of God, as Saincte Paule sayeth: To auoyde fornycation let euery man haue hys owne wyfe, and euerye woman her owne husbande. Agayne, if they can not abstayne, let them marrye. For it is better to marry then to burne. Item, if thou take a wyfe, thou sinnest not. Likewyse if a Virgin marry, shee sinneth not. Also in another place: wedlocke is honorable amonge all men, and the bed vndefyled: But whoremongers and adulterers God shall iudge.

Certayne councels alowyng the maryage of Pryestes.

Can. 6.

S. Synod. Dist. 3. c. Duum in Romen.

Iohn. viii.

1. cor. vii.

Heb. xiii.

But

But let vs now consider, what obiections the Papistes make againste
In answere to the obiections of the papistes concerning the single life of Preestes.
the maryage of Prieſtes. The Apoſtels, saye they, after they were cal-
led of Chryst vnto the ministery, dyd put awaye theyr wyues. There-
fore whosoeuer will take vpon hym holy orders, if hee bee all redy ma-
ryed, he must forsake his wife, and lede a single life for euer after: the
vnmaryed must vowe, profesſe, protest, and promyse chastitie, and after
The first obiection.
holy orders taken, neuer mary. I answere: firste, where as the Papi-
stes saye, that the Apoſtels dyd put away theyr wyues: I affirme it to
bee most false and contrary to the worde of God. For as touching S.
1. Cor. ix.
Peter, whom they call the Prince of the Apoſtels, wee rede in blessed
Saint Paule, that he led his wife with hym, whan hee went aboute
Chrystes apoſtels dyd not put away theyr wiues nor forsake theyr company.
preaching the Gospel of Chryst: not only hee, but also other of hys fe-
low Apoſtels. Not only this, but we rede also, that he remained with
his wife vnto the death of her: in so much that when she was led vnto
her martirdom for the confession of Chryst, he accompanyeng her, cried
out and sayd vnto her: O moste dere wyfe, remember the Lorde Jesu.
Who seeth not now then, what a lowde lye the Papistes make, while
they without all shame affirme, that the Apoſtels of Chryst dyd put a-
1. Pet. iii.
way theyr wiues? Moreouer S. Peter describing the office of an hus-
band, saieth: ye men dwel with your wyues according to knowledge
&c. Now with what forhead durst S. Peter haue exhorted other men
to dwell with theyr wyues, if hee hym selfe contrary to his owne doc-
trine had put away his owne wife? Might it not iustly haue bene sayd
Luke. iiii.
vnto hym: Phisicion, heale thy selfe? God forbyd that so vnworthy a
thinge should bee found in so worthy Apoſtle. The holy scripture tea-
Gene. ii.
cheth, that man shal forsake father and mother, and cleaue to hys wife.
Math. xix.
And they two shal be one flesche. Is it then to be thought, that the A-
poſtels of Chryst, which were the teachers of trueth, would worke con-
trary to theyr doctrine, & not cleaue vnto, but rather put awaye theyr
wyues from them, contrary to the wyll of theyr master, so that nowe
they are not one flesche, but rather two, or mo, beynge distracted one
Math. xix.
from another? Chryste saieth: that God hathe coupled together, let no
man separate & put a sunder. Might the Apoſtels then of theyr owne
authoritie put away theyr wiues at theyr owne pleasure? Or is it to
be thought, that they did put awaye theyr wyues at the commaunde-
Math. v. xix.
ment of Chryst? Is Chryst contrary to him selfe? fighteth Chrystes doc-
trine with the lawe and ordinaunce of hys heauenly father? Chryste
commaundeth, that no man shal put away hys wyfe, excepte it be for
breakyng of wedlocke. Dyd the Apoſtles, then hauinge honest, godly
and sober Matrons to theyr wyues contrary to this doctrine of their
Master Chryste, put away theyr wyues? Saint Paule commaundeth
1. Cor. vii.
the maryed folke, that they withdrew not them selues one from ano-
ther, excepte it bee with consente for a time, for to geue them selues to
fastinge and prayer: and that afterwarde they come againe together,
leste Satan tempte them for theyr incontynencye. Is it then to bee
thought, that the Apoſtels contrarye to theyr owne doctrine did so
withdrawe them selues from theyr wyues, that they neuer came a-
gayne together?

The auncient histories declare that S. Paule had a wyfe (as I maye
speake nothing of the holy scripture) and that he did not at all tymes
led

lede her about with hym, because he woulde be the more ready vnto ỹ preaching of the Gospel. It is not sayde, that s. Paule did put awaye hys wyfe, but rather that he left her in some conuenient place, whyle he went about preaching the worde of God. Is it not now euidēt euē to the blynde, as they vse to saye, howe without all shame the Papistes lye, whyle they teache, that the Apostles being called vnto the ministerie did forsake and put away their wiues? Rede we not also, that the Apostles did not only kepe their wyues after thei were called vnto the preaching of the Gospell, but also that they had chyldren by them, and gaue them out vnto marriage, that they also mighte be frutefull, according to the ordinaunce of God?

But I woulde gladly know of the Papistes, why they teach this doctrine, that the Apostles immediatly after their vocation vnto the ministerie of the Gospel did put awaye their wyues? Is marryage of suche impuritie and vnclennes, that it may not agree with the ministerie? Did not God institute Matrimony? Is God the author of vnclennes? Did not our Sauiour Christ vouchsafe to be borne in matrimony: to be present at a marryage, and to garnish it with the first frutes of his wonderfull miracles? Woulde the sonne of God haue done these thinges, if they had ben any one spotte of vnclennes in wedlock? Did he not also chose marryed men to be the preachers of his mooste glorious Gospell, and the administratours of hys holy and blessed Sacramentes? If matrimonye at that tyme, whan the Church was moste pure, was not recounted vnworthy the holy ministery of Gods holy woorde and Sacraments; nor thesame to be obscured, defaced, disgraced, blotted, dismoured and distained by the company thereof, (for who knoweth not, that all the Apostles of Christe were marryed men, and likewise the moste parte of all the auncient holy Bishops & godly Ministers of the primatiue Church, and that maryage was free to the Ecclesiasticall Pastores many hundred yeares after (as it hath ben from the beginning, euen vntó this day amonge the Grekes and all the East churches) tyll the tyranny of the Bishoppe of Rome, with moste extreme violence as we partly heard afore, toke awaye this libertie from the ministers of the West church, where thys Antichriste beareth chief rule, as it is written in the Popes own law: The churches of the East, sayeth the Pope, haue one tradicion and order, and this holy churche of Rome another: for the Priestes, Deacons, and subdeacons of the Greke churche do marrye: but no Priest of the churche of Rome or of the West churches from Subdeacon to the degree of a Bishop hath lycence to marrye. How cometh it nowe to passe, that ministerie and matrimonye, that Priesthode and wedlocke can not agree together in these oure dayes, seing in tymes paste there was so great familiaritie, company and concorde betwen them? Is the woorde of the Lorde and his holy Sacramēts more pure now then they were in the tyme of Moyses and the Prophetes, in ỹ days of Christ and his Apostles, and the primatiue church? Or is wedlocke more base and vile now, than it was at the beginning? s. Paule saieth that wedlocke is honorable amonge all men: How cometh it then to passe, that wedlocke is counted to dishonour the holy order of Priesthode? Thesame Apostle sayeth, that the bedde is vndefyled, that is to

Gene.i.ii.
Math..i.
Luce.i.
Joan.ii.
Dist.iii. ca. Aliter.
Heb.xiii.

saye, that the very acte of matrimony betwene man and wyfe done in the feare of God, is before God, holy pure and cleane. How then can the Minister of Gods worde be poluted and defiled, godly liuing with his true and honest wyfe in that blessed state of Matrimony?

Titus.i

He sayeth once agayne: All thinges are pure to them that are pure: How then can maryage be vnpure to them that thorow fayth are pu-

i.Cor.vii.

rified by the pretious bloude of Christ? Agayne he sayeth: If any man marrye, he synneth not. If it be no sinne to marrye, but rather a vertue: no hynderaunce vnto godlines, but rather a prouocacion & a furtheraunce vnto the same: how vnshamefaced shew the Papistes themselues, whyle they teache, that marryage and Priesthode can not agree together, but that the one is an hynderaunce to the other: agayn, that wedlocke is more base, more vyle, more worldly, more carnall & fleshly, then it may be coupled with the holy perfecte, Angelyke and Seraphicall order of Priesthode: seyng we heard tofore, that in the olde testament, in the time of Christe and his Apostles, in the dayes of the primatiue churche and many hundred years after, marryage & Priesthode were founde well and frendly to agree one with another so that it was no blemysh to the church of Christe, one man to be both marryed and also a minister or Priest? And whēs now sodenly come this new religion of the Pope, that marryage and ministery can not

i.Timo. iiii.

agree together? Is it not playn heresy and the doctrine of deuylles, wherof S. Paul prophecied so long before? But let vs hear what sainct Jhon Chrisostome sayeth to this matter. Writing vpon Genesis he

Homi.xvi. in Gen.

hath these woordes: Excuse not thy selfe, because of marryage: Thy Lorde was at a marryage, and commended it with hys presence.

Joan.ii.

And sayest thou, that marryage is an hynderaunce to a godly lyfe? It is no hynderaunce to a godly lyfe. Wilte thoue know, that it hurteth nothing to haue a wyfe and chyldren? Had not Moses wyfe and chyldren? Was not Helias a virgine? Did not Moses bring Manna from heauen? Did not Helias bring fyre from heauen? Did virginite hynder the one? Or did marryage hynder the other? Thou seest Helias ryding in a carte in the ayre: Thou seest Moses passinge thorow the

In Tit.

middes of the sea. Beholde Peter also a Piller of the churche: for he in lyke maner had a wyfe. Agayne he sayeth: So precious a thynge is Matrimonye, that a man maye ascende with it to the holy seate of a

ii Timo.iii. Titus.i.

Bishoppe. Dothe not the holy Apostle S. Paule in the description of a Bishop set forthe and teache, that a spirituall Minister must be ỹ husbande of one wyfe, and suche one as ruleth hys owne house honestly, hauinge chyldren vnder obedience with all honestie? whose wyfe also ought to be no euyll speaker, but sober and faythfull in all thynges? If marryage had ben a thing so vncomely and vnfitting for a Bishop Priest or Deacon, as papistes dreame, is it to bee thoughte, that the holy Apostle woulde haue made mencion bothe of hys wyfe and chyldren? Verely he woulde not haue sayde: A Bishoppe must be the husbande of one wyfe: but rather a man of no wyfe, an holy votorye, a sacred professour of continency, &c. Who seeth not nowe then, howe vayne thys obiection of the papistes is, in sayinge, that the Apostles did forsake their wyues, after Christe had made them hys disciples & preachers of his holy woorde: as though Matrimony and ministerye

might

might not dwell together in one man: whan we haue plentye of examples both out of the holy scriptures and out of the auncient writers, that many godly men haue lyued together in Matrimonye and ministerye: the one being to the other no hynderaunce, but rather a furtheraunce.

But the papistes go forthe to obiecte and saye: Priestes haue vowed chastitie and the single lyfe: therfore priestes maye not marrye. I answere with Salomon: An vnfaythfull and folish promise or vowe displeaseth God. The vowe of chastitie, which the priestes make is vnfaithfull, because it is not done by the authoritie of Gods woorde. And who knoweth not, that whatsoeuer is done to God, not hauing the foundacion in the woorde of God, dothe not please, but rather displease hym: yea and that so muche the more, because we are commaunded to do that only vnto God, which he commaundeth vs to do: & not that, which we of our owne fansye dreame to be good. Are not these the woordes of the Apostle: Whatsoeuer is not of faythe, is synne. But the vow of chastity is not of faith: (for it is not grounded on the woorde of God) therfore is the vowe of chastitie synne. Who seeth not now, that the vowe of chastitie is before God rather abhominacion, then perfectiō: rather wickednes than holynes: so that it is not without a cause called of the wyseman, an vnfaythfull vowe: and therfore displeasaunt vnto God. It is also (sayeth he) a foolish vowe: and worthely so termed. For the priestes that make the vowe, folishly and no les madly, vowe and promise that, which of theym selues and of theyr owne strengthes they are not able to performe. For the wyseman sayeth: I know, that I can not be chaste, except God geue me the gift. And our Sauiour Christe sayeth: All can not away with this saying: but they to whome it is geuen. The holy Apostle also sayeth: Euery man hath hys proper gifte of God: one after thys maner, another after that.

The second obiection.

Eccle.v.

Of vowes.

Deut.xii.

Roma.xiiii.

Eccle.v.

Sapi.viii.
Math.xix.
1.Corin. vii.

But seinge the papistes make so muche of the vowe, that that must be a lette to priestes, that they maye not marrye: let them come of, and tell vs, from whens that lawe of vowing chastitie cometh. If it be of God: so shall the Priestes do their vttermooste endeuoure with all obeysaunce to accomplishe it: but if it be of the deuil and the Pope, as it is in dede, than is it to be holden accursed, yea thoughe an Aungell from heauen were the authour of it, according to this doctrine of S. Paule: though we oure selues, or an Aungel from heauen preach any other Gospel vnto you, then that which we haue preached vn to you, holde hym accursed. That this lawe of vowing chastitie is not of God, it is easye to shewe. For in the olde testament he gaue this generall commaundement to all men without exception: Encrease and multiplie, and replenish the earth: in so much that, that he exempted not the priestes from this lawe, but rather appoynted them, what manner of wyues they shoulde marrye. And in the new testament we fynde not the yoke of chastitie layde vpon any priest by the commaundement of God. For Christe hym selfe did not chose vnto hym votaries and wyueles men to be his disciples, but rather such as were marryed: to declare that maryage is no vnsemely thing euen in a spiritual minister, but rather suche a state of liuing, as adourneth, garnisheth & beautyfieth

The vowe of chastitie come from the Pope and not from God.

Galat.i.

Gene.i.xxi.

Leuit.xxi.
Ezech.xliiii

fieth the miniſterie. Oure Sauiour Chriſt ſayeth: All can not awaye
Math. xix. with this ſaying: that is to ſay, to lyue vnmaryed: ſaue they to whom
it is geuen. He that can take it, let hym take it. Here oure Sauioure
Chriſte appointeth no lawe to lyue ſingle and vnmarryed: but ſetteth
the matter at libertie for euery man to marrye, or not to marrye: euen
as he feleth the worcking of God in him ſelf. And the holy Apoſtle ſay-
1. Cor. vii. eth: As concerning virgines, I haue no commaundement of the Lord.
If the teacher of the gentiles (ſayeth S. Ambroſe) hadde not: who then
Lib. 1. de Virginibus. might haue: And he had no cõmaundement, but he had counſayl. For
virginitie can not be cõmaunded, but it may be wished. For ỹ thinges
wyth paſſe oure reache, are rather in deſire, than in pdwer. Likewiſe
ſayeth S. Jhon Chriſoſtome: As concerning virgines I haue no com-
maundement, but I geue coũſaill. Seeſt thou, ỹ there is no cõmaun-
De penitentia Hom. viii. dement, but counſail: Seeſt thou, that there is no cõmaunder, but an
admoniſher: the one, ſayeth he, is of neceſſitie, ỹ other of wil. I do not
commaunde you, ſayeth he, becauſe I would not burden you. I admo-
niſhe you & geue you counſail, ỹ I maye allure you. Likewiſe ſayeth
Math. xix. Chriſte: All haue not virginitie. Seinge then, that neyther God the
Father in the olde lawe, nor Chriſte his ſonne in the new lawe, nor
any of his Apoſtles, haue layed vpon prieſtes the yoke of continencye,
nor cõmaunded them to profeſſe and bowe chaſtitie: how dare wicked
man, which is nothing els then a very lompe of ſinne & a monſture of
vngodlines, attempte that, whyche God hath not medled with: make
that bonde, which God hath ſet at libertie: take that awaye from his
creatures, whyche God hath freelye and liberally geuen vnto theym:
1. Timo. iiii. Antichriſte muſte he nedes be, and ſuche one as is departed from the
faythe, and geueth hede vnto ſpirites of erroure and deueliſhe doc-
trine, hauinge hys conſcience marked with an hoote yron, &c. That
hath brought in the lawe of bowing without the authoritie of gods
woorde, forbidding men to marrye. But this only hath the Pope
done: therefore is the Pope playne Antichriſte: and in ſo much as he is
Antichriſte, neither he nor his decree of ſingle lyfe are to bee obeyed,
but bothe of them are to be holden accurſed. S. Paule ſayeth: Stand
Galat. i. faſte in the libertie, where with Chriſte hath made vs free, and wrap
not youre ſelues agayne in the yoke of bondage. And this hys decree
Galat. v of bowinge and profeſſinge chaſtitie is ſo much the more to be abhor-
red, not onely becauſe the Pope by this meanes taketh awaye from the
prieſtes the libertie of marryage, whyche is geuen them by the worde
of God: but alſo becauſe he teacheth, that menne in bowinge and pro-
feſſinge chaſtitie, merite and deſerue greater rewardes before God,
and higher places in the kingdome of heauen, than they do, which are
marryed, whan to ſaye the trueth, virginitie is no better, nor of more
perfection in the ſight of God, than Matrimony is: ſeynge that bothe
virginitie and Matrimonye are the giftes of God. Jhon the Baptiſt
with his virginitie deſerued no more before God, than Abraham did
with hys Matrimonie: and Abraham with hys Matrimonye hathe
nowe as hyghe and as glorious a place in the kyngedome of heauen,
as Jhon Baptiſte hathe with hys virginitie. It is well ſayde of Ig-
natius. Sainct Jhon the Euãgeliſtes diſciple: I diſcõmend not, ſayth
he, other holy men, whych were maryed, of whom I haue now ſpoke.

My

My desyre is, that I may be founde acceptable to God in hys kyngdō at their footesteppes, as Abraham, Isaac, Jacob, Joseph, & Esaye be, and all the reste of the Prophetes: as Peter and Paul, and the rest of the Apostles, who were coupled in marryage, and yet not maryed for the fulfilling of their bodely lustes, but for the maintenaunce of their posteritie and of sprynge.

How wicked doctrine this is of the Pope, to teache that to lyue single at the appointment of man is more meritorius before God, thā to lyue in the holy state of honorable Matrimonye: this sentence of our Sauioure Christe declareth manifestly: This people draweth nye vnto me with their mouthes, and honoureth me with their lyppes. How be it, their hearts are farre from me. Uerely they worshippe me in vayne, teaching doctrines, which are ỳ cōmaūdements of men. Agayne, ye caste asyde the commaundemente of God, to mayntayne your owne tradicions. Nothing merit before God, but the passiō & deathe of Christe. All oure righteousnesses are as a cloth defyled with menstrue. The merites, which we bring forth of our selues, are synne, the wrathe of God, horroure of conscience, desperaciō of mynd, death and damnation. Whatsoeuer we haue or do besides, it is the gifte of God, and cometh not of our selfs: and therefore haue we nothinge of oure selues to boaste of, as it is written: What haste thou, that thou haste not receyued? If thou haste receyued it, why doest thou glorye, as though thou hadste not receyued it? All sorte of vs maye saye with the holy Apostle: By the grace of God, I am that I am. If God should enter into iudgement with the moste holy and moste perfecte of vs: Uerely we should not be founde righteous in his sight, before whom the very Aungels in heauen are not pure: so farre is it of, ỳ wee poore miserable mortall men maye woorthely before the presence of Gods maiestie reioyce, boast and crake of our merites & deseruings, whyther we lyue maryed or vnmaryed: as the Psalmographe sayeth: If thou O Lord, wouldest loke narowly vpon our synnes: O Lorde, who were able to abyde it?

Mathy. vb.

Mare. vii

Esa. lxiiij.

Iac. i.

1. Cor. iiii.

1. Cor. xv.

Psal. cxxx.

Moreouer who knoweth not that in vowes, diuerse thinges are to be considered? First of all, whyther we be able of oure selues and of our owne strengthes to fulfyll and performe the vowe, whiche we make, or not. If we be able to performe it: what nede we then to vowe it? for if that, whiche we vowe, be godly and honest: then oughte we to do it without any vowe: so that in this behalf the vowe is foolishe & vayne. Agayn, if we be not able to performe the vowe: then in so vowing do we vtter and declare out bothe rashenes and folishnes, & besides that, we greatly offend God, whyle we presuming of oure owne strengthes vowe ỳ vnto God, whiche we are not able to performe. This proude presumpcion and presumptuous pride, God by no meanis can abyde. Now as touching the vowe of chastitie, who is so blynde, whiche seeth not, who is so ignorant, whiche knoweth not, who is so without senses, which feleth not, that it is not in any mans power to fulfill it, without the singulare and speciall gifte of God, as we haue tofore heard? Seing then that it is not in any mans naturall stregth to contayne without the great benefite of God: who seeth not howe wickedly the Pope hath layde this yoke of chastitie vpon the priestes

In vowes diuerse thynges are to be considered.

hedes: agayn, how folishly the prieſtes haue taken that burden vpon them, whiche they are not able to beare. Thus appeareth the vowe of chaſtitie in euery parte, vngodly, wicked, vntollerable.

Secondly, in vowes the caſe of impoſſibilitie is alwayes excepted: ſo that whatſoeuer is vowed, taketh not further place than we haue ſtrengthe and power to fulfil it. Therfore in al vowes generally theſe condicions are included: Quatenus humana fragilitas permittit: Si Potero: Si vivero: Si dominus voluerit: that is to saye: So farre as the fragilitie of man ſuffereth: If I can: If I lyue: If the Lord wyll. Nowe how greate oure fraylenes is in perfourming the vowe of chaſtitie, which
ii. Cor. iii. of oure ſelues are not able to thinke a good thoughte, who knoweth not. Experience teacheth, that whyle the profeſſours of chaſtitie go about to fulfyll their vowe before men: before God they become moſte fylthye persons, whyle in their heartes they burne with vnquencheable luſtes of the fleſh: ſo that it maye be sayde vnto therm, as Chriſte ſaide to the gliſtering hipocrites their forefathers: ye are they, which iuſtifie your ſelues before men: but God knoweth youre heartes: for
Luce. xvi. that whiche semeth prayſe worthy before men, is abhomination before God: yea whyle they will appear to lyue according to their vowe, they are before bothe God and man, ſtinking Sodomites, fylthy fornicatours, abhominable adulterers, and playn monſtures of all vnnaturall vnclennes. But let it be graunted: that some of the Popes votories be free from the groſſe ſinnes of the fleſh: What is this to the purpoſe, whan their hearts continually burn and boyle with the flaming fornace of moſt filthy and fleſhly deſires, not vnlyke to the
Math. v. minge and raginge ſea, which findeth no reſt. Oure Sauiour Chriſte sayeth: He that doeth but loke vpon a woman, luſting after her, hath all ready committed whoredome with her in hys hearte. And what doeth the chaſtitie of the bodye profit, whan the mynde is vnpure? Is
Ioan. iiii. God a fleſhly person, that loketh onely on the puritie and clennes of the bodye? Or is he rather a ſpirite, whiche ſearcheth the heartes and the raynes? If the mynde be vnpure, the puritie of the bodye is of no value before God: whiche the mynde beyng once corrupted, regardeth not the gliſtering woorkes of the fleſh. Seinge then that the vowe of chaſtitie taketh no further place in the votorie, then he is able to perfourme: who is ſo vnrighteous a iudge, as to pronounce, that the Prieſtes notwithſtanding their vnablenes, may not breake ỳ vowe,
i. Cor. vii. and marrye in the feare of God, ſeinge it is written: It is better to marrye then to burne. Agayne, If they can not contayne, let theym marrye.

Thyrdely, a vowe ought to be voluntarie, not enforced, not layde vpon any person by conſtraynte, not compelled by any lawe, but willingly taken and profeſſed, as it is written: voluntarely and of a free
Pſal. liiii. ii. Cor. ix. willing ſpirite wil I offer ſacrifice vnto thee. Agayne, God loueth a merrye and cherefull geuer. For ſuche vowes as are enforced, and taken with an vnwilling heart by no meanes please, but rather diſpleaſe God. And who knoweth not, that the vowe of chaſtitie is an enforced vowe, vnwillingly taken of the prieſtes, and therfore moſte wickedly performed? Oughte ſuche a vowe to deſtroye the ordinaunce of God? Ought ſuch a vowe, that ſtryueth againſt both God & nature,

so to be tendered, that for the performaunce of the same all lawefull thinges muste be neglected, and all vnlawfull meanes practised and attempted. If the Ministers were not enforced by the Pope to make suche wicked and damnable vowe, or elles vtterly to be repelled from the ministerie: is it to be thought that any of theym willingly and of their owne accorde woulde suffer them selues to be snarled with such an halter, out of the whiche they can not rydde them selues without greate daunger of tyrantes so longe as they lyue? Who willingly suffreth thraldome, that maye be at libertie? Seynge then that the vowe of chastitie is extorted and wrasted out of the priestes thorow the crueltie of the bishop of Romes decree, and not willingly offered: it is manifest, playne and eudent, that as the vowe is wicked, so lykewise ought it not to be obserued, but vtterly to be reiected, as an intollerable yoke directly fightinge agaynste the Christen libertie.

Oure Sauioure Christe sayeth: There be some chaste, whiche haue made them selues chaste, for the kyngdome of heauens sake. He that can take it, let hym take it. But the Priestes, whiche lyue vnder the Babylonicall captiuitie of the Romishe Bishop, make not them selues chaste: but they are enforced of that tyraunte, if they will come vnto the ministerie, will they, nyll they, to profesle chastitie, and for euer after to lyue vnmarryed, whyther they haue the gifte of chastitie geuen them of God, or no: Yea and that not for the kyngedome of heauens sake, that is to saye, for the preachinge of the Gospell: but for massing, sacrifisinge, makynge and offeringe Gods owne bodye: which thynge after the Popes doctrine can by no meanes stande with the state of Matrimonye, be it neuer so good, holy, pure and honorable euen by the testimonye of the holy Ghoste. And howe godly, yea rather howe vngodly and wickedly the Pope hath layde this heauy yoke vpon the Priestes neckes, no man that is but of a meane iudgement knoweth not: whyle he maketh that, whiche is easye, harde, and that whyche is swete, bytter, &c. take my yoke on you, sayeth Christe, and ye shall fynde reste to youre soules. For my yoke is easy, and my burden is lighte. Gods commaundementes are not greuous, sayeth sayncte Jhon. The blessed Apostle sainct Paule durste not laye such an heauy yoke vppon Christen mennes shulders, as to enforce them to profesle chastitie, and to lyue vnmarryed: but confessed playnly, that he had no suche commaundemente geuen him of the Lorde, neyther woulde he tangle them with suche a snare: but leaue euery man to hys owne libertie, to lyue accordinge to the gyfte, whiche he hadde receyued of God: for asmuche as euery man hath hys proper gyfte of God, one after thys manner, another after that.

Math.xix.

Math.xi.

1. Joan.v.
1. Corin. vii.

But who knoweth not, that the Popes enforced chastitie, is no easy yoke, nor no lighte burden, neyther doeth that bring ease to soules: yea who knoweth not rather, that the Popes enforced chastitie is so heauy a yoke and so intollerable a burden, that neyther we nor oure forefathers were euer able to beare it, so farre is it of, that it bringeth ease, reste and quietnes to oure soules, whyle it mooste greuously greueth and disquieteth bothe the soules and the bodies of the votaries. Agayne, if the blessed Apostle sainct Paule durste not by commaundement from the Lorde to laye the heauy yoke of single life

vpon any man, but set all men at libertie to lyue as they fealte the ope racion and wozkinge of God in them: with what whozishe forehead dare that Antichristiane Bishop of Rome enforce the spirituall Ministers vnder payne of excommunication, and vnder payne bothe of degradinge and loosinge the Ecclesiasticall promocions, to take such an heauye yoke vpon them: whiche neyther they noz any other are able to beare without the great and singulare gifte of God: Sainct Paule where he entreateth bothe of Matrimony and of single lyfe, sayeth:

1. Cozin. vii. ye are derely bought: be not ye the seruauntes of men. But are not the Priestes and other spirituall Ministers, not onely the seruaunts, but also the bonde slaues of that mooste wicked and Antichristiane Bishoppe of Rome, whyle they at hys commaundemente are compelled contrary to the libertie of the Gospell, contrary to the ozdinaunce of God, contrary to the lawe of nature, contrary to the exãples of Christes primatiue church, and contrary to the practises of so many godly and auncient Bishoppes and Priestes, to forswere Matrimonye, and to lede a single lyfe, although the gifte of continencye be not geuen them? Is not this seruitude? Is not this slaucry? Is not thys to be the seruauntes of men? What hath the dere price, whiche Christe hath payde for vs on the aultare of the crosse, that he mighte deliuer vs from all the heauy burdens of lawes and tradicions, profited vs, if men maye go foozthe styll with theyr deuelishe decrees, wicked constitucions & triflinge tradicions to snarle the consciences of the Christianes, and to take frome them that libertie, whiche bothe God and nature hathe frely, bounteouslye and liberally permitted to all men without excepcion? God haue merry on vs, and shortly treade doune Sathan vnder oure feete.

Fourthely, the ende of euery vowe is to be considered, & whyther the profession of the same maketh vnto the glozy of God, the accomplishement of hys holy lawe, the profit of hys Christen congregacion and vnto the saluation of them that make the vowe, oz not. Nowe as

The vowe of Chastitie is bothe vnprofitable and damnable.

touchyng the vow of chastitie, it is moste euident by the frutes therof, that it maketh nothinge at all vnto the glozie of God: yea it rather greatly hyndreth and obscureth the glozie of God, whyle thozow the vnchaste lyuing of suche vnchaste professoures, the name of God, the woozde of God, the Gospel of Christ is rayled vpon and extremely dishonoured of the aduersaries, as it is writtẽ: For youre sake the name

Esa. lii. Roma. ii. of God is euyll spoken of amonge the Heathen. Howe can the woozde of God and suche other heauenly misteries be well repozted, whanne they that handle them, are of all men mooste vile, mooste filthy in life and conuersacion? Howe can God be honoured by those Ministers, whiche in all their maners dishonoure bothe God and all godlines? With their mouthe they profesle that they know God, but with their

Titus. i dedes they denye hym.

And as the vowe of chastitie maketh nothinge at all vnto the auauncemẽt of Gods glozie: so likewise doeth it make nothinge vnto the accomplishement of Gods holy lawe, but rather prouoketh vnto the transgression & breaking thereof. God in his lawe sayeth: Encrease &

Gen. i. ir. multiplie and replenish the earthe: but the vowe of chastitie sayeth:

Encrease

Encreaſe not, multiplye not, and repleniſhe not the earthe. God in hys lawe ſayeth: Thou ſhalte not commit adulterye: but the bowe of chaſtitie ſayeth: Rather commit adulterye a thouſande tymes, then thou ſhalt once go awaye from thy profeſſed promiſe. God in hys lawe ſayeth: to auoyde fornication lette euery man haue hys owne wyfe: but the bowe of chaſtitie ſayeth: to auoyde fornicacion geue thy ſelfe to watchinge, to prayenge, to faſtinge, to wolwarde goynge, to lyynge vppon the grounde, to wearinge of hoopes of yron aboute the myddle, to puttinge on of ſhertes of hayre, to beatinge of the bodye with whyppes and ſcourges, to pylgrymage gaddyng, &c. Erod.rr. Deut.v. 1.Cor.vii.

God in his lawe ſayeth: It is not good for man to be alone: for it is written: Woo is hym, that is alone: for if he fall, he hath not another to helpe hym vp. Agayne, When two ſleape together, they are twayne: but howe can a bodye be warme alone. Therefore twoo are better then one: for if one of them fall, hys companyon helpeth hym vp agayne. But the bowe of chaſtitie ſayeth: It is good for man to be alone, and to lyue vnmarryed. For if he haue nede of healpe, hee maye haue ynough for hys money, yea and that chyfte and chaunge, with diſpatche whan he will, and not bee compelled to bee troubled with ſuche burden, as he can not putte awaye, whanne he luſteth. Lybertie is ſweete. Chaunge of Paſtures maketh fatte calues. Gene.ii. Eccle.iiii.

Qui capit vxorem, capit litem atq; dolorem.
Qui caret vxore, caret lite atq; dolore.

God in hys lawe ſayeth: A Biſhoppe muſte be the huſbande of one wyfe. But the bowe of chaſtitie ſayeth: The houſbande of no wyfe, but the kepet of as many whores, as he luſteth. God in hys lawe ſayeth: Wedlocke is honorable amonge all perſons, exceptinge none, neyther Prieſte, Monke, nor Fryere. But the bowe of chaſtitie ſayeth: thoughe marrpage be tollerable in the Laitie, yet is it not ſo in the ſpiritualtie. For ſuche ſynne les in kepinge whores, than in marryenge wyues. 1.Timo.iii Titus.i. Heb.xiii.

Thus ſee we, that the bowe, of chaſtitie maketh nothinge vnto the accompliſhement of Gods holy lawe, beyng in euery point ſo cleane contrary vnto it.

But what, dothe thys bowe of chaſtitie profit the Chriſten congregacion any thinge at all: yea it rather mooſte highly diſprofiteth the Churche of God, whyle thorowe it the greateſt multitude of prieſtes corrupte other mennes wyues, defloure other mennes doughters, defyle other mennes maydes, as I maye adde nothynge hereunto: and by thys meanes they are a greate ſlaunder too the Chryſten congregracion, a ſtomblynge blocke to the weakelinges, and an occaſion that the doctrine of God oure Sauioure is euyll ſpoken of. Thorowe thys bowe of chaſtitie, the Prieſtes, whiche oughte to bee the ſalte of the earthe, haue loſte their ſaltnes, ſo that nothynge can be ſeaſoned their with: yea thorowe it, they are become good for nothynge, but to be caſte out, and to be troden doune of menne. Thorow the bowe of chaſtitie, the prieſts, which ought to be ỳ light of ỳ world and to gyue example of all honeſtie and godlynes of lyfe, are become Math.v. Math.v. 1.Pet.v.

the selfe darkenes, so that the lighte of good woorkes shyne not in them, whereby other maye be prouoked to glorifie oure heauenly father, but rather the dungehyll of all sinne and wickednes appeare in them vnto the greate derogacion of Gods mooste hyghe and glorious name. Agayne, thorowe the vowe of chastitie, hospitalitie vtterly decayeth in the spiritualitie: whiche notwithstandinge is one of the principall beauties of the Clergye, and oughte no les to be maynteyned of the spiritual Ministers, than the administracion of the worde and of the Sacramentes: seynge that he, whiche sayde: A Bishoppe muste be apte to teache: sayde in like maner: A Bishoppe muste be a mayntayner of hospitalitie. But thorowe the takinge awaye of Matrimonye from the Clergie, hospitalitie and the relief of the poore is banished: The Pastore is absent, the personages fall doune, the whole Parishe is oute of order; and in all poyntes lyke to a flocke of sheepe, that are destitute of theyr shepeharde: whiche all enormities shoulde easely be taken awaye, if marryage accordinge to Gods ordinaunce were frely permitted to the spirituall ministers.

Hospitalite.

1. Timo. iii. Titus. i.

In fine, howe litle the vowe of chastitie maketh vnto the saluacion of them that professe it, bothe their owne consciences beare the witnesse, and their owne woorkes declare to the whole worlde. Seynge then that so many enormities doo ryse of the wicked vowe of chastitie: who doubteth, but that the Professoures of it maye iustly and with a good conscience, bothe before God and man dissolue and breake that vowe, and take vnto theym that remedye, whiche God hath appointed in hys holy woorde: namely suche, as sele in theym selues, that they can not otherwise lyue withoute Gods displeasure, the grefe of their owne conscience, and the offence of the Christen congregacion. Rede we not these woordes amonge the Popes Canons: In euyll promyses breake thy fayth: in a filthye vowe, chaunge thy determination. That thou haste vncircumspectely vowed, loke that thou performe not: For that is a wicked promyse, that is accomplished with synne. Agayne: If any man determine to doo any of those thynges, that please not God: lette hym repente hym. And vtterly destroye that, whiche he before determined agaynste the commaundement of the Lorde. Hereto belongeth the sayenge of Petrus Lombardus: If any man sweare or promise any thynge contrary to fayth and charitie, whiche beynge kepte, shoulde turne into a worse ende, it is rather to be chaunged than to be fulfilled. Beda likewise sayeth: If peraduentur it chaunce, that we vnaduisedly swear or promise any thinge, whiche, if it were kepte, shoulde turne vnto an euyll ende, lette vs knowe that, that we thorowe better aduysemente more freely chaunge the same, and rather forsweare oure selues, necessitie so requiringe, then for the auoydinge of periurye to falle into another synne more grenous.

Wicked vowes are not to be obserued.

22. q. 4. In malis.

Ibidem.

3. sent. Lib. Dist. 39.

In hom. 3. 4.

1. Reg. xxv.

Dauid dydde sweare by God, that he woulde kyll Naball a foolishe and vngodly man, and that he woulde destroye all that euer pertayned vnto hym: Notwithstandynge at the fyrste intercession of Abigail a wyse woman, he streyghtwayes gaue ouer his anger: he putte vp hys swearde, and was neuer after sorye for any faulte done in

commit-

committinge suche periurie. Isidorus writeth also on thys maner: If any man be preuented, that he determine to do any of those thynges, whiche please not God: lette hym repente, and call backe agayne that, whiche he hadde determined agaynste the commaundemente of the Lorde. Who knoweth not, that the counsayll Tolletane commaundeth, that all vowes and othes should be broken, that are made contrary to the saythe? And who is so without all knowledge, whiche knoweth not, that the vowe of chastitie is directely and manyfestly agaynste saythe, agaynste the commaundement of the Lorde, agaynste the lawe of nature, agaynste charitie, agaynste iustice, agaynste the libertie of the Gospell, agaynste the healthe of the bodye, and agaynste the saluacion of the soule: yea it is a shyppe wracke of honestie, a plague of the mynde, a torment of the conscience, a spurre vnto all lewdnes, a yoke of bondage, a snare to the symple, a stomblinge blocke to the wyse, a destruccion of kynred, and a playne desolacion of the common weale: and therfore before all vowes moste woorthy to be banished farre frome the boundes of Christendome, yea and that so muche the more, because it is the dregges of Antichriste, and a mere doctrine of deuylles, as the blessed Apostle termeth it.

11. Quest. 4. Si. D. quis.

Concil. Tolet. Oct.

The vowe of chastite is the sincke of all euils.

1. Timo. iiii.

But here will the Papistes once agayne come rushinge in, and saye. Whosoeuer after the vowe of chastitie once made, presumeth to marrye: he synneth deadly, and hys marryage is incestuous, and therefore of righte oughte to bee dissolued and broken. For to theym that haue vowed chastitie, it is not onely damnable to marye: but also once to haue a mynde to marrye. Moreouer orders let the contractinge of Matrimonye, and breake Matrimonye all ready contracted. I aunswere. As Matrimonye contracted of the Ministers before the vowe is not onely tolletable, but also commendable: so lykewise Matrimonye contracted of the Ministers after the vowe, is tollerable, comendable and lawfull: neyther maye the vowe of chastitie dissolue or breake suche marryages: for almuche as the tradition of vowynge chastitie is the alone inuencion of man, but the contractinge of Matrimonye is the holy ordinaunce of God, as the Pope hym selfe testifieth, sayenge: The solemnes of the vowe was deuised by the onely constitucion of the Church: but the bonde of Matrimony toke hys vnseparable vnitynge and knotte of Christe hym selfe, which is the head of the Churche, and maker of all thynges, beynge instituted of hym in Paradyse, and in the state of innocencye. Agayne:

Obiection.

Aunswere.

The traditio of vowing chastite is of the Pope: but Matrimony is of God.

Note well.

The marryage of Prestes is not forbidden, neyther by the lawe of God, neyther by the lawe of the Gospell, neyther yet by the Apostles: but it is forbidden onely by the Ecclesiasticall lawe. That marryage contracted after the vowe of chastitie made, is of force and lawefull, and maye not be dissolued by any authoritie of manne, accordinge to thys sayenge of Christe: That God hathe ioyned together, lette not manne putte a sunder: The Pope hym selfe agaynst hym selfe witnesseth in his owne lawe, sayeng: Suche a strength is in the sacrament of Matrimony, that it may not be dissolued for the breaking of the vowe. And S. Augusten

Matrimony contracted after the vowe is lawfull, good & perfecte, & may not bee dissolued.

speaking of them, that marryed after they had bowed chastitie, sayth They that saye, that the marryage of such menne be no marryages, but rather adulteries, appere not to me diligently to waye the thing that they saye. Agayne he sayeth, whyche is also founde in the Popes lawe: Some saye, that suche as marrye after their bowe, be adulterers: but I saye, that they synne greuously, whiche separate, diuide, and putte a sunder suche, as haue marryed after their bowe. Herevnto agreeth the sayenge of sainct Gregorye: Ther are (sayeth he) that saye, that for religions sake marryage oughte to be dissolued and broken. But we muste know, that if mans lawe haue graunted this, yet the lawe of God hathe vtterly forbidden it. For the trueth hym selfe sayeth: Whom God hath coupled together, let not man put asunder: whiche also sayeth, that a man maye not putte awaye hys wyfe, excepte it be for fornication. And who dare be holde to speake agaynste the maker of thys lawe? In the tyme also of sainct Cyprian we rede, that certayne maydes, whiche had dedicated them selues vnto God, and promised to leade a single lyfe vtterly estraunged from marryage, fell from their promise and bowe that they hadde made, in so muche that they became dissolute and wanton in their lyfe and conuersacion vnto the greate dishonoure of Gods mooste holy name and vnto the exceedinge slaunder of Christes religion.

Marke well these autorities

Math. xix.
Math. v.

Saynct Cyprian beynge demaunded, what he thoughte best to be done concerninge suche bowelles: aunswered on thys manner. Thou demaundest, what I thynche of those maydes, whyche, after they haue once determined continently and firmely to holde their state, are manifestly founde afterwarde to haue lyen and kepte companye with menne in one bedde: of the whyche menne thou sayest that a Deacon was one. We see that by this meanes many be greuously offended, and take occasion of euyll: yea wee perceyue with great sorow of hearte, that thorow suche vnlawful and perillous kepinges of companye many maydes bee corrupted and defyled. If so bee that they haue saythefullye dedicated theym selues too Christe, lette them so without saynynge, continew chaste and pure. But if it so be, than eyther they will not or can not so continew: it is better for theym to marye, than they should fall to burning with their pleasurs. Aboue all thynges let them by no meanes geue occasion of any offence to the brethrē or systerne.

Epist. xi.

Bowelles marryed in the tyme of S. Cyprian.

That these maydes, of whom sainct Cyprians here writeth, were bowelles, it is playne and euident: Into howe greuous synnes they fell after theyr bowe made, Sainct Cyprian wordes declare manyfestly. It is therefore to be considered, what wysedome and discrecion thys holy Bysshoppe and blessed Martyr vsed towarde these bowelles. He vrged not so greatly theyr bowe: He wrote not that it was damnable vnto theym not onely to marrye, but also to haue a mynde once to marry: neither answered hee, that it were better for them to liue in single fornicacion, than to marrye, as some Papistes do: but without any respecte had to the bowe, rather than the name of God shold be dishonoured, and his holy congregacyon offended thorowe theyr dissolute and corrupt manners, he willed those Virgines, whiche had bowed chastitie, and either would not, or could not continewe, to breake theyr bowe and to marry, accordynge to the doctrine

of the

of the Apostel: It is better to marry then to burne. To auoyde fornycacion let euery man haue his owne wife, & euery woman her owne husband. Againe, if they cannot refrayne, let them marrye. For if a mayde marry, shee sinneth not. If S. Cipzian had thought the vow of chastitie to be of suche force, that it might by no meanes be broken: againe, that the mariages of Votaries or bowesses had bene adulterous, incestuous, damnable, &c. as ỹ papistes teach: is it to be thought, that he would haue geuen the aforesaide maydes councel to marry? Saint Cipzian knew none other way to auoyd vnclennes, but only according to the ordinaunce and commaundment of God to embrace holy Matrimony. Therfore he councelled not the maydes to abyde in the purpose of theyr vowe, and to shifte out the matter as wel as they coulde with Si non caste, tamen caute: or to fal vnto abstinency & prayer eyther vnto wearinge of smockes of heare or goinge wolward. &c. but to marry: affirminge, that it is better to marry then to burne, and to haue husbandes of theyr owne, then to embrace straunge flesche and to playe the whores. 1. Cor. vii. 1. Cor. vii.

Marriage is the only remedy for vnclennes.

Wee rede also, that Pope Theodorus made a decree, that if any man chaunced to marry, after he had vowed chastitie, he should not bee deuorced: but that his marriage should stand in ful strength and vertue, notwithstandinge the former vowe. Woulde God all Popes and all Papistes had neuer made worse decree.

Iacobus Philippus Bergom.

But forasmuche as the aduersaryes stande stoute in the defence of the Popishe vowe, and are nothinge ashamed to make it of equall authoritie with the vowe of baptisme, and to affirme that it may by no meanes be dissolued, but firmely continued vnto the ende: in so muche that if any man contrarye to that vowe chaunce to marry, that marriage is of no force, but must out of hande be broken and made of none effecte, that the vowe of chastitie maye be accomplished and performed: it shall not bee vnsittinge to consider, what iudgemente dyuers Popes in tymes past haue had concerning the vowe of chastitie: and how they haue from time to time vpon certayne reasonable occasiõs dispensed with the vowe of chastitie, and haue graunted bothe to votories and bowesses, that is to say, to Priestes, Monckes, Chanons, Nonnes, &c. liberty to marrye, affirming their marryages to be good, godly, lawfull, commendable, &c. and their children to be legitimate, lawefully begotten, and enheritable; notwithstandinge their former vowe. Firste we haue before heard, how that Gregory the greate, after that he had perceaued what greate murther of Infantes & yonge childre was committed by the reason of hys wicked decree for the single life of Priestes, by enforcinge them to put away theyr wyues and to vowe chastitie, reuoked and called backe againe his decree, restored the Priestes vnto theyr former Matrimony, and such other as beinge vnmaryed, had bounde them selues to chastitie or single life by vowe, bee released, and frankly and freely permitted them to marry: whyche thinge so greate a Bishop, so holy a Doctour of Christes Church, and so blessed a Saint, would neuer haue done, if the vowe of chastity had bene of such force: if the maryage of votories and bowesses had ben adulterous, incestuous, damnable, &c. Pope Gregory the seuenth otherwyse called Hildebrande, although a moste extreme aduersary to the

Expertichte of this matter we had lately in the dayes of Quene Mary.

The pope dispenseth with the vow of chastity for money and gayneth ignorance to marry.

Gregory the greate.

Lambertus Schafnaburgensis.

marryage of Mynysters, euen the very same yeare that he condemned the Matrimonye of Preestes, gaue notwithstandynge, lycence to a certayne Preeste called Burghardus Prouost of Thiere or Uttereth in Germany to take vnto wife the Sister of the Prince of the Ruzeanes, notwithstanding the bowe of chastity. Pope Gregory the ninth confirmed and approued as good, godly and lawful, the marryage of a certayne Preeste called Wochardus Auentiensis a man of great birth and learninge whiche forsakinge hys Priesthoode and ecclesiastical promotions, married Margaret a noble Lady and doughter to Baldwine Emperour of Constantinople, by whom he had many faire and goodly chyldren. Pope Celestine the thirde dyspensed with a certaine professed Nonne, called Constantia doughter to William kynge of Sicilia, concerning her vow of chastitie, and lycenced her to marry with the Emperoure Henry the fifthe of that name: by whom her being of the age of fiue and fiftie yeare had a Sonne called Frideriche, whiche afterwarde succeded hys Father in the Empire. Pope Benedicte the twelfte dyspensed withe Franciscus Petrarcha, whiche was a Canon of Padua and Archedeacon of Parma, to marry and to take one Laureta to wife, and also to retayne still all hys ecclesiasticall promocions. A certayne Moncke called Nicolas married Anne the Duke of Venice daughter by the Popes consente, Colomannus Bysshoppe of Varadine forsoke hys Bysshoprieke, and was made kynge of Hungarye, and marryed a wyfe by the Popes dyspensation, and reigned kynge afterwarde by the space of .xix. yeares, Petrus Elsacius a Preeste and electe Bysshoppe of Camericke was dubbed a knighte by the Popes lycence, and marryed Elenore the Countelle of Nauerne to his wyfe. Remelius a Moncke beynge aged, was taken oute of hys monastetie by the Popes lycence, and made kynge of Aragone after the decease of hys father Sanatius, and by hys wyfe hee had Maude a daughter, whyche was afterwarde maryed to Raimondus earle of Barchinona. Pope Paule the second licensed James the last king of Cyprus being before bishop of Nicose to marry a Venetiane to his wife, wyth this condition, that his land shuld for euer after appertaine vnto the Venetians. Matthew the Earle of Bullain by the Popes dispensation maried Maty king Stephans doughter of England, and had her out of Ramsey abbaye, where she was than abbasse, and hadde two daughters by her, the one called Ida, and the other Matilda. Canutus, which had bene a professed monke by the space of vi. yeres at Ciuniake, was dispensed with of the Pope to haue a wife. So likewyse was there an abbot of Reding here in Englande, whome menne for his perfecte life called Abbot Sancte. This Abbot beinge in daunger of a certayne disease, by reason hee had no wyfe, sente vnto the Pope, desiryng hym for to dyspence with hym for hys bowe. The Pope tenderynge hys requeste, dyspensed wyth hym, and gaue him lycence to marrye a wyfe: But vnder this condycyon, that it shoulde be secretly done, and not in facts ecclesie.

Iacobus Giuianus.

Iacobus Philippus Bergom.

Nicolaus Sabellicus.

Paulus. Phrigio.

Iacobus. Pharo.

Robertus. Abbas montensis.

Achilles. Paulus. Phrygio.

Floris historiarum anglia.

Albertus. Crantz.

Of these and suche like histories, whereof greate abundance is to bee founde in Chronicles, it manyfestlye appereth, that the single lyfe of Preestes, Monkes, Friers, Chanons, Nonnes, Anckers, Anckresses,

ses,and such other like vowes and vowelles,is not the ordinaunce of God,but of man,euen of the Bysshop of Rome. For if it were the commaundment of God,so could not the Pope dispence with theyr vowe, and geue them licence to marrye. But the Pope dispenseth with the vowe of chastitie:therfore is it the Popes ordynaunce and not Gods. Now if the Pope maye dyspence with one: so maye hee dispence with many. If hee may dyspence with many:so may he dispence with all. If hee may dispence with all:so may he geue lycence to all for to marry:and so vtterly destroy that filthy state of the single life of Prieستes, Monkes,Friers, Chanõs, Nonnes.&c. But what soeuer ỳ Pope wil doin this behalfe: of this are we most certen,that the vow of chastitie is no impedyment or let vnto Matrimony: whiche thinge the Pope him selfe graunteth, by grauntinge so many dispensacions for the release of the vowe and for the lybertie of mariage: whiche thinge the Pope could not do,if it were contrary to the worde of God. But as a kinge maye either dispence with hys statute or vtterly dyssolue it: so likewyse forasmuche as the tradicion of the single life of the spirituall parsons is only the decree of the Pope:the Pope may lawfully eyther dispence with his decree,or vtterlye dyssolue it at his pleasure according to this comiion sayeng: Cuius est soluere,cuius est ligare. That is to saye: It lyeth in his power to losen, whiche hath power to bynde. And would God that the Pope and all his adherentes were thus affected,that the filthy single life of prieستes might once be taken away and the liberty of Matrimony restored vnto them:yea wold God,that accordinge to the determinacion of the sixte Synode holden, at Constantinople,the vowe of chastitie might neuer be offered vnto any person,whan he should be admitted vnto the Ecclesiastical ministery, but frely suffered eyther to marry,or not to marry, as hee shal fele God to worke in him. For as Baptista Mantuanus sayeth: Muche better was theyr life in maryage,than is now the life of the spirytualtie without it. And as Pope Pius the seconde sayde: For a greate consideracyon was maryage firste of all inhibited to Prieستes:but for a much greater ought it agayne to be graunted them. The wordes of that sixte Synode are these:Consideringe that it is decreed amonge the lawes made by them of Rome,that no Deacon or Prieست shal company with theyr wyues:therfore we notwithstanding that decree folowinge the rules of the Apostels and the constitutions of holye men, will that from this daye forth marryage shalbe lawful,in no wyse dyssoluynge the Matrimony betwene them and theyr wyues,nor depryuing them of theyr familiaritie in time conuenient. Whosoeuer therfore shall be founde able of the order of Deacon, Subdeacon or Prieستhoode, wee will that no suche men be prohibited to come vp vnto the dygnyties aforesayde for the cohabitacion and dwelling together of theyr wiues: not that they be constrayned at the receate of theyr orders to professe chastitie,or to abstaine from the company of theyr lawfull wyues. If any man therfore presume agaynste the Canons of the Apostels to depryue Prieستes or Deacons from the copulacion and felowshype of theyr lawfull wyues, let suche a man bee deposed. Likewyse bothe Prieستes and Deacons, whiche put away theyr wyues vnder the colour

Et infra eden.

lour of lyuynes, let them be excommunicate: and if they continewe in the same, let them bee deposed.

Wee shal first of all note, how this godly and Christen councel doth vtterly condemne the wycked decree of the Pope, wherein all spirytuall Ministers are commaunded to forsake theyr wyues and to forsweare Matrimony, professynge a single and continent life. And here see wee, that the vnmaryed life of Preestes is not the ordynaunce of God, but the trifeling tradycion of the Pope, contemned and condemned of all good and godly men from the beginninge, as wee haue before heard. Againe, how that act of the Pope in forbiddyng any man to minister in the Churche of Chryste beinge maryed, although neuer so worthy and mete for the office, excepte hee first of all put away his wyfe and forsweare marryage, is most wicked, vnlawful and deuilish.

Secondly, it is to be considered, that this holy Councel declareth euydently, that this decree of the single life of Preestes brought in by the Deuil and the Pope, is contrary to the rules of the Apostels and constitucions of holy men. If this Popishe decree of the sole lyfe of Preestes be contrary to the doctrine of the Apostels and of other blessed men: who seeth not, that of righte it ought to bee banyshed from the bourdes of Christianitie, and by no meanes to bee suffered anye longer to remayne amonge vs.

Thirdly, it is not to be passed ouer, howe this godly Councell setteth it selfe agaynste the wycked and damnable Councel of the Pope and of his adherentes: and where as the Romishe faction dyssolueth the marryage of such as come vnto the ministery before they may bee admitted, and cruelly enforseth them vnto single life: this holy Councel determyneth, that if any be founde worthy of the ministery, and be called vnto it, they shal remayne still in theyr matrimony as in a state of life both godly, lawful and mete for a spiritual Minister, and frely enioye the familiaritie and company of theyr wyues.

Forthly, wee haue in this godly Councel, that no man shall bowe chastitie, whan he is admitted vnto the holy ordres, but remayne still in his owne libertie to marry, or not to marry, as he shal fele the worsinge of God in hym: whiche thinge is moste manyfestly and directly against the Popes lawe, wherein all Preestes that are marryed, are commaunded to be deuorced from theyr lawfull wyues, or els to bee deposed both from theyr office and from theyr liuing: and if any being vnmarryed come vnto the ministery, they are charged neuer to mary, but to bowe perpetual chastitie.

Fifthly and finally, this is also diligently to be considered, that this godly and Christen Councell doth depose all suche as presume to depryue the spiritual Ministers from the copulacion and felowshippe of theyr lawful wyues. Hereof doth it folow, that the Pope and his adherentes be *Ipso iure* deposed: and if they remaine in theyr errour, they are excommunicate. But all theese thinges doth the Pope most malycyously with his fworne captiues: therfore both the Pope and so many as consent vnto him in this behalfe are excommunicate and no true members of Christes church. Who seeth not here then, that the pope standinge in this case, ought not to be taken of vs as Christes vicar and Peters successoure, but rather as an Ethnike and Publicane: so

far

far it is of, that this hys wycked and deuyliche decree of the single life of Pryestes oughte in any one poynte to bee obeyed, beinge so contrarie to the commaundement of God, to the lawe of nature, to the Canons of the Apostels, to the auncyente councels, to the constitucyons of holy men, to the practise of Christes Churche, to the examples, of many reuerende Byshoppes and holye Pryestes. And thus muche haue I spoken concerning the bowe of chastitie, whyche the Papistes cleaue and sticke vnto with tothe and nayle, as vnto a moste stronge bulwarke and inuincyble fortresse agaynste the Matrimonye of the spirytuall Mynisters: to declare and shewe, what a staffe of rede, I meane, a thinge of no strengthe, the bowe of chastitie is to repell the lawfull, holy and honorable marryage of Pryestes: and to set forthe to the Readers, that the bowe of single lyfe hinderyth nothinge at all the lybertie of Pryestes Matrimony: But that as before: so likewyse after the bowe they maye lawfully and withoute scruple of conscyence marrie, if they haue not the gyfte of continencie geuen them of God. For as the Apostel saieth, it is better to marry, then to burne. And to auoyde fornicacion let euery man haue his owne wife, and euery women her owne husbande. 1. Cor. vii.

But before I ende this matter of the bowe: this thinge is not to be passed ouer with sylence, whiche sittinge at the table of the moste reuerende Father in God Thomas Cranmere (Archebishop of Cantorbrie, that glorious Martir of Chryste, but nowe a moste glorious Saincte in heauen, somtime my Lorde and Master and moste beneficyall Patrone and mayntayner of my studyes, not only of my studyous trauayles, but also of manye others bothe in this Realme of Englande and also in dyuers other forrayne nacions, a man borne to auaunce good letters and true godlynes, a mirrour of gentelnes and clemencie, a fountaine of lyberalitie, a well louer and doer to all men, euen to his verie enemyes, a pearle of pacyence, a well of vertue, a dyamount of dyuinitie, and suche one in all pointes, as was worthy of immortalytie in this worlde (if immortalitie might chaunce to any mortall man in this vale of myserye). I hearde the matter of the marryage of Pryestes was there in dysputacyon verye learnedly and soberly debated: some alledging what the aduersaryes had to obiecte in this behalfe, some answerynge and confutinge all the obiecyons, prouinge them worthy rather the name of abiecyons than obiecyons. Thomas Cranmer.

At the laste comminge vnto the bowe, of the whyche, they sayde, there are dyuers kyndes, some symple, some solemne, some regular, some irregular, some equall with baptisme, some inferyoure to baptysme, some dyspensable, some, vndyspensable, some conuertible, some vnconuertyble, some temporall, some spirytuall, some byndynge the conscyence, some but at pleasure, some perpetual, some but for a time, some of greate force, some of no strengthe. &c.

I harde Doctour Redman, Doctoure Haynes Doctoure Tonge, Doctoure Taylour afterwarde Byshoppe of Lyncolne, with dyuers other learned men, whyche at that tyme were presente affyrme and saye, yea and that not wythoute probable argumentes and reasons,

reasons, that the Prystes of Englande are not botoryes, nor bounde with any bowe of single life, but that they maye frely and with good conscience marry: agayne, that there is nothinge against theyr maryage, but only custome, brought in by a sorte of superstitious parsons of theyr owne free will, rather then enforced by any lawe or bowe. And I beleue this theyr iudgement in this behalfe to be sounde, perfecte and true. For the secular Prystes of Englande are neyther required of theyr ordinarye Bysshoppes, whan they receaue orders, that they from hencefortheshould liue a sole and a wyueles life, neyther do they promise any suche thinge. And where it is commonly reported, that the Bysshop saieth to the new made Prieste, Accipe iugum castitatis, it is a most manifest vntrueth. For the wordes, whyche the Bysshop speaketh to the Priest, are these: Accipe iugum domini: Take the yoke of the LORD. and not, take the yoke of chastitye, as the booke whyche the Bysshoppes vse in geuynge orders manyfestlye declareth. And what maketh this for the syngle and wyueles lyfe of Pryestes? Muste spirytuall Mynysters bee enforsed to lyue single and vnmarryed, because the Bysshoppe sayeth vnto them: Take the yoke of the lorde? I will with as good and better authority proue, that all Chrysten men and women ought to abstaine from maryage. Our Sauiour Chryst in the Gospel hath these wordes: Take my yoke vpon you: Shal we so vnderstande these wordes of Chryst, that to take his yoke vpon vs, is to liue sole, single and vnmarryed? Or rather, that by those wordes of Chryst we are admonyshed and put in remembraunce to forsake the deuyl, the worlde, and the flesche, with all theyr workes, pompes and vanyties: and to become Chrystes seruaunts, seruing him in holines and righteousnes all the dayes of our life? Likewise whan the Bysshop saieth to the newe made Pryeste Accipe iugum domini: take the yoke of the Lorde: it is asmuche as though hee should haue sayde vnto him on this manner: the lorde hath commaunded, that suche as are appoynted vnto the Ecclesiastical ministery, should diligently attende, and earnestly wayte vpon theyr office: whiche is, studiously to rede the holy scriptures: diligently to preache the word of God: continually to pray for the people: liberally to releue the carefull and nedy: and in life and conuersacion to be an example of godlynes and honestie to the flocke of Chryste. Vnto this office arte thou nowe called. Take therfore this yoke of the Lord vpon thee, and accordinge to thy vocacion shewe thy selfe a workman that nedeth not to bee ashamed in faith, in doctrine, in word, in loue, in purenes of life, &c. that whan the hie sheppard shal appere, thou maist receaue an vncorruptible crowne of glory, and heare this comfortable sentence at hys mouth: O good and faithful seruaunt: for asmuche as thou hast bene faithful ouer fewe thinges, I wyl make the rular ouer many thinges. Enter into the ioy of thy Lorde.

The secular pryestes of englande are no botoryes.

Math. xi.

What it is to take the yoke of the lord vpō vs.

Math. xxv

Now how lytle all these thinges make vnto the bowe of chastitie, or vnto the single life of Pryestes: who is so ignorant that knoweth not? so blinde that seeth not? so deafe that heareth not? Leauing therfore the bowe, whyche is the chiefe bulwarke, wherwith the aduersaryes defend them selues against the manifest scriptures of god, which alowe and approue the Matrimony of Pryestes, although in verye dede

bede it is nothinge els than a staffe of reed and a thinge of no force, as
wee haue to fore hearde. I will now addresse my selfe vnto the answe-
ringe of the other obiection, which the Papystes make agaynste the
maryage of Mynisters: and all, but the chiefe and principall, leauinge
the other to bee laughed at, as the fantastycall dreames of yole hi-
pocrites.

As the aduersaryes fyrste of all obiecte and lay agaynst vs the vow Obiection.
for the dyspatche of Preyestes marryage: So lyke wyse secondly bryngе
they forth the authoritie of the Church and the determinacion of the
Counceis, forbyddynge the Matrimony of Preyestes: whych to with-
stande (say they) is more than double wickednes, and a matter wor-
thy of damnacyon, seynge it is wrytten: If hee heare not the Church, Math.xviii.
let hym bee to thee as an Heathen man and as a Publicane. Againe,
hee that despyseth you, despyseth mee: and hee that despyseth mee, Luke.x.
despyseth hym that sente mee. Also in another place: Whersoeuer two
or three bee gathered together in my name, there am I in the middes Math.xviii.
of them. Item, beholde, I am with you at all tymes vnto the verye
ende of the worlde. I answere: First as touchinge the Churche of Mat.xxviii.
Chryste, I confesse it to bee an holye and blessed compeny of the faith-
full, sanctifyed and gouerned by the holye Ghoste, the spouse of Christ, Answere.
the congregacyon of the liuinge God, the pillar and ground of trueth,
etc. But this Churche or holye felowshyppe heareth no straungers Of the churche
voyce: But forasmuche as shee is the true and faythfull Spouse of
Chryste, shee onlye heareth the voyce of her husbande Chryste: Euen John.x.
as a faithfull maried woman geueth not eare to the voice of straunge
louers, but contenteth her selfe with the voyce and loue of her owne
husbande, whome shee moste tenderlye loueth, and in whose loue shee
onlye resteth. But of this Churche are not the Papystes, whyche
leauynge the voyce of Chryste geue eare to the voyce of straungers.
For the voyce of Chryste is this: All cannot awaye with this sayeng. Math.xix
Her that can take let hym take. But the Papystes saye: All that
will, may lyue chaste. Therefore we will, that all Preyestes, Monkes,
Chanons, Fryers, Nonnes, and all vowers and vowelles neuer ma-
rye: makinge that a thinge of necessytie, whyche Chryste dyd set at ly-
bertie. The voyce of Chryste is: To auoyde fornycation let euerye 1.Cor.vii.
man haue hys owne wyfe, and euerye woman her owne husbande.
But the Papystes saye: That is to bee vnderstande of Laye men and
Laye women. As for the Clergie, they may by no meanes marry: For
the Church hath otherwyse determyned. The voice of Chryste is: It is 1.Cor.vii.
better to marry then to burne. But the Papistes saye: it is better for a
Prieste, Monke or Nonne to burne continually, yea is to commit sin-
gle fornication than to marry and so breake theyr vowe of chastity. 1.cor.vii.
The voyce of Chryste is: If the vnmaryed marry, hee synneth not. But
the Papystes saye: If the votorye marry, hee synneth deadlye. The 1.cor.vii.
voyce of Chryst is. If they cannot contayne, let them marry. But the
Papystes saye: Si non caste, tamen caute. That is to saye: If they cannot 1.Tim.iii
lyue chaste, let them play the knaues secretly. The voice of Christ is: a Titum.i.
Bishop must be the husband of one wife. But the papistes say: the hus- Heb.xiii.
band of no wife, but the lyuer of as many whores as hee will. The
voyce of Chryste is, that wedlocke is honorable among all persons,

But the Papystes saye: That wedlocke is damnable amonge all
Gene.i.ix. bowers and bowelles. The boyce of Chryste is: Encrease, and multi-
plie, and replenyshe the earthe. But the Papystes saye: how chasti-
tie, and leade a vowcles lyfe for marryage fylleth the earth, but vir-
guinitie replenisheth Paradise.

Nowe seinge that the Synagoge of the Papystes heareth not
the voyce of Chryste, but the voyce of straungers: So is shee an
whore, and no true and faythfull spouse of Chrystes and therfore not
to bee obeyed, neyther ought anye Chrysten man to bee subiecte
vnto her commaundemente and authoritie: yea to heare her, is to
Psal.xxvi. bee an Heathen man and a Publycane: to despyse and hate her, is
moste hyghlie to honoure and to loue Chrysle, as Dauyd saieth: I
hate the Churche of the malygnaunte: and with the vngodly I will
kepe no companie.

Of the coun-cels. And as touchinge theyr Councels, who knoweth not, that wee
owe vnto them no further obedyence, than they agree wyth Gods
worde: If they consente wyth the scriptures of God, wee with
all reuerence receaue them: not for theyr owne sake, nor for theyr
Autours sake, but for the familiaritie and agreement, which they
haue with the worde of GOD. But if they dyssente from the will
of God expressed in the holie Scriptures, wee vtterlye reiecte and
caste them awaye as plages and pestylences, yea as the doctrines
of Deuyls, and the sedes of euerlastynge damnacyon, wythoute
anye respecte had eyther to Pope Cardynall, Patriarche, Archebys-
shoppe, Bysshoppe, Prieste, Monke, Chanon, Anker, Heremyte, or
yet to Keysar, Kynge, Prynce, Duke. &c. accordynge to this admo-
Gala.i. nycyon of Saincte Paule: If wee oure selues or an Angell from
heauen preache vnto you anye other Gospell, than ye haue all re-
Epist.ii. dye receyued, holde it accursed. Lykewyse sayeth Saincte John: If
anye man come vnto you, and bringe not this doctrine with him,
receaue hym not into youre house, neyther byd hym once God spede.
For whosoeuer sayeth vnto hym God spede, is partaker of all his e-
uill dedes.

Neyther are wee ignoraunte, what Councels, Canons, and de-
crees the Papystes woulde haue vs to receaue in this behalfe: Verely
such as are stynckinge newe and vnsalted, euen yesterdaye hydes.
As concernynge the olde and auncyente godly Councels, Canons and
decrees, whiche wee gladly alowe, those will not ye receaue nor ad-
mitte (O ye Papistes) forasmuch as they are repugnant to your wic-
ked newe decrees, and strongly defende the maryage of Prystes as
a thinge moste godly, moste holie, moste lawfull, whan notwithstan-
dynge in youre owne lawe it standeth thus wrytten: Where in anye
actes of Councels a contrarie sentence is founde, the sentence of that Councell
oughte to bee receaued, whose authoritie is elder and better. Agayne, let that ye
obey the elder and more auncient Councels, excepte ye will perysshe. If the
Papistes require at oure handes obedience toward the olde and aun-
cient Canons and Councels, we will not refuse to do our duty: but if
they will draw and compell vs to lowte to theyr new deuilish decres,
Act iiii. v. which manifestly fight with the worde of God, we will by no meanes
consente, come life come deathe: for we must obey God more then men,

as

as thapostels sayde.

Thirdly, the Papystes obiecte and saye: if that the Pryestes haue not the gifte of continency, they ought to fall vnto prayer, and to beg it at the hande of God, and it shal be geuen them; accordynge to these promyses: Aske, and it shall bee geuen you. Seke, and ye shall finde. knocke, and it shalbe opened vnto you. For whosoeuer asketh, receaueth, and hee that seketh, fyndeth: and to hym that knocketh, it shalbe opened. I aunswere: When anie man fealeth in hym selfe, that hee hathe not the gifte of continencie: wee are wylled and commaunded in the worde of God, not to fall vnto prayer, nor vnto fastinge, nor yet vnto scourginge of our naked bodyes with whippes and roddes after the manner of vnnaturall monstures, and so to kill and destroye the worke of God and nature in vs, that wee maye not bee fruteful, and replenishe bothe heauen and earth with our issue accordynge to the euerlastinge appoyntment of God: but to embrace holy and honorable Matrimony: whiche is the ordynaunce of God, and the only remedy that God hathe appoynted for incontinencie, as it is wrytten: To auoyde fornycacion, let euerye man haue hys owne wyfe, and euerye woman her owne husbande. For it is better to mary, then to burne. Agayne, if they cannot containe, let them marie. For if the single parson mary, hee synneth not. Item, wedlocke is honorable amonge all parsons, and the bed vndefiled. But whoremongers and adulterers God shall iudge, punyshe, and condemne.

Obiection.

But where is your warrant.

Math.bii.

Answere.

1.Cor.bii.

Heb.xiii.

And as concernynge prayinge for the gyfte of continencie, whan wee perceaue another worckynge of God in vs, what any other thing is it, than a playne resistaunce againste the wyll of God? God would haue vs frutefull: and wee praye to bee vnfrutefull. God woulde haue vs to encrease, to multiplie, and to replenyshe the earth: and we pray to bee barren, and throwe oure barrennes to make the earth voyde and desolate. God would haue vs to lyue in the holy state of honorable wedlocke: and wee vowe chastitie, forsweare maryage, and sweare to lyue a sole and syngle lyfe. God would haue vs to beget Chyldren, as wee were begotten of oure Parentes: and wee enuyeng the worlde oure posterytie, lyue and departe monstures of nature. God by oure frutefulnes woulde haue bothe heauen and earth replenyshed: and wee as enemyes bothe vnto heauen and earth pray to be vnfruteful. God woulde haue vs to leaue suche behynde vs, whan wee departe, as myghte prayse and magnyfie hys holye name bothe in this worlde and in the worlde to come: and wee as enemyes bothe to the conseruacyon of the common Weale, and also to the glorye of God praye, that neyther the Common weale maye bee encreased, nor the honour of God promoted and set forthe by vs. Are not these prayers worthy to bee hearde, so directly and manyfestlye fightinge agaynst the wyll of God? The Papystes doo not consyder, howe in prayer the wyll of God is aboue all thinges to bee loked vnto. For althoughe wee haue manye yes and those large and lyberall promyses to bee hearde, to receaue, to fynde. &c. yet if wee aske anye thynge contrary to the wyll of God, verely wee shal praye in vaine, thoughe wee were our tonges with prayeng euen vnto the stompes.

We ought not to pray against the wyl of god.

Saint

1. Johñ. v. Saincte John sayeth: this is the trust that wee haue in hym: that if wee aske anye thinge accordynge to hys wyll, hee heareth vs. It is to bee noted, that Saincte John sayeth here: God heareth vs, if wee aske anie thinge accordinge to his will. It foloweth than, that if wee aske anye thinge contrarie to hys will, hee heareth vs not. Neither will hee graunte vs oure peticyons. And what can bee more contrarie to the will of God, than whan God hathe made vs frutefull, wee praye, that wee maye bee vnfrutefull, Saincte Paule sayeth: Let euerie man abyde in the same state, wherin hee was called.

1. Cor. vii.

Againe euery man hath his proper gift of God, one after this maner, another after that. The sonnes of Zebedeus earnestly praid christ that one of them might sit on his ryght hand, & the other on hys lefte hande. But Christ said vnto them: ye know not what ye aske Sainct Paule in lyke manner prayed, that the vnquietnes of the flesh might bee taken awaye from hym, and this soughte hee at the hande of God by prayer manie tymes. But God sayde vnto hym: my grace is sufficyente for thee. For my strength is made perfect thorow weaknes. Howe came it to passe, that these so worthy Apostles prayinge so earnestlie, were not heard? Uerelie they prayed not accordinge to the will of God. And shall wee thincke, that the Papystes, whiche with tothe and nayle striue to quenche the worckinge of God in them, and to become vnprofitable and vnnaturall Monstures of the earth, enemyes to heauen and worlde to God and man, shall bee heard? Howe well theyr prayers bee heard, and theyr peticyons graunted of God, the frutes of theyr single lyfe doo manyfestlie declare, whyle they in a maner bryng forthe nothinge, but fornicacyon, whoredome, adulterye, incest, Sodomytrye, embrasynges of brute beastes, &c.

Matth. xx. Marke. x. 2. Cor. xii.

Obiection. Forthelye, the aduersaryes caste in oute teeth the Preestes of the olde lawe: But howe lytle to the purpose, who seeth not? Whosoeuer dyligentlie wayeth this obiection of the Papystes, hee shall easelie perceaue, that nothynge maketh more agaynste the syngle lyfe of Preestes, nor more stronglie establysheth the Matrimonie of the spirytuall Ministers.

Answere.

But let vs see theyr reason. The Preestes of the olde lawe (say they) abstayned from theyr wyues in the tyme of theyr Ministracyon. But the Preestes of the newe lawe muste alwayes attende vppon theyr office, and bee redie in the Churche at all tymes to Mynyster: Ergo the Preestes of the newe lawe muste haue no wyues, but lyue vnmarryed. I aunswere: Firste of this obiecyon of the aduersaryes wee learne that they graunte that the Preestes of the olde law were maryed men: Secondlie, that they had familiarity with theyr wiues at all tymes, excepte the tyme of theyr Ministration. This thinge graunted, it foloweth, that the Preestes of the newe lawe maye also lawfullye marye, and freelie enioye the companie of theyr wiues, the tyme of theyr Ministracyon onlie excepted. For who doubteth, but that the Preestes of the new law, which is the law of liberty and vtterly enfranchised frō the yoke of Moises law, haue as much fredom

Dist. 28.

Answere.

Jacob. i.

in

in marrige and in al other thynges, as had the Prieſtes of the old lawe.

If they haue not, yet God haue taken from them the libertie of maryage, let the aduerſaryes ſhewe it, and proue it by the worde of God. But this can they not doo: Therefore abydeth the Matrimonye of the Prieſtes of the newe lawe in as full ſtrength and force, as was the maryage of the Prieſtes of the olde lawe.

Moreouer, where as they ſaye, that the Prieſtes of the olde lawe abſtayned from theyr wyues in the time of theyr miniſtration: and the myniſtracion of the Prieſtes of the newe lawe is continual: and therfore they muſte continually abſtayne from mariage: I anſwere, many thinges were vnclene to the Prieſtes of the old lawe, that be not vnclene to the Prieſtes of the new lawe. And the Prieſtes of the olde lawe had a manyfeſt and expreſſe commaundement of God that in the time of theyr myniſtracyon they ſhould abſtaine from the companye of theyr wyues: other wiſe it had bene lawfull for them to haue kepte them company. But the Prieſtes of the newe lawe are free from this commaundement of God, beinge but a ceremoniall lawe and an ordynaunce for a time: therfore this matter maketh nothinge againſte the mariage of our Prieſtes, and the familiaritie with theyr wyues. Neither is the myniſtracion in the newe lawe ſo continuall, I meane the preachinge of gods worde and the adminiſtracion of the Sacramentes, ſo that mariage maye bee any lette vnto it, as wee maye ſee by the Patriarches Church and many yeres after, when the church of Chriſt was moſt pure, moſte holy, moſte perfecte: at the ſame time all the Deacons, Biſhops and other ſpirytuall Myniſters were for the moſt parte maried men, and notwithſtandynge dyd ſo diligentlye attende vpon the Myniſterie, that all the wyuelez Pappiſtes in the worlde are not to bee compared vnto the moſte leaſte of them in doing theyr dutie. What hinderaunce is Matrimony to the Prieſtes of the Eaſt Churches? Whyche haue continued maryed from the tyme of the Apoſtels vnto this daye. What impedymente is Matrimonie to the Paſtours of the reformed Churches in Germany, in Denmarke in Polelande, in Swetcherlande, in Frylelande. &c. Where the Myniſters in one daye profite the congregacion of God more, than an hundred wyueleſs Pappiſtes doo in all theyr lyfe. How frequent the Popiſhe Prieſtes bee in theyr Myniſtracion, daylye experyence ſufficientlie declareth. Who knoweth not, that ſome of that Shauen nacyon are ſo diligente in theyr myniſtracyon, that manye times they come not in the Churche from Sondaye to Sondaye: So that if the Churche were a wylde ſtatte, it myghte rome awaye for a tyme attendaunce, that they geue aboute it. Whether the continuaunce of the Pappiſtes in ſpirytuall exercyſes bee ſo greate and ſo without ceaſe, that for the due exequyon of the ſame they may by no meanes marie. The yole tyme that manie of them ſpende bothe nightes and dayes in bankettinge, in Dryſinge, in Cardynge, in huntynge, in Hawkynge, in Whoryinge, and in ſuche other yole, vayne and beaſtlie paſtymes geueth ſufficyente inſtructeyon to ſuche as eyther haue eyes to ſee, or eares to heare, or hearte to vnderſtande. &c.

This reason therefore of the Papystes is vnreasonable, and hyn-
dreth nothinge the marryage of Prestes: Seing that many of them
are so occupyed, that of all men they be found moste ydle.

Obiection. Fifthly, the Sacramentes (saye they) are so holye and pure, that
they maye not bee touched of any vncleane parsons: neither is it con-
uenyente, that a Preste should ryse from a womans side, and fall vn-
Answere. to the consecracyon of Gods bodye. I answere: The Sacramentes
of Christes Churche, I frely confesse, are holye and pure, because hee
that dyd institute them is most holy, moste pure: and that they ought
not vnreuerentlye nor vnworthely to bee handled of anye man, I al-
so moste wyllinglye graunte. But that they are handled of the Pres-
tes as of vncleane parsons by the reason of their marryage, that I
vtterly denye. And I playnlie affirme, that a Preste in the feare of
God lying with his wife, and having her company, may with a good
conscience ryse from hys wyues syde, and do whatsoeuer pertayneth
vnto hys office, whether it bee preachynge of the worde, or mynis-
tring of the Sacramentes. And whosoeuer teacheth contrary to this, is
Ebre. xiii. an enemie to Gods trueth, and an aduersarie to the godly auncient
Councels. Doth not the holye Apostle pronounce wedlocke honora-
ble amonge all persons? Howe can it then be dyscommendable or dam-
nable amonge the spirytuall Mynysters? Sayeth hee not moreouer,
that the bedde is vndefyled? What vnderstandeth hee by bedde, but
the Matrimonyall acte done betwene man and woman in the feare
of God? This acte, sayeth the Apostle, is vndefyled, clene and pure.
Howe can it than defyle the Mynyster, and obscure the glorye eyther
Titum. i. of the worde or of the Sacramentes? Sayeth hee not once agayne,
all thynges are pure, to them that are pure? Howe can Matrimony
then beynge a state of lyfe bothe before God and man pure and com-
mendable, make the Mynyster vnpure, and the lesse commendable
for the administracyon of the Sacramentes? Were not almoste all
the Mynysters of the primatiue Churche, and many hondred yeres
after married men and had wyues, and notwithstandynge admyn-
istratours bothe of the worde and of the Sacramentes: as the ble-
uen from the Apostles tyme vnto this daye hathe bene in all the East
Churches, and is nowe also in all the reformed Churches, whiche
somtyme lyued vnder the tiranny of the Bysshoppe of Rome, thorow
oute Europe? If marryage at that tyme obscured nothinge at all the
glorye of the worde, and the dignytie of the Sacramentes: Howe
commeth it to passe nowe, that Matrimonye must bee counted so
vyle, so base, so vnpure: that whosoeuer lyueth in that must be coun-
ted an vncleane parson, and vnworthy to handle the Sacramen-
tes? Are not these the wordes of a certayne godlye olde Councel? If
Concil. Gangrens. anye iudge a married Preste, as thoughe hee should not mynyster,
because hee is married, and so for that cause withdraweth hym selfe
Concil. Nicen. frō such a Priestes ministracion: let him be accursed. Rede we not al-
so, that the blessed Martir Paphnutius in the Councel of Nicene tolde
stoutlye against all such as would haue had the Priestes seuered frō their
wiues, as though by y reson of their marriage their ministery were not
commendable, that it was chastitie for a married preste to lye with
hys owne wyfe: If it be chastitie for a preste to lye with hys owne
wyfe:

lyfe: how can the Sacramentes be prophanated by theym that are chaste and pure? If the Papistes require nothinge but chastitie of Prieſtes for the due administracion of the Sacramentes: behold the marryed Prieſtes are chaste and pure, euen by the confession of the moost worthy martyr Paphnutius: therefore may they worthely administer bothe the woorde and the Sacramentes. Beholde howe childishe the obiections of the Papistes are.

Yet besides these folishe and triflinge obiections, whiche wee haue hytherto heard and confuted: the papistes are not ashamed (such is their impudencye and vnshamefastnes) to allege the scriptures for the confirmacion of the single lyfe of Prieſtes: but thei are so alleged, as the deuyll their father alleged them agaynste Christe, or as they Predecessours the olde heretykes vsed to cyte them agaynst the faithfull teachers of Gods truethe. Mathy.iiii.

Amonge all other, they allege thys sentence out of Moyses: Be ye holy: for I am holy, sayeth the Lorde. The folye of the aduersaries doeth here to muche appeare. For where as this commaundemente of God was geuen to all the people of Israel generally, and not to the Prieſtes particularlye: the Papistes contrarye too the mynde of the holy Ghoste haue drawne it violently vnto Prieſtes onely. And where as God in the foresayde sentence exhorteth all his people vnto holynes of conuersacion and puritie of lyfe, as S. Peter right well declareth in hys Epistle: the Papistes writhe and wreste it vnto the chastitie or single lyfe of Prieſtes: as thoughe there were none other holynes before God, but a sole and vyuelles lyfe. But if they will bynde the Prieſtes vnto single lyfe by that texte: so muste they lykewise doo all the other Christians generally, both men and women, and so vtterly destroye matrimonye, although the good ordinaunce of God: forasmuch as that commaundement was no les geuē to the Laitie, than to the spiritualtie. If the holy fathers of the olde lawe had knowen, that to be holy, is to lyue vnmarryed: verely they woulde vtterly haue abstayned from Matrimony, and not so destroutly haue embraced it. Scriptures alleged of the papistes for the confirmacion of the single lyfe of Prieſtes, with answers to them. Leuit.xx. 1.Pet.i

But they knewe right well, that to be holy, is to caste away the workes of the flesshe, and to put on the frutes of the spirite: to put of the olde man, and to be cladde with the newe man, whiche is made, framed and fashioned after the image of Christe in trueth, holynes and righteusnes, as S. Peter sayeth alleginge the aforesayde sentence: Gyde vp the loynes of youre myndes, be sober, and truste perfectely on the grace that is brought vnto you by the declaringe of Jesus Christe, as obedient children, not fashioninge youre selues vnto your olde lustes of ignorancy: but as he whiche called you is holy, euen so bee ye holy also in all maner of conuersacion, because it is written: Be ye holy, for I am holy. And it is to be wondered that the papistes hauinge other wyse Matrimony in so greate price as they pretende, that then haue numbred it among the Sacramentes of Christes churche, standinge that it conferre and geue grace, do in this behalfe so vilely esteme of it, that it defileth and vnhalloweth a Prieſte, if he chaunce to marrye and maketh hym vnapte and vnworthy to minister the woorde & the Sacramentes. Is not thys to destroye in deede, that they seme to pryse in woorde? But let the vngodly Papistes knowe, that not marryage, What it is to be holy. Ephe.iiiii. 1.Pet.i Leuit.xix.

whyche

whiche is the good ordinaunce of God, holy pure and honourable, maketh their Prieſtes vnholy and defyled (for to the pure all thinges are pure) but whordome, adulterye, inceſt, Sodomitrie, abuſinge of theym ſelues with male kynde, embrasinge of brute beaſtes, &c. wherewith not a few of them are polluted, maketh them vncleane, vile, ſtinkinge and abhominable in the ſighte of God and of all good men. Wo be vnto them, ſayeth the Prophete, that call euyll good, and good euill: whiche make darkenes lighte, and lighte darkenes: that make ſoure ſweete, and ſweete ſoure.

Titus.i. Whordome, not marryage defileth prieſtes.

Eſa.v.

Obiection. Roma.viij.

Seuenthly, the Papiſtes alledge this ſentēce of S. Paule for the eſtabliſhement of the ſingle lyfe of prieſtes: they that are in the fleſhe, can not pleaſe God: and on this texte they diſpute on this wyſe: they that are in the fleſhe, are defiled: But prieſtes that marrye wyues, are defyled: Ergo they be in the fleſhe and can not pleaſed God. The Papiſtes go foorthe alwayes to be lyke them ſelues, neither are thei any chaūgelynges, vilely bothe thinkinge, ſpeakinge and writing of the holy ſtate of honorable wedlocke. What Chriſten eares can pacientlly abyde to heare, that to be marryed, is to be in the fleſhe, to be defiled, and not to pleaſe God: Coulde Sathan hym ſelfe with al hys ſathanicall army more vilely, more wickedly, more deteſtably, haue ſpoken of Matrimonye, than the Papiſtes do here? But let the vile, wicked and deteſtable Papiſtes knowe, that to lyue in the fleſh is not to be marryed, and to lyue in the holy ſtate of honorable wedlocke, accordinge to the commaundement of God: but it is to burne and to bee ouercome with the ſylthye deſires and vncleane luſtes of the fleſhe, to be polluted with whordome, fornication, adulterye, inceſt, Sodomitrye, embrasinge of brute beaſtes, &c. as not a few of the ſmered and ſhorne wyuelles papiſtes are, whole damnacion ſleapeth not. For whordome and not Matrimonye is the woorke of the fleſhe, as S. Paule right well declareth in his Epiſtle to the Galathians: and in other places alſo. Doeth not the holy Ghoſte call Matrimony honorable and the acte of Matrimony pure, cleane and vndefiled? If Matrimony be honorable, if the acte of Matrimonye be pure and cleane: how then can it defyle them that lyue therin? If it do not defile them: how can they than diſpleaſe God that lyue in the ſame? Is not Matrimonye Gods owne ordinaunce? Can God be offended with them, that lyue in that ſtate of lyfe, whiche he hym ſelf ordayned and inſtituted, & commaunded men to lyue in the ſame? Abraham, Iſaac, Jacob, Joſeph, Dauid, with all the holy patriarches, Iudges, Kynges, Prieſtes and Prophetes of the olde lawe (as I maye ſpeake nothinge of the Apoſtles, of the Biſhops, Prieſtes, Deacons, &c. of the primatiue Churche) pleaſed God, and yet were they marryed men? If ſuche as heretofore lyued in Matrimonye pleaſed God: how cometh it to paſſe that men of our tyme lyuyng in the ſame ſhoulde now displeaſe God? Is god chaunged? Doeth god now ſodenly hate, that he hath heretofore long and derely loued? Either is god angrye with hys ordinaūce? What any other thyng is that, than to denye him ſelf to be god: whoſe propertie is al wayes to be conſtant, ſtedfaſt, and vnchaungeable, as he hym ſelfe ſayeth by the Prophet: I am the Lorde, and am not chaunged. If this be not hereſye, to teache that to lyue in Matrimony is to

Galat.v

Heb.xiii.

Malach.i.

What it is to lyue in the fleſh

lyue

lyue in the flesshe: I woulde gladly knowe, what is heresye? And who seeth not, that the papistes in teaching this doctrine, shewe theym selfs moste manifest heretikes; and to haue mouthes open to speake blasphemies agaynst the moste hyest? But that wee maye perfectly knowe, that to lyue in the flesshe, is not to be marryed: the holy Apostle immediatly after this sentence, whiche the papists alledge against the marryage of prieستes, hath these wordes: But ye are not in the flesh but in the spirite. Of whome speaketh S. Paule here? Of wyueles votaries? Of massemongers? of Monkes, Fryers, Chanons, Nonnes, Anchers, Anchresses, &c? But that age knewe no suche monstures. Of whome speaketh he then? Uerely of the Romains: whyche for ỳ moste parte were all maryed persons. These all pronounceth the Apostle to be in the spirite, although marryed. For whosoeuer hath the spirite of God dwelling in hym, is in the spirite, whether he be marryed or vnmarryed, and not in the flesshe, as the wicked Papistes do moost wickedly teache. Nowe if S. Paule affirme, that the Romains although maryed were in the spirite, and not in the flesshe (among whome it is not to be doubted, but that there were many godly and learned Bischops and Ministers, whiche taught them the woorde of God, yea & those also marryed) who seeth not that this sentence of S. Paule maketh not agaynst the maryage of Prieستes, but rather agaynst those monstures of nature, whiche abhorringe Matrimonye, suffer theym selues to be tossed and turned, yea to be swalowed vp of the raging lustes of the fylthye flesshe? Roma. viii.

Eyghtly, for the condemnation of Prieستes marryage, the papists are not ashamed to alledge these wordes of S. Paule: Haue not wee power to lede aboute a sister to wyfe, as well as Cephas, and the brethren of the Lorde? Lo (saye they) though the Prieستes haue power to marye wyfes, and to lede them about with theym: yet haue they no power to lye with them, and to knowe them as other men doo theyr wyues. For the Apostle sayeth not: we haue power amplectendi mulierẽ, sed circumducendi: that is to saye, to embrace a woman or wyfe, but to lede her about with vs, to the ende that she maye be fostured and nourished of vs. And in that the Apostle maketh no mencion of embracing, but of leding about wyues: what other thyng teacheth he, then that there maye be no matrimoniall acte betwene Prieستes and their wyues? I aunswer: We are muche bounde to Pope Leo, whych first of all taughte this doctrine vpon the aforesayde sentence of S. Paule, and to all his sonnes the papistes, whiche haue walked in the steppes of theyr father, in that they graunte by the authoritie of S. Paule ỳ Prieستes haue power to marye and to lede about their wyues with thẽ. And here haue we one good bulwarke agaynste certayne obstinate & stifnecked Papistes, whiche by no meanes will graunt, that the aforesayde texte of S. Paule is to be vnderstande of the Apostles wyfes, but rather of some other deuout and religious womẽ, which accompanied them in their trauayling and ministred vnto theym of their goodes & substaunce, that the Apostles might be the les chargeable to the congregacions vnto whom they preached, that thei by this means might preache, with the more fruite, and be the more gladly receyued of the people, bothe they and their doctrine: as we rede likewise of certayne godly

Obiection.

1. Cor. ix.

Aunswere.

Note well.

Luce. viii.

godly disposed women, Mary Magdalen, and Joanna wyfe of Chuſa Herodes ſtewarde, and Suſanna, and many other, whiche accompanied Chriſt, and miniſtred vnto hym of theyr ſubſtaunce. If the Papiſtes therfore will at any tyme go about to wraſte out of oure hãdes this ſentence of ſ. Paule, as though it were not to be vnderſtande of ỳ Apoſtles wyues, but rather of ſome other women, wee haue Pope Leo to obiecte agaynſte them, and ſuche as folow hys opinion, which affirme playnely, that thoſe women, whiche the Apoſtles led aboute with them, were their owne wyues. And in thys behalf hys doctrine is true and faythfull, and conſonante to the mynde of the holy Ghoſt, and agreable to the iudgement of the godly auncient Fathers. And euen in this place maye we euidently ſee, and playnely perceyue, that the maryage of the ſpirituall Miniſters is lawefull by the woorde of God, and oughte not to be denied vnto ſuche, as haue not the gifte of continency. For that whiche was lawfull in the Apoſtles, concerninge maryage, can not be vnlawefull in their ſucceſſoures, ſeynge that they all are Miniſters of the newe Teſtamente, and ſerue in one vocation and calling. If the Apoſtles had power and authoritie by the woorde of God to marye wyues, and to lede theym aboute with them: Uerely euen the very ſame authoritie and power haue alſo oure Prieſtes at this daye: excepte the Papiſtes can ſhewe and bringe foorthe any commaundement to the contrarye geuen by God ſynce that tyme, and expreſſed in his holy woorde: whiche thinge they can not do, ſeynge that thoſe reuerende Biſhoppes and godly Prieſtes, whiche ſucceded the Apoſtles enioyed the libertie of Matrimonye many yeares after the Apoſtles, euen tyll that Antichriſte of Rome with violence and crueltye thruſte into the Churche of Chriſte that deueliſhe decree of the ſingle lyfe of Prieſtes, contrarye to the libertye of the Goſpell. And Pope Leo him ſelfe graunteth that the Prieſtes haue power to lede about their wyues with them. But as Pope Leo is to be commended in that he affirmeth, that Prieſtes haue power to lede about their wyues with them: ſo in lyke maner is he greatly to be diſcommended in that he goeth about to take awaye from theym that vſe of their wyues, for the whiche God hathe coupled man and wyfe together. If the Apoſtles caryed their wyues about with them for this purpoſe onely to ſuſtayne and fede theym, and to carye their burdens: ſo ſhould it folowe that the Apoſtles caryed their wyues about with them, euen as the Tynkare caryeth his dogge. But farre be this from the grauitie of the Apoſtles. Who knoweth not, that the principall ende, for the which God inſtituted Matrimony, is to be frutefull, & to auoyde fornication. And it is not to be doubted, but that the holy Apoſtles maryed their wyues for this purpoſe, and vſed them vnto ỳ ende. Neither is this a matter vnworthy the dignitie of an Apoſtle, to lyue accordinge to the inſtitution & ordinance of God. Rede we not, that the Apoſtles were bothe maryed menne, and alſo hadde chyldren, and gaue theym vnto other for to be maryed?

Pope Leo fighteth againſte ỳ Papiſtes.

Pope Leo commended and reproued.

Why god inſtituted matrymonye. Gene. 1. & 1. Cor. vii.

By whome had they theſe their chyldren? By ſtraunge women? God forbid, ỳ any man ſhuld ſo vnworthely thinke of ſo worthy Apoſtles. By whome then? Uerely by their owne wyues, yea and that bothe iuſtly and lawfully. Who ſeeth not now then, that the Apoſtles had

power,

power: Non tolum circumuacendi, sed etiam amplexandi uxorem: that is to saye, not onely to lede about their wyfes with theym, but also to embrate them, and to haue their companye, according to the lawe of matrimonye. This thing also is well proued by the examples of ꝑ godly auncient Ministers of Christes churche, which had not only wyues, but also chyldren by their wyues, yea and that bothe before they were called vnto the ministerie, and also after: euen in the tyme that they remayned in their eccleſiaſticall function or office: neither were they therefore deposed from their liuinge or ministerie, nor yet were theyr chyldren counted illegitimate or vnlawfull. Here is it euident & open to all men that will see, and are not maliciously blynde, that the Prieſtes of the new Testament haue power, not onely to lede about, but also to embrace their wyues, whatsoeuer Pope Leo with his craftye companions trifle to the contrarie in this behalfe. Are not these the woordes of the blessed Apostle; Let the man gene vnto the wyfe due beneuolence. Likewise also the wyfe vnto the man. The wyfe hath not power ouer her owne bodye: but the husbande. And likewise the husbande hath not power ouer hys owne bodye, but the wyfe. Withdraw not youre selues one from another, excepte it bee with consente for a tyme for to gene youre selues to fasting and prayer. And afterwarde come agayne to thesame thinge, lest Sathan tempte you for youre incontinencye. Here is a playne commaundement of God, geuen by the holy Apostle, that man and wyfe should gene eche to other due beneuolence, that is to saye, the vse one of anothers bodye in the acte of Matrimonye, and by no meanes to withdraw them selues one fro another excepte it be for a tyme to gene them selues to fasting and prayer, lest Sathan tempte theym for their incontinencye. When God had coupled man and woman together, sayde ye vnto them: ye maye dwel together, walke abrode together, eate and drinke together, talke together, &c. but ye may not knowe one another, in the acte of matrimonye. So sayde he not, but thus sayde he: Encrease and multiplye and replenithe the earthe: where it is euident, that all persons withoute exception being maryed and apte vnto generacion haue power not only to lede about, but also to embrace theyr wyues. Doeth not the Psalmographe call that man blessed, whose wyfe is like a frutefull vine, and whose chyldren standē rounde about his table, lyke younge Olyue braunches. Can this thinge come to pass, if the man should haue power onely to lede about hys wyfe, as the Tyncker doeth his dogge? If therfore it be lawfull for the Lattie bothe to lede about and also to embrace their wyues: euen so in like maner is it lawfull for the spiritualtie to do for asmuche as they bothe in this behalfe haue obtayned of God lyke fauoure, lyke libertie, and maryage is graunted to theym bothe alyke.

Notwithstandyng the papistes alledge this sentence of S. Paule against the maryage of Prieſtes: Vacate for a tyme, that ye may the better gene attendance vnto prayer. This sentence is racked and rent, pulled and haled, tolled and turned, wrythed and wrested, and in all points so handled, euen as the deuyll handled the scriptures, which he alledged against Christ. Upon thys terte so falsly alledged, reasoneth the Pope on this maner. Paule sayeth he, commaundeth the laye men to abstayne for a tyme,

1. Cor. vii.

Gen. i. ix.

Psal. cxxviii

Distinct. xcii. 1. Cor. vii.

Epiph. lxii.

a tyme, that they maye the better geue attendaūce vnto prayer. Ergo
much more are Prestes bounde to abstayne alwayes, that thei may
the better geue attendaunce vnto prayer, forasmuch as they must al-
Answere. wayes be occupied in continuall prayeng and sacrificing. Thys argu-
ment is false, and not concluded after S. Paules mynde. For S. Paule
entendeth not by this texte to forbid maryage by the reason of prayer.
For then how coulde he haue sayde: Abstayne for a tyme? And afterward
he commaundeth the maryed folke to come agayn to thesame thyng,
lest Sathan tempte them for their incontinency. And where as the
1. Cor. vii. Pope sayeth, that S. Paule commaundeth the laye men to abstayne:
that is moste false. For the woordes of the Apostle are these: Withe-
Prayer. drawe not your selues one from another, except it be with consent for
a time, to geue your selues to fasting and prayer. And afterward come
agayne to thesame thyng, lest Sathan tempte you for youre inconti-
nencye. Here S. Paule geueth a playne commaundement, that the
maryed persons shall not abstayne, except they bothe be agreed, lest
their abstayninge shoulde be an occasion of vnclennes: whan the one
partie will abstayn, and the other can not: wherof it followeth, that ꝑ
mynde of S. Paule is, that neither of the maried persons shal defraud
the other of due benevolence: forasmuch as in this case thei are bound
to vse them selues in the office of Matrimony rather, (necessitie so re-
quiring) than in prayer. And these woordes of the Apostle are playne:
Let the man geue to the wyfe due benevolēce: Likewise also the wyfe
vnto the man. This sayeng of S. Paule ought diligently to be conside
red. For thoughe we be bounde to praye by the Gospell: yet the tyme
and place is in oure owne libertie, to praye bothe whan and where ꝑ
spirite of God shall moue vs and necessitie require. But to geue due
benevolence one maryed person to the other is a playne commaunde-
ment, and ought not to geue place vnto prayer, excepte it be with the
consent of bothe parties. Laye men therfore to abstayn from the acte
of Matrimonye, to geue the better attendaunce vnto prayer, is no co-
maundement of the Apostle, as the Pope falsly fayneth. But let it be
graunted, that it is a commaundement: doeth it therefore folow, that
Prestes shall neuer marye, because that laye men are bounde (as the
Pope sayeth) to abstayn for a tyme? Why doeth not the Pope rather
Marye. bynde his Prestes in tyme and place requisite to Matrimonye for a-
noyding of fornication, as S. Paule doeth? All the woorlde knoweth,
that Prestes do not alwaye praye. Wherfore then doeth not the Po-
pe graunt them eyther same libertie, that haue? Paule doeth? For he
will (lest the deuill should tempte them by incontinency) that they shuld
returne agayne after their prayer vnto the office of Matrimonye.
Who seeth not nowe how wickedly this moste wicked Pope teare-
wynge and waste the scriptures of God? But thys Popet maye doo
what he liste, and all that he doeth, must be reckened to be articles of oure
fayth. The Prestes, sayeth he, may not marye, because they are bound
Florilegus. to praye and to do sacrifice. Doeth maryage defoile their prayers? or
contaminate their sacrifices? Than the holy Patriarches and Pro-
phetes had no cleane sacrifices: yea than had Christes Apostles vn-
cleane sacrifices.

Bus here is a wonderfull foolinge of the deuill and of the Pope:

For sometime Matrimonye shalbe an holy and a blessed Sacrament and shall geue grace: and an other whyle it shalbe agaynste God and all hys sacrifices, and a defoiler of Gods ministers and of all theyr prayers. Wherefore I conclude, that thys texte of saincte Paule, Abstayne for a tyme, that ye maye the more diligently praye, maketh nothinge for the Pope agaynste the maryage of Prieستes. For if we shoulde be bounde, as the Pope sayeth, not to marye by the reason ỹ we oughte to praye: than myghte no laye man marye a wyfe. For laye men are asmuche bounde by the Gospell to praye, as Prieستes be. There is no tyme, in the whiche the Gospell commaundeth a Priest to praye, nor yet any prayer that is commaunded to the Priest by the Gospell, but layemen are bounde to thesame. Wherefore if the Pope will conclude that Prieستes shall haue no wyues, because they are bounde to praye: by thesame reason will I proue, that no Christen man maye marye a wyfe. Neyther is thys any thinge to the purpose to saye, that prieستes are more bounde to praye then laye men: and therefore they maye haue no wyues. For whether that they be bounde more or lesse, that maketh no matter to the argumente. For bothe the parties are bounde to prayer. But whether the one be more bound then the other it maketh no matter to me: for they are bothe bounde: Ergo they must bothe abstayne. Thus perceyue we euidently, that the Papistes alleginge falsly and vntruely the aforesayde sentence of sainct Paul, haue broughte the matter so to passe, that by theyr doctrine it is lawefull neyther for Prieste nor laye manne for to marye: but for asmuche as prayer is required of theym bothe: therefore oughte bothe to abstayn frome martyage, that they maye the better geue attendaunce vnto prayer.

By the Popes doctrine neyther Priest nor laye man may marye.

Tently, the Papistes not contented with the greate abuse of these holy scriptures, whiche I haue here alleged and restored vnto their true sense, go foorthe to adde without reason a reason or two, wherewith they maye bleare the dymme eyes of the people, and by thys meanes stirre vp the hatredes of diuerse ignorante and doltishe personnes agaynste the maryage of Prieستes, as a thynge not onely vnlawefull, but also vnprofitable for the state of the Christen comon weale. One of their reasons is this: If Bishoppes, Prieستes, Deacons, and suche other spiritual persons shoulde be suffered to marye, it shoulde be an occasion, that the Churche shoulde be greatly empouerished: that hospitalitie shoulde decaye, that the woorlde shoulde swarme with beggars, &c. I aunswere. The Papistes go alwayes foorthe to be like theym selues, that is to saye, blasphemous lyars, not vnlyke their Father the Deuyll, whiche hath ben a lyar from the beginninge. Nowe where as they saye, that the Churche is empouerished by the reason of Prieستes maryage: I se not howe thys can be true, except the Papistes meane by the Church, the Bishoppes and their Officers, whiche sucke oute no small auauntage of the incontinencie of Prieستes. For it is well knowen that in diuerse countries the Bishoppes with their Archedeacons, Commissaries, Chauncelours, Officiales, Scribes, Sumners, Apparitoures, and suche other Popishe pollers and pyllers of the people haue no small gayne, by the reason of Prieستes whores: whiche auauntage they shoulde vtterly

I wyst and suppe substanciall reason.

Sumner.

Joan. viii.

A catholike practise.

loose, if the Prieſtes had wyues of their owne. Who knoweth not, that vnder some Popishe Bishoppes in the worlde, the Bishoppes lette oute whores to their Prieſtes, for a certeyne yearly rent, euen as the Hakeneyman hyreth out hys horſe, and counte that gayne amonge their reuenewes: ſo that hereof thys common prouerbe is ryſen: Sacerdotes celibes. Epiſcopis inutiles. That is to saye: the Prieſtes that lyue without whores, are vnprofitable to the Bishoppes. Therefore vnder some Bishoppes, where to muche corrupcion of maners and lyfe is, this rente of the Prieſtes whoredome is ſo gredely looked vppon, that if any Prieſte, for ſparinge hys money will not mayntayne a concubine, but enforceth hym ſelfe to lyue without the companye of a woman: the Bishoppes officers, notwithſtanding euē of theym alſo requite that pencion as a due debte, for the libertie that they haue to kepe harlottes, if they liſte, accordinge to this common ſayenge: Habeat, vel non habeat: aurenm ſoluat. That is to saye: Haue her, or haue her not: let hym paye his ducket. If we vnderſtande by the Churche theſe aforeſayde couetous catarpyllars and gredy grypes, I confeſſe that they are empouerished by the marryage of Prieſtes: but if we meane the companye and felowſhip of the faythfull, which is the true Churche in dede, then is the Churche not empouerished, but enryched. Wilte thou knowe howe? Both by the vertuous examples of the Prieſtes and their wyues, and alſo by the bringinge forthe of their chyldren in the feare of God, that they maye ſucceede their parentes in all godlines and honeſtie, and be profitable membres of the Chriſten common weale. Not the church of Chriſte therfore, but the ſinnefull Synagoge of Antichriſte, is empouerished by the maryage of Prieſtes.

Hoſpitalitie.

And where as they saye, that Hoſpitalitie is decayed by the reaſon of the Prieſtes maryage: I aunſwere, that to be a lowde lyer if they take Hoſpitalitie for the relief of the poore. For what Hoſpitalitie is this, a Bishoppe or a Prieſte, that maye diſpende hundredes or thouſandes of poundes by the yeare, to fede a ſorte of ydle laſye lubbers, whiche doo nothinge but runne vp and doune after their Maiſters tayles with ſwordes and buclars by their ſydes, and ſitte in their houſes playenge at the dyce and cardes, and ſuche other wicked paſtimes: to keepe a greate number of Horſes, Hawkes, and Dogges, whyche conſume ſo muche as woulde well nouriſhe a great companye of poore and nedye people. Is this hoſpitalitie? What ſhall I ſpeake of some wyueles Bishoppes and Prieſtes, whiche ſpende a greate parte of the Churches patrimonye in banckettinge of ryche and noble men, and in the maintenaunce of whores and harlottes? Is this Hoſpitalitie? I paſſe ouer, howe some of theym forſakynge their Cathedral Churches and paſtoral manſions, conneye themſelues into ſecrete corners to dwell: ſome into the Courte: ſome into noble mennes houſes: ſome into the vniuerſities, &c. Mayntaynynge no Hoſpitalitie at all, that they maye leaue greate abundaūce of ryches and treaſures to their kynneſmen, whan they dye. Is this Hoſpitalitie? Thys agreeth not with Chriſtes rule of Hoſpitalitie, whiche ſayeth.

When

When thou makeſt a dynner or a ſupper, call not thy frendes, nor thy brethren, neither thy kynnesmen, or yet ryche neyghboures, leſt they also bid thee agayne, and a recompence be made thee. But whan thou makeſt a feaſt, cal the poore, the maymed, the lame, and the blinde: and thou ſhalt be happye. For they can not recompence thee: but thou ſhalte be recompenſed at the reſurrection of the righteous. Luce.xiiii.

Saincte Paule did righte wel knowe, that the maryage of Prieſtes was no hynderaunce or let to hoſpitalitie: and therfore in the deſcripcion of a Biſchoppe or ſpirituall Miniſter, he requireth, that he ſhoulde be the huſbande of one wyfe, and a mayntayner of hoſpitalitie. Note howe he ioyneth maryage and hoſpitalitie together. yea verely. Where maryage is, there an occaſion is geuen of hoſpitalitie. But where a wyfe is not: there is hauntinge of Innes, Tauernes, Alehouſes, &c. as daily experience teacheth in theſe oure dayes. The maryed Prieſtes of thys oure tyme after the example of that good Biſchoppe Spiridian, keepe houſes, and mayntayne hoſpitalitie, accordinge to the portion of their lyuinge: but what the wyueles Prieſtes doo in thys behalfe, I leaue it to the iudgement of other. The maryage therfore of Prieſtes is no hynderaunce, but rather a furtheraunce vnto hoſpitalitie. 1. Timo.iii Titus.i.

Agayne, there as the Papiſtes ſaye: that the worlde ſwarmeth with beggars thorowe the maryage of Prieſtes: I woulde gladly knowe, of what beggars they ſpeake. If they ſpeake of Prieſtes chyldren, I anſwere: that as Matrimonye is an holy ordinaunce of God: ſo likewiſe are the chyldren begotten in Matrimonye the good bleſſinges of God, and are called in the Scriptures pure and holye: Agayne, it is written that they pertayne vnto the kyngedome of heauen, and that their Aungels ſee the face of oure heauenly Father. Sayde not oure Sauioure Chriſte of ſaincte Jhon Baptiſte Sonne to Zacharie the Prieſte, that amonge the chyldren of women there aroſe none greater then Jhon Baptiſte? Was not Jeremy a Prieſtes ſonne ſanctified in hys mothers wombe? It becometh not therefore the Papiſtes ſo vilely to ſpeake of Prieſtes chyldren, whome God and all godly perſonnes in all ages haue hadde in good eſtimacion. What, if ſome of the Prieſtes chyldren be oppreſt with powertye? Are they therefore ſubiecte to the curſe of God, and vnprofitable members of the common weale? But who knoweth not, in what greate powertie Chriſte that euerlaſtinge Prieſte, the Sonne of the mooſte hye God, and the Sonne alſo of the mooſte holy, pure and glorious virgine Marye, was borne, lyued, and dyed: To whome is it vnknowen, that the men whome Chriſte did chooſe to be hys diſciples and Apoſtles were poore, and in compariſon of the ryche worldelynges, very beggarly, as Saincte James ſayeth: Hath not God choſen the poore of this worlde, ryche in faythe, and heyres of the kyngedome, whiche he promyſed to theym that loue hym? And ſaincte Paule ſpeakinge of hym ſelfe and of the other Apoſtles, ſayeth: Wee are deſpiſed. Euen vnto thys daye we hunger and thyrſte, and are naked, and are buffeted with fyſtes, and haue no certayne dwellinge place, and laboure woorkinge with oure owne handes. Beggers. Luce.i. Math.xvi. Iere.i. Luc.ii. Math. viii. ii. Cor.viii. i.Cor.i. Iaco.ii. i. Cor.iiii.

We are made as it were the filthines of the worlde, the offcouring of all thinges, euen vnto this time. If the prestes sonnes therfore sometyme the crosse of pouertie, whiche many tymes chaunceth to the moste derely beloued of God: yet wil not God leaue theym succourles, if they faythfully continew in his feare: so farre is it of, that they shall
Psal.xxxvii be a burden to the Christen comon weale, as it is written: I haue ben yonge, and I am now waxen olde, and yet saw I neuer righteous man forsaken, nor his sede begging their bread on the earth. He sheweth mercy, and lendeth to the nedy, so long as he lyueth, and yet hath hys posteritie, Gods blessing and ynough after him. Likewise sayde To-
Tobi.iiii. bias to his sonne: We lede a poore lyfe in this worlde: notwithstanding if we feare the Lord, and departe from euill, we shal haue plentye of all good thinges. How greatly God careth for the chyldren of hys
iiii.Reg.iiii. Prophetes and Preachers, the miracle, which Heliseus the Prophete wrought in feding the chyldren of the Prophetes in the tyme of dearth doeth abundantly testifie. The sea shall soner be drye: the ayre shal soner falle: heauen and earth shal soner perish, than the chyldren of the godly shal wante any good thing: so mercifull and liberall is God to ỹ posteritie of them that loue hym and keep his commaundementes.

But seing that the chyldren of the maryed Prestes are so great moates in the eyes of the papistes, that they alone must be counted to fyll the whole worlde with beggarie, and to bee vnprofitable cloddes of the earth: I can none otherwise but maruel, that they fynde no fault with prestes concubines, whores and harlottes, and with the bastardes and vnlawfuly begotten chyldren, whiche they haue by theym. Do not these fyll the world with beggary? Are not these vnprofitable cloddes of the earthe? An honest maryed preist contented with one woman, cannot haue so many chyldren by that one woman (if the beggarie of the worlde shoulde come by the multitude of chyldren) as an whoremonger Preste maye haue, whiche dayly runne frome woman to woman, and peraduenture in one yeare hath the knowledge of mo then of an hundred women, as some prestes haue ben reported to haue ben no lesse couragious in the pastime of Venus.

Whoremõger Prestes emporisshe ỹ realm more, then maryed Ministers

What if this Chaplen of Priapus had had a chylde by euery one of these his harlottes, & so had continued certayn yeares in that kynde of occupieng with no les frute, than is aboue specified: should les beggary be brought by the multitude of so many bastardes into the world, thã by a few chyldren begotten in trew Matrimony: except they wil play as they did in S. Gregories tyme, whan they destroyed in one cytye euen Rome that filthye cage of all vnclean byrdes, and a very habitation of deuyls, mo then vi. thousande younge Infantes in a short space, by breaking their neckes, and wringinge of their headdes, and so castinge theym into certayne pondes, as we tolde yearde, because they woulde not haue their knauery knowen and brought to light.

Stanislaus. Orichouius. Hyeronimus. Warnus. Cytiachus. Spangenberg.

Rede we not also, that in the aforesayde cytye of Rome there were founde fyue and fourtye thousande whores in the yeare of oure Lorde, a thousande fyue hundred and twoo and fourtye, whiche euery moneth payde their tribute to the Pope for their free whoringe, that saincte Peters patrimonye myghte be the more encreased? Wonnes-
odor

ordo sacri est re qualibet, etiam ex scortatione. All these thinges bringe no beggarye to the worlde: onely the children of marryed Priestes worke destruccion to the common weale: whan notwithstandynge these bringe with them the blessinge of God: the other, Gods curse, wrathe and vengeaunce. God haue mercy on vs, and lighten his countenaunce vpon vs, that we on earthe maye knowe hys wayes, and his saueing health, among all nations.

Finally the Papistes make this reason: The Emperour, or Kynge, or any other head ruler hath power in hys owne dominions or kyngdomes to appoynte what order he will in outwarde thynges. But Matrimony is an outwarde thynge. Therefore maye the Prince appointe, what order he will in Matrimonye. If the Prince therefore appoynte, that all spirituall Ministers shall lyue vnmaryed: hys commaundement is godly and lawfull, and ought to be obeyed: forasmuche as there is no power, but of God. And he that resisteth the power, resisteth the ordinaunce of God, and purchaseth to hym selfe damnacion. And who knoweth not, that the hearte of a kynge is in the hande of God, whiche moueth it, as it pleaseth hym. I answere: The office of a Magistrate, I freely confesse, is Gods ordinaunce, and greate reuerence, honour and obedience is due vnto it from all Subiectes withoute exception: and the authoritie and power thereof is greate: yea of all offices the office of a Magistrate is greatest, and of hyghest authoritie in a Christen common weale, as an office attendinge bothe vppon the healthe of the bodye and of the soule: notwithstandinge thys I adde, that thoughe the power of a Magistrate bee neuer so greate and large, yet hathe it hys limites, and extendeth no further, than the rule of Gods worde appoynteth, as God sayde too Iosua, whome he hadde appoynted chiefe rular and Magistrate ouer hys people the Israelites: Be thou stronge, and as bolde as thou canste, that thou mayste obserue, and doo accordynge to all the lawe, whiche Moyses my seruaunte commaunded thee.

Another vnsauery reason of the Papistes.

Roma. xiij.

Psa. cxl.

Answere.

The office of Magistrate is of God.

Iosua. i.

Turne ther from neyther to the righte hande, nor to the lefte, that thou mayste doo wysely in all that thou takest in hande. Lette not the boke of thys lawe departe oute of thy mouthe, but recorde therein daye and nyghte: that thou mayste obserue, and do accordyng to all that is written therein. For then shalte thou make thy waye prosperous, and then thou shalte doo wisely. Here God commaundeth Princes and Rulars not to do, what they thynke good: but what they learne out of the mouthe of the LORDE, that onely oughte they to doo. Magistrates statutes and ordinaunces muste bee measured by the worde of God. If they agree with that, they are to be receyued and obeyed: but if they dissent from that, they are neyther to be receyued nor obeyed: but in suche a case wee muste obeye God more then menne. When that mooste noble and victorious Kynge Iehosaphat sent hys Princes, Priestes and Leuites thorow oute all Iuda: he commaunded theym not to leane to their owne polycye, or to take wyth theym the booke of the statutes of the Realme, and to redresse all thynges accordinge to thesame: but he commaunded theym to take the booke of the lawe of the LORDE with them,

What princes and Rulers ought to do.

Act. iiii.

ii. Par. xvij.

and accordinge to the doctrine of the same, to reforme whatsoeuer was amisse: to declare and shew, that Magistrates in the gouernement of the comon weale, and in making statutes, lawes & ordinances, ought to haue a special regarde to the holy lawe and wil of God, and according to the same to enacte, stablishe, rule and gouerne all thinges. And this meaneth the Psalmographe, whan he sayth: Be wyse nowe, O ye Kynges, be learned, ye that are Judges of ỹ earth. Serue the Lorde in feare, and reioyce (vnto hym) with reuerence. Psal.ii. O kysse the Soune, lest he be angry, and so ye perish from the right waye. The Magistrate in the holy scripture is called the seruaunt of God. If he be the seruaunt of God, then maye he not doo what he hym selfe thinketh good, but what hys Lorde and maister (whiche is God) commaundeth him to do, that muste he doo. Neither maye he make that bonde to his felow seruauntes, whiche their comon Maister hath made free to all men. Rom.xiii. For the magistrate is appointed an officer, not for the hindraunce, but for the profit of the Subiectes, as the Apostle sayeth: not to make them bound slaues and vile paysaũts but to mayntayne their libertie, whiche God hathe geuen theym in Christe. If therfore Emperours, Kynges, Princes, Rulers, &c. commaunde any thing, that is contrary to the will & pleasur of the moste hygh Emperoure, Kynge, Prince and ruler: it is neither to bee receyued, nor obeyed: yea deathe is rather to bee suffered of the Subiectes, than the wicked commaundementes of the hygh powers are to bee embraced. Note well.

Exod.i. Kynge Pharao commaunded the midwyues of Egipte to destroye all the male chyldren of the Hebrews: but the women fearinge God Dan.iii. more then the Kyng, obeyed not his commaundement. Kynge Nabuchodonozor commaunded all his Subiects to fall doune and worship the golden Image, which he had caused to be made and set vp: but the Dan.vi. godly & such as feared God, obeyed not his cõmaundement. King Darius sent out a Proclamation & commaunded, that for the space of xxix. dayes no man should aske any peticion either of any God or man, but of him alone. If any man did the contrary, he shoulde be cast into the Lyõs denne. Notwithstãding, Daniel not regarding the cõmaũdement of the King, nor the cruelitie of the payn, after his accustomed maner went forthe dayly to call vpon the name of the Lord his God. Act.iiii.v. The Rulars also of the Jewes commaunded the Apostles, that they should no more preache in the name of the Lord Jesu Christ: but they boldely & stoutely answered: Whyther it be conuenient to heare you rather then God, iudge ye. We can none otherwise than speake those thinges, which we haue heard & sene. And we must obey God more then men. Those Magistrates therefore, which contrarie to the manifest voice of God cõmaund & compell the preestes to lede a wyueles lyfe, not hauing the gift of continẽcy, vsurpe an authoritie ouer ỹ brethrẽ & geue out most wicked cõmaundemẽts: & therfore by no means to be obeyed, but vtterly to be reiected & cast away. God sayth to such as cã not lyue without the company of a woman: Encrease & multiplie and Gen.i.ix. replenishe the earth. But the wicked Magistrate sayeth: Thou shalt now encrese, nor multiplye, nor replenishe the earthe: but thou shalte lyue vnmaryed, accordinge to my commaundement.

The wicked cõmaundements of Princes are not to be obeyed.

God

God saieth by his Apostle: to auoyde fornication let euery man haue his owne wife, and euery woman her owne husband. But the wicked Magistrate saith: liue as thou may, mary shalt thou not. Whom shal we now obey, God or the Magistrate? Verely God: for he is the most supreme and hie gouernour: yea he is Kyng of Kinges, and Lorde of Lordes: and in comparyson of whom all the Princes of the earth, be they neuer so glorious and gorgious: neuer so noble and valeaunte, are nothing els, then vile and stinckinge wormes. The commaundement therfore of a Magistrate forbidding Preestes or any other person to mary, is wycked: and by no meanes to bee obeyed. Not what man fansieth, but what God willeth, is most earnestly to be considered. Neither may the Magistrate forbyd that, which God hath set at lybertie. Whatsoeuer therfore either Emperour, or King, or Queene, or prince, or any other rular commaundeth in this behalfe: it is by no meanes to be obeyed, specially of such as haue not the gifte of continency geuen them of God: forasmuch as it fighteth with the lyberty of Christes Gospel, and maketh that bonde, whiche God hathe made free. This obiection therfore of the Papistes maketh nothing at all against the maryage of the spiritual Ministers: Whose Matrimony we tofore haue heard to be moste lawful, moste holy. 1. Cor. vii.

Wel, thus much haue we spoken of the excellency and dygnity of holy matrimony, and of the aduersaries of the same, namely of the arche enemy of honorable wedlocke, and specially of the mariage of Priests I meane, that Antichrist of Rome, enemy to God and to all godlines: detecting their most wycked errours and damnable opinyons in this behalfe. It now remayneth, that we make haste to the second part of this treatise, and declare what Matrimony is: that all the aduersaryes of holy wedlocke defaced, and put to flight, Matrimony may recouer her olde glory, and be had agayne in reuerence with all good and godly people.

¶ The second parte of the boke

Of Matrimony.

¶ What Matrimony is.

What matrimony is.

Diuers do diuerslly diffine Matrimony: But we at this present wilbe content with this simple and plaine descripsion. Matrimony is an hie, holye and blessed order of life, ordayned not of man, but of God, yea and that not in this sinneful worlde, but in paradyse that most ioyful garden of pleasure: which (Matrimonye) hath euer ben had in great honor and reuerence among all nacions: wherein one man and one woman are coupled and knit together in one flesshe and body in the feare and loue of God, by the free, louinge, harty, and good consente of them both, to the entent that they two may dwel together, as one flesshe and body of one wyl and mynd in all honesty, vertue and godlines, and spend their yeres in the equal partaking of all such thinges, as god shal sende them with thankes geuynge.

Of this discripcion we learne, which thinge wee heretofore haue partly touched, that Matrimony is an hie, holy and blessed order of life.

life. There are diuers states, ozders and degrees of life, which are com
mended, alowed and set fozthe in the holy scripture, yea and those also
good and holy: yet matrimony is such and so blessed a state of life, as it
excelleth them al both in dignity and antiquity: in dignity, because out
of it as oute of a moste riche and golden ꝓud all other ozders and de-
grees of life issue and flow fozth: yea as a moste fruteful mother bring
geth it fozth such as may wozthely lyue in all appzoued states and de-
grees: and without whom no degree, no state, no ozder of life is main-
tayned and conserued, but whole Realmes, whole kingdomes, whole
Common weales fal to ruine, decay, and vtter bothe destruccion and
desolacyon: so that the whole health and pzosperyty of mankynde, of
publique weales, of kyngdomes, and finally of all degrees, may iustly
be ascribed to matrimony alone. In antiquity: because in time it sur-
mounteth and exceedeth all other ozders and degrees of life, as things
lately bozne and yesterday bzought fozth. Foz who knoweth not that
before the ozders either of the tempozal oz spirituall Mynisters, oz of
masters oz seruaunts &c. were instituted: holy and honozable Matri-
mony was ozdayned, not of man, but of god, which was before al men
yea without beginninge? To whome therfoze doth it not appeare, of
what great dignity and antiquity holy Matrimony is?

Matrimony excelleth all degrees of life both in dignity and in antiquity.

Secondly in this our descripcion we heare, that where as all other
ozders of life were ozdayned in this wozld, which is a sincke of sinne,
and a sea of euyls, yea and a very puddel of all filthines: Matrimony
was instituted of God in Paradise that moste blessed and ioyful gar-
den of pleasure, yea and that before all sinne, euen in the state of in-
nocencye, whan man was framed and fourmed lyke vnto the ymage
of God, pure, holye, good, vertuous, godly, immozal. &c. whereby we
maye easly perceaue, what a pure, clene, vndefiled and innocent state
of lyfe Matrimony is, instituted of God, celebzated in paradise, santi-
fied by the holy Ghost, and beautified with the first frutes of chzistes
wonderful miracles: so that it is not without a cause said of the Apo-
stle: wedlocke, is honozable in all poyntes, and the bed vndefiled.

Gene. i.

Gene. i. ii.

Iohn. ii.

Heb. xiii.

Thirdly, out descripcion setteth fozth vnto vs, that matrimony not
only among the people of God, but also amõg al nacions) euen the ve-
ry infidels and heathen (hath in all ages ben had in great honour, re-
uerence & estimacion. Foz neuer was ther any kinde of people so rude
so barbarous, so grosse, so sauage, & so farre estraunged from all huma-
nity oz ciuility, which haue not alwaies most honozably iudged of ho-
ly matrimony: with reasons & armours defended the dignity and safe
estate of the same, and moste rigozously punished the violatours, bzea
kers and transgressours therof: which thing appeareth euidently not
only by histozies, but also by the punishments, which by common oz-
der they appointed foz such as vnhonestly behaued them selues in de-
facing the glozy & honoz of matrimony: againe, by commending and a-
uaunsing al such, as honestly & quietly liued in the same endeauoring
them selues chozos they? mariage to be fruteful, to beget and bzynge
fozth children, & to enrich the common weale with suche issue, as shal
may be able in time to come to conserue it in safe estate against all en
mies both ciuile & fozraine, and make it most populus, most flozishing,
moste welthy most pzoperous, as we rede of Augustus Cesar, which

Matrimony honozed amõg the very heathē

made

made a lawe, that yonge men shold mary wiues, & encrease the people of Rome, & graunted moreouer, that they which maryed, shold be free from common office one yere, and bee limited also a certayne rewarde for them out of the common treasure: but contrary wise, that suche as abhorred matrimony, should be vtterly excluded from all promocyons of the citie, and by no meanes bee suffered to beare rule in the same. The law of Augustus Cesar.

We heard also afore, that Licurgus made a law, that they which maryed not wyues, should in sommer season be dryuen from the enterludes and other sightes, and in wynter go aboute the market place all naked, and curse them selues, sayeng: they suffered iust punyshmente because they would not obey the lawes, but offended against nature, and as much as was in them, caused that neither common welth, empire, nor relygion could stande, because they had not endeuored them selues to beget those, by whom these thinges should bee maintayned and vpholden. The law of Licurgus.

Like wyse Plato in his lawes ordayned, that he which maryed not a wyfe at conuenyent tyme, should be put backe from all common office and honour, and should be onerate and burdened with common charges more greuous then other Citizens were. Thus see wee, in what and how greate honour the very heathen people haue had Matrimony at all times. The lawe of Plato.

Forthly, we heare in our descripcion, that in Matrimony one man and one woman are coupled and knit together in one flesh and body. This is a doctrine worthy to be noted in these our dayes, not only against the Mahometanes, but also against certaine light braynes and wilde spirites, which shame not to teach and affirme, that a Christen man after the example of the Fathers of the olde law maye haue as many wyues as hee lusteth without offence. But how proue they this theyr doctrine true of the word of God? Let them bring forth one sentence out of the holy scripture, in the whiche it is declared, that eyther God hath commaunded or suffered the people of the new law to haue many wyues at one time together, and we wyll reach them the floure, and geue them the maystry. But this can they not do, therfore let them be ashamed of theyr errour, and retourne to the trueth. For the vnity of matrimony requireth, that one husband shuld haue one wife, and one wife one husband, and not one husbande many wyues, and one wife many husbandes. For one ribbe at the beginninge was turned into one wife, and not into many wyues. And God brought not a multitude of Eues to Adam, but one Eue only, and ioyned one man and one woman together, sayeng: there shal be two in one flesh. He saieth not, three, or mo. And in the arche of Nohe, God commaunded no mo women to be preserued then men, that for one man there should be but one woman. For where a man hathe many wyues, or a woman many husbandes: there the vnity of Matrimony faileth: and the mistery of the secret coniunccion betwene Christ and his Church shadowed in the matyage of one man and one woman, is vtterly violated and broken: wherof saint Paule speaketh on this manner: man shal leaue Father and mother, and shalbe ioyned to his wife, and two (he saieth not, three or mo) shalbe made one flesh. This is a greate secret or mystery, but I speake betwene Christ and the congregacion. But of this matter haue I tofore sufficiently spoken, whan I entreated

One mā maye haue but one wyfe at ones.

Gene.ii.

Matth.xix.

Gene.vii.

Ephe.v.

ted of the aduersaries of matrimony, specially of the Mahometanes. Now as concerning the Fathers of the old testament, whom we rede to haue had many wiues, yea and that at one time, and notwithstanding derely beloued of God, and in no place of the holy scripture reproued for that their act: it is not to be doubted, but that they receaued of God some secret dispensacion or priuiledge, although not expressed in the word of God, whereby they had liberty graunted them of God to mary many wiues, not for pleasure sake, but to haue frute and successyon: yea and that so much the more, because that such as were barren and vnfruteful, and left no sede behinde them vpon the erth, were as I may so speake, accursed: and such as were fruteful and had many Children, were blessed and honorably spoken of, as we rede of Elizabeth wife to the Priest Zacharias, and mother of S. John Baptiste: which beinge longe barren, at the last in her olde age conceaued, and said: this wise hath God dealt with me in the dayes wherein he loked on me, to take from me my rebuke amonge men. Likewyse rede wee of Sara Raguels doughter, which prayd to God, that shee might be deliuered from the rebuke of barennes, and be made frutefull. So in like manner rede we of Rachel Jacobs wife, which when shee had conceaued and bare a sonne, said: god hath taken away my rebuke. But this priuiledge of taking many wyues hath not God geuen vnto vs in the new testament, but hath rather by his sonne Christ called vs backe againe vnto the first institucion and ordinaunce of Matrimony: therfore ought no Christen man now in the newe law to haue mo wyues then one only at one time. Whosoeuer attempteth the contrary, greuously offendeth, and prouoketh the heauy wrath and vengeaunce of God against him selfe. To auoide fornicacion, saith S. Paule, let euery man haue his owne wife, (not wiues) and euery woman her own husband, (not husbands.) And our Sauiour Christ saide to the Pharises: haue ye not red, how that he, which made man at the beginning made them man and woman, and said, for this cause shal a man leane Father and Mother, and shall cleaue vnto his wife, (not wiues) and they twaine shalbe one flesche.

Luke.i.

Tobi.iii.

Gene.xxx.

1.Cor.vii.

Math.xix.

Gene.ii.

Fifthly, in this oure descripcion it is set forthe, that that man, and that woman, whiche coupell them selues together in the holy order of matrimony, do it in the feare and loue of God, as we rede of Sara the doughter of Raguel, which in her prayers vnto God hathe these wordes: thou knowest, O lorde, that I neuer had desire vnto mā, and that I haue kepte my soule cleane from all vnclenly lust. I haue not kepte companye with those that passe theyr tyme in sporte, neyther haue I made my selfe partaker with them that walke in light behauour. Neuertheles an husband haue I consented to take: not for my pleasure, but in thy feare. Now who knoweth not, that to mary in the feare and loue of God, is not to coupell them selues together in Matrimony for the pealse of this worlde, for beauty, for kinred, for nobilitye, for the pleasure of the flesche after the manner of brute beastes: but settinge before theyr eies the commaundement of God, humbly to obey the same, and to take the yoke of Matrimony vpon them only vnto that end, for the which god hath instituted it, liuing in the same with all faithfulnes, trueth, loue, good will, and harty frendshyp one rewarde another vn-

Tob.iii.

What it is to mary in the feare and loue of god.

chaungeably euen til death dissener them. So said the angel Raphael to younge Tobias: take the mayden in the feare of God, and moze foz the desire of Childzen, then foz any fleshly luste. Againe: they that receaue mariage of suche a fashion, that they shut God oute from them, and from theyz hart, and geue them selues to their owne lust, euen as it were an hozse and mule which haue no vnderstanding: vppon suche hath the Deuil power. But in these our dayes fewe mary in the feare and loue of god, while they all hut and sese after mony, riches, welth, beauty, fauoure, frendshyp, kinred, nobility, pleasure, baliauuce, &c. As foz the giftes of the holy ghost, faith, loue, chamefastnes, chastity, womanlynes, huswifery, modesty, honest behauoure, godlynes, the feare of God, the loue of his holy wozde, a good conscience, a Christen conuersation, &c. it is litle oz nothinge regarded. If mony be present, nothing is absent. There is beauty inough, nobility inough, wysdome inough, vertue inough, honesty inough, & all thinges inough, where mony is inough. The giftes of Gods spirite and a good conscience is nothinge regarded in these our dayes: The loue of mony doth so occupye the hartes almoste of all men, specyallye in matters of maryage: whiche thinge is the occasion, that many lyue so vnfoztunately and without quyet in the state of Matrimony: where as if it were truly and rightly taken in hād, no state no ozder of life shold bzing so greate ioy and so sincere pleasure as the Matrimonial life. Let all men ther foze learne to mary in the feare and loue of God, that desire to haue prosperous successe in theyz maryage.

Mony: maryages.

Tob.vi.

Sirtly, it is required in our descripcion, that such as take vpon them the swete pleasaunt and comfoztable yoke of Matrimony, do it by the free, louing, harty, and good consent of them both. Foz asmuche as the knot knit betwene the maryed coupel is so certen and sure, that it can not otherwise then by death be dissolued and losened: it is most requisite and necessary, that in knitting this knot ther be a most high and free consent of bothe parties, that it maye by a common acte of them bothe, not of one onely, but of bothe equally, that is to saye, bothe of the man and of the woman. Foz where perfect consent of both parties is not, though the knot by whatsoeuer manner of meane be knit, yet the successe therof foz ꝑ most part is alway vnfoztunate, vnhappy, vnlucky, as daily experience teacheth. Can that thinge come vnto a good ende, wherof tiranny, byolence, fozse, and compulsion is the Authoure? Neither can those mariages come vnto a foztunate end, that are enfozced and by constrainte bzought to passe. Therfoze is it said in our descripcion, that the consent of both parties ought to be free, not enfozced, not compelled, not constrained. It is then counted to be free, when neither the authozity of the parents, noz the power of the rulars, noz the enfozcement of the tutozs dzive them to conserte in contractinge Matrimony, but theyz owne redye bente good wyl one toward another withoute all fozce and constraynte. Therfoze rede we in the holy Scriptures, that before the parentes of Rebecca deliuered her to Abrahams seruaunt to be maried vnto Isaac, they sayd: We wyl cal the damsel, and enquire at her mouth. And they called foz the Rebecca, & sayde vnto her: Wylte thou goe with this man? And shee aunswered: I wyll goe.

Free consent in maryage.

Gen.xxiiij.

So

So they let Rebecca go. Here see wee, that Matrimony ought not to be contracted by the authority of the Parents without the consente of the children, but both ought to go together. Those Parents therefore, which take vnto them such and so great authority and power ouer theyr Children, that they many times mary them to suche for lucres sake, as the children can by no meanes fauour, nor abyde to dwel with them (moued thereunto paraduenture with good and probable reasons, which make them to abhorre theyr company) are greatly to be discommended. For to whom is it vnknowen, that many parents at this day, namely such as be of the nobility, do so handel their children, as the Grasier doth his oxen and shepe. For as the one maketh sale of his beastes to such as wyl geue moste, so likewise do the other of theyr children. Who offereth moste, he beareth awaye the ringe. It is neuer considered, whether they bee of like condition, manners, disposition, religion. &c. which be great prouocations of loue, vnity, frendshyp, and good wyl: but the chiefe respect is vnto the mony: whiche if it be greate in sum, is of it selfe sufficiently able to make the maryage consumat and perfect, yea and that not only without the consente of the parties, but also vnto theyr great discontentacion and heuines of minde: and that also many tymes in so tender and yonge yeares, as neither of them bothe knoweth, what Matrimony meaneth, nor what betwene them is concluded and confirmed. But to what point such mariages come, wee learne dayly by experyence vnto the greate derogacion of the glory of holy and honorable matrimony. Such parents do greatly abuse theyr authority, and deserue at the hande of God great plages and punyshments: and before men greate ignomyny, rebuke, shame and infamy: Neither do the children in this behalfe owe such parents any obedience. For the parents haue receaued their authority and power of God, not vnto the destruccion but vnto the edificacion of theyr children. And they ought to remember with them selues, that they are Gods Ministers, appointed of god for the health and safegarde of theyr children, and not for theyr hindraunce and destruccion. Neither are the yong ones so the children of theyr parents that they cease to be gods: yea they are gods owne, his creatures and his children: and the Parentes hathe God set rulars ouer them for a time to this ende, that they should not only bring them vp from theyr tender yeres in the doctrine and informacion of the lord, but that they also, whan time requireth, should prouide for them honest, quiet, and godly mates, with whom they may liue together in the holy and honorable order of Matrimony accordinge to the commaundemente of God. Now if the parents either for lucre or for frendshyp, or for any other wycked purpose would go about presuminge of theyr authority, to ioyne theyr children to suche as are Idolatours, adulterers, swearers, dronckards, ryotous parsons, theues, extorcioners, poulers, pilers. &c. the children in this poynte owe them no obedyence: For here the parents cease to be the ministers of God, and they play the parts of Tiraunts, and therfore are they not to be obeyed. Againe if the parents like bochers would hale and draw theyr children vnto such mariages, as they by no meanes can abide, and theyr myndes be vtterly distract and plucked a sunder, so that by no frendly or gentle perswa-

sions

Selling of children.

Mony is the man.

In matters vnlawful and vngodly, children owe no obedience to theyr parents.

Parentes.

Ephe. vi.

sions they can bee inyted and knit together, reasonable causes mouinge them there vnto: the children in this case also ought not to be constrayned vnto such mariages. For as we hearde before in our description the consent of both parties in knittinge the vnloseable knot of Matrimony ought to be free and willing, and not enforced or compelled.

Consent in mariage ought to be free.

Now can this consente neuer bee free on bothe partyes, excepte loue be the worker therof, euen such loue as procedeth and issueth out of a pure harte, a good conscience, and a faith vnfained. Therefore in our description it is required not only that the consent be free on both parties, but also that it be louing and harty. And this loue and harty good wyl ought not to rise of lychelle, of beauty, of fauour, of blood, of nobilitie, of fleshly loue, &c. (for so wyl not that loue longe endure, but sone passe away and come to naught) but of the ordinaunce and commaundement of God, and of the godly qualities of the mynde and honest behauiour of the outward man: so that the creature of God is loued for Gods sake, and for the holy Ghost that dwelleth in the party. Suche an harty loue and louynge heart bare Adam vnto Eua hys wife, whiche so long as he had sene her, brast out in these words, and sayde: This is now bone of my bones, and flesh of my flesh. She shalbe called woman, because she was taken out of man. For this cause shall a man leaue his Father and his mother, and shalbe ioyned with hys wife, and they shalbe come one flesh. Such loue also had Jacob to Rachel the daughter of Laban, of whom we rede on this manner: Jacob loued Rachel, & sayd: I wil serue the seuen yere for Rachel thy yongest daughter. And Jacob serued seuen yeares for Rachel, and they semed vnto him but a fewe dayes for the loue that hee bare to her. The lyke loue toward their wyues was practised of all the auncient Patriarches and holy fathers of the olde testament, and also of the Apostels of Christ, and of all other godly persons from time to time.

Gods creature ought to be loued for gods sake.

1. Tim. i.

Gene. ii.

Gene. xxix.

But we shall note, that the Matrimonial consent on both parties ought not only to bee free, louinge, and harty, but also good. There is a consente yea and that manye tymes free, louynge and harty betwene the whoremonger and the harlot: but ther is no good consent. For they consēt and agre together for filthy pleasures sake to lyue together in all sinne, wyckednes and abhominacion, so that their consente is sinfull, wycked and abhominable, and prouoketh the whote and fearse vengeaunce of God to fall vpon them for that their dyssolucion and wantonnes of life. But that consente, whiche is betwene the godly maryed parsons is bothe free, louynge and harty, and also good. Why so? Because in knyttynge the knotte of Matrimonye they haue no respecte vnto the flytynge goods of thys worlde, nor vnto the frayle gyftes of nature, nor yet vnto the transitorye pleasures of the flesh: But onelye vnto the wyll of God, vnto hys holy institucyon and ordynaunce, vnto the accomplyshmente of hys blessed pleasure, and vnto the framynge of their lyfe accordynge to the same wyth moste harrye and vntayned loue one towarde another in the feare and loue of GOD, so longe as their lyues endure together.

Thus we se in contractyng matrimony ther is required a free louing, hartye & good consēt not on one party only: but of both parts equally. Otherwise can there be no cōsummate perfect & absolute matrimony neither doth god couple and ioine them together, that are so maried.

Whether the consent of parentes is necessarily required in the mariages of their children.

But here a question riseth, whether ỹ consēt of the parēts, or in stead of thē, tutors, patrones, ouersears. &c. is necessarily required in bestowing & setting forth of childrē in mariage: or whether children of their owne priuate minde may geue them selues to be maried without the consent and will of their parents, tutours, patrons. &c. I knowe that the popes law regardeth not greatly the consent and good wyll of the parents, but teacheth that it sufficeth vnto the perfecte consummacyon and consummate perfection of matrimony, if the parties that entend to mary together, do agre and consent priuatly betwene them selues, though they neuer obtayne the consente of their parentes in this behalfe. Howe soeuer the Pope iudgeth in this matter, I am sure that the word of god teacheth far other wise. For the will of god is, as both his commaundmēt and the practise of all the godly do shew) that not the children them selues, but that the parents should set forthe their childrē in mariage: and that children should not geue ouer them selues vnto matrimony without the consent of the parents: whose authority ouer the children is great, and to whom the children nert vnto god owe the chefest and greatest honour. God him selfe sayth by the Prophet: prouide wyues for your sonnes, & husbands for your daughters, that they may get sonnes and daughters, and that ye maye multiply. Agathe: If a man entise a mayde that is not betrouthed, and lie with her, he shall endow her, and take her to his wife. But if her father refuse to geue her vnto him, he shal pay mony according to the dowry of Virgins. Also in another place: thou shalte make no maryages with the vngodlye, neyther geue thy doughter to hys Sonne, nor take hys doughter vnto thy Sonne. For they wyll deceaue thy sonne, that hee should not feare mee, and they shal serue straunge gods, and then will the wrath of the lorde waxe hote againste you, and destroy you shortlye. By these wordes, maye wee easlye perceaue, that the authoritie in maryng yonge folkes lyeth not in them selues, but in the parentes. God geueth this commaundement also and saith: thou shalt honoure thy father and thy mother, that thy dayes may bee long in the lande which the lord thy God geueth thee. Here are the children commaunded of God to honour their fathers and mothers. Now what greatter honor can the child geue to his parents, than to attribute vnto them such wisdom, discretion & knowledge, that they can be contēt to be gouerned, ruled & ordred by thē in al things, & specially incōtractinge of wedlocke. Greater honor cānot the childe geue vnto his parents, than whan he folowethe their councel and aduyse in marieng: neither greatter dishonour, then whan they shal herein either neglect their authoritye, or els resiste their councel, wyl and consent. Howe that the children in this behalfe should the more gladly and the more redely be geuen to honoure, reuerence and obey their Parentes: God promyseth, that hee wyll geue to the godly and obedient Children longe life: that is to say, quietnes, peace, ryches, honour, good healthy, wisdom, knowledge, learning, iudgement, eloquence, policy, frendship, a louing wife,

A wycked doctrine of the Pope.

Parēts ought to prouide mariages for their children.

Iere. xxix.

Exo. xxii.

Deut. vii.

Exo. xx. Deut. v.

Children ought to honor their parents.

What it is to geue long life.

obedi-

obedyent Childzen, faithful seruauntes. &c. with all other the best and noblest giftes both of fortune, body and minde, that god in this world geueth to suche as are vnto hym moste liefe, moste dere, moste tender. And as these most pleasaunt giftes of God are set forth to the obedyent childzen: so likewyse to such as are disobedyent and despise the authoritie of theyr parents, both tempozal and perpetual plages, paines and punishmeuts, except they repent, are threatned and kept in stoze: which vndoubtedly shal abundantly be poured vppon them in theyr time, as we may see in the histozyes of the childzen of Hely the Priest, and of Absalon king Dauids sonne, and such like. Mozeouer. S. Paul saith: ye Childzen, obey your fathers and mothers in all thinges: for that is wel pleasing vnto the lozd. If childzen be bound to obey their parents in all things, then is it not lawful for them to contract Matrimony without the consent and wil of their parentes. If the transgression and breaking of an earthly Princes commaundemente escape not vnpunished, is it to be thought that the contempt and violacion of gods most blessed wyl and pleasure shal go awaye without plages and punishments, seing the dysobedience is not against men moztal, but againste the immoztall God, whome to resiste, as it is moze than double wyckednes, so lyke wyse dothe it bzynge euerlastynge damnacion?

1. Reg. iii.
ii. Reg. xviii.
Colo. iij.

Who is so blinde, and estraunged from all sight of reason and wisedome, that seeth not, how it is the office and duty euen by the expzesse and manifest wozde of God, that parentes shall place theyr childzen in mariage, and not that childzē rashly, vnaduisedly and without the aduise, wyl and consent of theyr parentes shall bestow them selues in matrimony, where it pleaseth them selues? Those childzen therefoze, whiche neglecting the commaundement of God and the authozity of theyr parentes tumble them selues into the bonde of mariage presumtuously and of head without the sage Councel and prudent aduise of theyr parents: do not a lytle offende God, and in theyr tyme they shall receaue a reward wozthy of theyr disobedience. But let vs now behold the examples and practises of the godly men in times past: and first of all let vs consider oure firste parent Adam. Rede we not, that God as his father perceauing that it was not good that Adam shold be alone and liue vnmaried, brought Eua vnto him, & gaue her him vnto wife? And Adam no lesse obedyently than gladly receaued her at the hande of God his heauenly father, and embraced her as his most dere, swete and louing wife. Adam ran not vnto her so sone as she was made, and maried with her, but toke her at the hande of God his moste louinge father: geuinge ensample to all his posterity, that childzen should not rashly and vnaduisedlye place them selues in wedlocke without the Councel, wyll and consente of theyr parentes, but rather in so weghty and earnest matter depende on the wysdome and prudence of theyr fathers and Mothers, as persons both careful and studious for their welth and prosperitie, and also of greater experyence and knowledge in all matters then they them selues are.

Childzen mazryeng without the consente of their parentes offēd greuously

Gene. ii.

Note wel.

Let vs come vnto Abzaham, whych in the holy Scripture is called the father of the faithful: When he was determined to mary his sonne Isaac, & sēt out his seruaunt into his natiue contrey for to get a wife

Romā. iiij

vnto his sonne, commaunded he his seruaũt, that he should first of all do the message vnto the maid, & get her good wil, & afterward entreat the matter with her parents and frends: which thing he might haue done very cõuentently (if he had receaued suche cõmaundement of his master) seing at his comming thit her he found the maid alone without by the welles side, and had also time, place, and occasion sufficient so to do. Nay verely, so did he not. But he commaunded him, that hee shuld first moue the matter to the parents and frends of the mayd, as to such, which of right ought first le to haue the knowledge of the matter, and in whose power it only was to bestow the mayd in mariage.

Gen. xxiiii. And so did the seruaunt both faithfully and diligently, mouinge first of all the matter to the maides parents, and they againe to the maid, as the history makes mencion.

Gen. xxviii. Malach. i. Moreouer Isaac, of whom we right nowe spake, had two sonnes, that is to say, Esau & Jacob. Esau, whome, as the scripture repoꝛteth God hated, contrary to his fathers minde, wyll, pleasure and consent, went to Ismael, and toke vnto the wiues which hee had before, Mahala the doughter of Ismael: but he escaped not vnpunyshed foꝛ this his disobedience against his parents. But contrariwise Jacob, whõ by the testimony of the holy scripture God loued, fauoꝛed, and blessed obeyed his parentes, and maryed at the appoyntmente of his father and mother. Foꝛ thus spake Isaac vnto Jacob: See thou take not a wife of the daughters of Canaan, but arise and get thee to Mesopotamia to the house of Bethuel thy Mothers Father: and there take thee a wyfe of the daughters of Laban thy Mothers bꝛother. And Jacob obeyed hys Father and Mother, and wente to Mesopotamia vnto Laban. What greate blessinges of God this Jacob obtayned foꝛ his obedyence toward his parentes in maryeng: the holy Scripture abundantly declareth. He obtayned not only such wyues as his hart desired, and hys parentes appoynted: but also suche and so greate benefites, as God most liberally besto weth vpon his deareſt and moste trusty seruaunt that is to say, abundaunce of riches, healthy of body, greate encrease of Childꝛen, an ample family, frendshyp with all men, deliueraunce from enemyes Gods pꝛesent assistence, longe life, a quiet and blessed death. &c.

Judith. xiiii. The like obedyence toward his parentes shewed Samson: whiche although hee had found and spied a damsel that lyked him wel, yet he toke her not streightwayes to wyfe, but firste shewed hys parentes, bꝛought them with him vnto her, & so with the knowledge & consent of his father & mother he toke her vnto wyfe. I haue sene a woman, saith he, in Thamnath of the doughters of the Philistines: and nowe geue me her to wife. Who seeth not here, that the right of placig childꝛen in mariage, consisteth not in the childꝛens wil, but in the authority and powet of theyr parents? Likewise rede we of yonge Tobias, which being desirous to haue Sara the daughter of Raguel to wife, moued the matter first of all to her father, and desired his good wyl to haue his daughter to wife: which thing he obtayned. And the Angel said also to yonge Tobias: Here is a nie kinsman of thine, one Raguel by name, which hath a daughter called Sara, & hathe neyther sonne noꝛ daughter but her.

Tobi. vii.

Tob. vi.

All his good belongeth vnto thee, and thou must mary her, & therefore desire her of her father, and he shal geue her thee to wife. To whom is it not now plaine and euident that by the word of god the consent of parents in al honest and godly mariages is necessarily required: and that such as presume to mary without the consente and good wyll of the parentes offend greatly, and transgresse this commaundement of God: Honour thy Father and thy Mother: and therfore shal not escape vnpunyshed: if we diligently ponder, weigh & consider the seuenth chapter of S. Pauls firste Epistle to the Corinthians, we shall easly perceaue, that parents by the word of God hath authority and power of setting forth theyr children in mariage, and not the children to mary where they will them selues without the consent, knowledge & good wil of theyr parents: which thing as it is high disobedyence agaynste the commaundment of god: so likewise is it a token of moste extreame dishonour, ingratitude, vnthankfulnes, yea and plaine churlishnes agaynst theyr parents and frendes: neither shall this wickednes of the children escape for euer vnpunyshed. Exo.xx. Deut.v. 1.Cor.vii.

And as the holy scripture requireth the consent of the parentes in the mariage of the children: so likewise do the aūcient fathers of christes church teach in their writinges, that children ought not to contract matrimony without the cōsent, knowledge, & good will of theyr fathers & mothers, or of such as haue the tuicion of them. Tertullian that auncient writer in his second boke vnto his wife, entreatinge of the mariages of the Christiās with the Ethnikes, hath these words: childrē cannot rightly & lawfully in this world contract matrimony without the cōsēt of their parents. S. Ambrose also saith: it is the duty of a good father to prouide a wife for his sone. Againe speaking of Rebecca he saith: the mayd is not demaūded of maters appertaining vnto the mariage (for she in this behalfe was cōsēt with the iudgemēt of her parēts: for it appertaineth not vnto the shamfastnes of a maide to chose her husbād) but being now espoused vnto a mā, she is asked cōcerning ỳ day of their iournay or going forwarde. And immediatly after he alledgeth a sentence out the greke Poet Euripides, which was spokē of a certaine womā called Hermione, whan shee was of dyuers woers desired vnto wife. The wordes in english are these: as concerning the bestowing of me in mariage, my father shal care for that. It appertaineth nothing vnto me to iudge of ỳ mater. And by this sētēce of the heathē poet also. S. Ambrose teacheth, ỳ the authority of parēts is necessarily required in ỳ mariages of ỳ childrē, so ỳ without it ỳ mariage cānot be lawful. For as it is writtē: that is not to be coūted matrimony, which is made cōtrary to ỳ ordinaūce of god. And shortly after speakig of yōg widowes he saith: if ther be any yōg womā, whose husbād hath quickly died, feareth to fal into ỳ snare of her infirmity: if she wil, let her mary, so it be in the lorde: but let her cōmit the electiō & choise of her husbād to her parēts, least shee shold be coūted of a light behauour, if she shold chalēge vnto her selfe ỳ choise of her owne mariage. A womā ought rather to be desired of an husbād, thā she her selfe to go about an husbād. &c. S. Austē also in a certaine epistle being desired to make a mariage betwene a certain yōg mā & a maid, declareth, that the maid cannot be betrouthed and geuen to any man without the wyl and consente of her mother. Lib.2. ad vxorem. S. Ambrose. Euripides in Andromacha. 14.q.1.6. Nonnes. Ad Bern. mātum.ep.233.

In Gen. In Path. In Timoth. Hom. ir.

What shal I speake of S. John Chrisostome, which in dyuers places of his writinges teacheth that the consent and good wyll of the parents in placing theyr chyldren in maryage is necessary, yea and many times exhorteth fathers and mothers, that they wyl consider the fraile youth of theyr children, and prouide mariages for them in time, that they fall not into the gulphe and botomles pyt of filthy vnclennes: for, saith he, if they begyn to run a whoring before they be maried they wil neuer be faithful in Mattimony. He exhorteth not the chyldren to prouyde them companyons in Matrimony, but he commaundeth the fathers this to do, as a thing specially appertaining vnto the office and dutie of godly and Christen parents: which thinge wee see was not neglected euen of the very heathen fathers and mothers.

Thus se we, that as the law of God teacheth, that the consent and wyl of the parents is necessarily required in the bestowynge of Children in mariage: so likewise the holy and auncient fathers of Christes Church in theyr writytinges confirme the same: openly confessing that it is the office of parentes to bestow, theyr Children in maryage, and not the Children to coupel them selues in Matrimony, where they wyl without the good wyl and consent of theyr parentes.

And although it be not vnknowen vnto me, that the new and later Canons require not the consent of the parẽts in the mariage of their Children, but teach that it is a lawful and sufficient mariage, if it be concluded once betwene the two parties, though the good wil and cõsent of the parents be neuer obtained (for the Papistes teach that the consent of the fathers and mothers maketh only vnto the beauty and setting forth of the childrens mariage, and nothing vnto the vertue and strength of the same, nomore than the blessing of the priest doth) yet the elder and more auncient Canons agre right wel with the doctrine of the holy scripture and of the olde writers. For those do playnly and openly pronounce, that mariages contracted without the good wil and consent of the parẽts, are not lawful: but that they are either lewd kepings of company, or adulterers, or whordomes, or fornications. Euaristus the forth bishop of rome, which liued in the yere of our lord. C. x. hath these wordes: the mariage cannot otherwise be lawful, except the mayde be asked and espoused of the parents, & of them that haue rule ouer the woman. Otherwyse made, they are no mariages, but adulteries, lewd company kepings, whordomes, fornications. &c. Nicolas also bishop of rome pronounceth on this maner: those maryages be firme & sure, which are ioyned with the consent both of them that mary, & of them also in whose power thei are. Pope Leo the first also saith: than is it to be counted matrimony, whã the mayd is deliuered of her parẽts to the bridegrom. Againe: the womã, which hath maried at ỹ apointmẽt of her father, is without fault, if any mã afterward shold speake euil of ỹ matrimony. And in a certaine glose of the popes law we rede these wordes: the consent of the parents is required in mariage: neither can anye mariage be counted lawful without it. And another Canõ these wordes are cõtained: it apperteineth not vnto ỹ shamfastnes of a mayd to chose her owne husbãd, as we haue Rebecca for an ensãple. And Gratianus that studyous collectour & paynfull gatherer together of ỹ Popes decrees affirmeth plainly, that the consent

The auncient canons require the consent of the parents in the mariages of their childre.

30. q. 5. c. Alter.

30. q. 5. c. Nolcrates.

30. 5. c. Qualis.

31. q. 2. Non om nis.

Gene. xxiiii.

ẅlent of the parẽts is required in cõtracting the mariages of chyldre.

Thus see we, that by the olde Canons, the authoritie, consent & good will of parentes is not onely necessarely required vnto the beautifienge, garnishinge, and honest or solemne settinge forthe of theyr chyldrens maryage, as the Pope teache, but also vnto the cõtracting and makinge of thesame: so that whatsoeuer maryages are concluded without the authoritie, knowledge, consent, and good will of the parentes, are wicked and vnlawfull, and before God and all good mẽ they are to be counted rather whordomes and adulterers, than maryages. But seeing we haue hearde bothe out of the lawe of God, and out of the writinges of the auncient Fathers, and also out of the Popes lawe (I speake of the elder and more auncient Canons) that the consent of the parentes is necessarely required in contracting ỳ maryage of chyldren: let vs now beholde and consider, what the Ciuile lawe willeth and teacheth in this matter: that wee findinge out the truethe, maye cease from hencefoorthe to mayntayne so wicked an erroure.

Iustiniane the Empetoure, by no meanes suffereth the chyldren to marye without the authoritie & consent of the Parentes, in whose power they are: and he iudgeth that to be agreable, bothe to naturall and ciuile reason, because nature hathe geuen vnto parentes power & authoritie ouer the chyldren. His woordes are these: Lawfully and orderly do they contracte maryage one with another, whiche come together after the commaundementes and lawes: younge men, whan they are olde ynough to take wyues, and younge women whan they are of conuenient age to take husbandes: but so that they haue the consent of their parentes, vnder whose authoritie they be. That this shalbe so, willeth and chargeth the lawe ciuile & naturall, in so muche that the fathers commaundement muste go before. Agayn: It is reason, mete and conuenient, that whosoeuer will marye accordinge to oure lawes and the auncient custome, he aske the parentes & suche other, as is semely, that the maryage may be made lawfull with their will and consent. Once agayn: If a sonne marye a wyfe contrary to the good will and mynde of his parentes, the chylde that shal be borne of those maryages, shall not be legitimate or lawfull.

The ciuile lawe requireth the consent of the parentes.

Lib. Pandec. 23. Instit. lib. 3 tit. 12.

C. de Nupt.

in C. de Statu hominum. L. Paulus.

Here is it euident by the ciuile lawe also, that chyldren ought not to couple them selues in maryage without the consent of their parentes, and of suche as haue authoritie and power ouer them: Agayn, if any chyldren presume to do the contrarie: that bothe their maryages shalbe vnlawfull, and the chyldren begotten in those maryages shall be also illegitimate. And no maruell. For what can be eyther good or godly, lawfull or righte, that is done contrary to the lawes of God, of nature, of the auncient Canons, of ciuilitie, &c. And agaynste the doctrine of the holy Fathers of Christes churche. And what meaneth this custome, which yet remayneth in the Churche, beyng a remnaũt of true and godly antiquitie: that whan two persons shall be ioyned together in maryage, the minister first of all asketh of the present companye this question: Who geueth this woman? this playnly declareth that the vse in the primatiue Churche and many hundred yeares after, euen tyll Antichriste destroyed all godly orders and broughte in

Customs

his owne wicked deuises, was that the parētes in the face of Chriſtes churche ſhould geue and deliuer openly their chyldren to be maryed, that by this meanes they mighte teſtifie to the people, that thoſe maryages were lawful and godly, and made with ther authoritie, cōſent good will, &c. accordinge to the appoyntement of the lawe of God, and the ordinaunce of Chriſtes churche. For in thoſe dayes there were no preuy contractes, no ſecrete maryages, no diſpenſations for money to marye in hocker mocker, in corners, and as the vſe to ſaye, vnder a buſhe, where they will, & whan they will, openly or ſecretly: in lighte or in darkenes: before fewe or before many, or before none: in Church or in chamber, in towne or in fielde, &c. But all thinges were done openly, and with great honour and ſolemnitie, as it becometh ſo holy and bleſſed ſtate of lyfe. For euery one that euyl doeth, ſaieth our Sauiour Chriſte, hateth the light: neither cometh he to the light, leſt his dedes ſhould be reproued. But he that doeth the trueth, cometh to the lighte, that his dedes maye be knowen, howe that they are wroughte in God.

Preuy contractes.

Ioan. iii.

The Heathen.

Moreouer, who knoweth not, that euen among the very Heathē, whiche onely were ledde by the lawe of nature, and gouerned by the rule of reaſon, the chyldren maryed not at their owne will and pleaſure, but at the appointemente of their parentes: as not onely hiſtories, but alſo the very comedies and tragedies of the Poetes, do manifeſtly declare. In all nations, euen from the beginning it hath alwayes ben obſerued, bothe of noble and vnnoble, bothe of Chriſten & Heathen, and of ſo many as were ledde with any ſparke of reaſon, ỹ chyldren, whan they were diſpoſed to marye, ſhould with all humilitie and reuerence reſorte vnto their parentes, and deſire theym to prouide them honeſt and godly maryages: which bothe can and will better prouide for them, than they be able to make prouiſion for thē ſelues, beinge bothe of more age, and alſo of greater experience, wiſedome and diſcretion. No maruell. For who knoweth not, what reuerence, what honoure, what obedience, chyldren owe to their parentes bothe by the lawe of God, by the lawe of nature, and by the lawes Canon and Ciuile: Can there be a greater reuerēce, honour and obedience ſhewed of the chyldren towarde their parentes, than to conceyue ſuche opinion of knowledge, wiſedome, diſcretion and experiēce of their parentes, that they can be content to ſubmit them ſelues, and whatſoeuer appertayneth vnto them to the good will and pleaſure of their parentes, and to be ruled by them in all pointes. but ſpecially in maryage, a matter as of greate difficultie, ſo lyke wiſe nedefull of longe deliberation, muche wiſedome, and large experience: Contrariwiſe, what greater contempte, diſhonour and diſobedience can chyldren ſhew to their parentes, than to neglecte their authoritie, to contemne their coūſayll, to deſpiſe their aduiſe, to caſte away their wholſome admonicions, and to folowe theyr owne folyſhe fantſie, voyde of reaſon, wyſedome, iudgement, diſcrecion, experience, &c. But ſpecially in maryage, where they haue moſte nede of counſayll and healpe: foraſmuche as that is a bynde of lyfe, that can not eaſely be ſhaken of: yea it is a knotte indiſſoluble, and is by death onely looſened: Amonge the brute beaſtes and fowles, louing kyndnes and a ſtudye to requyte thē

Note well.

that

that haue deserued well of them, is founde: and shal this lacke in chyldren towarde their parentes, whiche are reasonable creatures and formed lyke to the image of God? What benefites can ther be greater, than those whiche chyldren haue receyued of their pareutes? For next vnto God we owe vnto them oure lyfe, oure education or bringing vp, oure trade of liuing, oure knowledge, wysedome, learning, science, ryches, honours, and suche lyke benefites, which are bothe innumerable and incomparable: so that it is not without a cause sayde of ỹ wyseman: No man can sufficiently recompence God, Parentes and Maisters. If we do, although but slenderly, consider the labours, ỹ watchinges, the paines, the cares, the charges, the thought takings, the studies, which the parentes take bothe daye and night for their chyldren: We shall be compelled to graunt, that there is due vnto theym bothe lyfe honoure and humble obedience. But what honoure? what obedience is this? chyldren not onely not to regratify their parentes, and to aunswere kyndnes for kyndnes, but also to take from thē their righte, whiche they haue of God, and to alienate a good parte, not onely of their goodes: but also of their bodies, which ought to be at ỹ disposition of their parentes? Parentes by the law of nature haue so great power and authoritie ouer their chyldren, that they maye put awaye none of their goodes withoute the knowledge and consent of their Fathers and mothers: and shall they alienate contrarie to the will of their parentes their bodies, which are a porciō of the bowels of their Fathers and Mothers? How great the authoritie of Parētes ouer the chyldren is, it maye easely be gathered of this: Fyrst, that Parentes in times paste had power bothe of lyfe and deathe ouer theyr chyldren. Agayne, that it was lawfull for parentes to sell their chyldren, being in necessitie for theyr relief and comforte. Hereof is it euident, that the chyldren be not so at their owne libertie, that they may do what they will: but rather so in the power of their parentes, that they oughte to attempte no graue or weyghtye matter withoute the knowledge and consent of their parentes, specially maryage, whiche of all matters hath moste need of counsayl, healpe and aduertisemēt, and specially in younge persons, whiche as they haue small experiēce of thinges: so are they easely begyled. That maryage therfore whiche is made of the chyldren without the authoritie, knowledge, consent & good will of the parents: fighteth with the lawe of God, of nature, of ciuilitie, of the auncient canōs, &c. Yea and disagreeth from the doctrine bothe of the Christen and Heathen writers, and therefore not tollerable in a Christen comō weale. And woulde God, that all godly Magistrates woulde banische out of their kyngdomes all preuy contractes and secret maryages, & that no promise of matrimonye might be made of any younge persons secretly amonge them selues, but rather openly in the presence of their elders, yea and that with the authoritie, consent and good wil of the parētes, in whose power, & whose right the chyldren are. as we haue before sufficiently heard: Otherwise, that the maryages might be counted vnlawful and of no force. For who so seeth not, what and how great incommodities folowe of these preuy contractes and secret maryages, which be made without the authoritie and consent of the parentes, and of suche as haue rule

The duetye of chyldrē toward the parentes.

The paynes & charges of parentes, in bringinge vp theyr chyldren.

The ingratitude of chyldren towarde theyr parentes.

The power of parentes ouer their chyldren.

All preuye contractes and secret maryages ought to be banished frome the Christians.

The inconuenience that follow of preuye contractes and secret maryages.

and

and power ouer the Parties that haue so contracted Matrimonye:
1. Firste, the lawe of God is vtterly reiected and caste awaye, whiche
commaundeth the chyldren to honoure their parentes, and to obeye
2. them in all thinges. Secondly the examples of the godly persons con-
tayned in the holy scriptures, whiche onely enterprised matrimonye
at the appointement of their parentes, are deuided and laughed to
3. scorne. Thyrdely, the honoure and obedience, whiche by the com-
maundement of God is due to parentes from the chyldren, is shaken
4. of, and nothinge regarded. Fourthely, an occasion is geuen to the
aduersaries of Christen religion, whyle they consider oure disobe-
dience, bothe towarde God and oure Superioures, to speake euyll of
5. the good name, whiche we confesse. Fiftely and finally, the chyldren
of many good, godly and honest persons are stolen awaye, rauished,
defloured, polluted, defyled, beggyled, beggared and vtterly vndone for
euer vnto the greate heartes sorowe of their parentes, and vnto the
vtter castinge awaye of the younge folke. For euery age ministreth
abundance of examples, concerninge this matter. Howe many bothe
younge men and younge maydes haue we knowne in this oure age
to be beggyled thorowe false, sutle, craftye and flatteringe woordes,
and thorowe vyle and trieflinge giftes: Howe many haue ben craftly,
stolen away from their parentes, and maryed against the good wyll
of their Fathers and mothers, and other frendes vnto their owne vt-
ter vndoynge and extreme beggarye, yea and that many tymes not
onely vnto the greate sorowe, but also vnto the shorteninge and mi-
serable ende making of their parentes, lyues: Ah, who is able to ex-
presse the vilany of this moste vile acte: The parentes to bringe vp
their chyldren tyll they be maryage able with their greate laboures,
paynes, trauayles, costes, charges, &c. And afterwarde to bee stolen
awaye and maryed of some ryotous Ruffine, of some Symme Sha-
kebuckiare, or of some Raffe Rufflare: who is so farre estraunged frō
all reason, that he can approue and alowe suche maryages: If thys
be not wickednes, what can be counted wickednes: If those marya-
ges be lawful, what maryages can be vnlawful: If thus to steale a-
way mens chyldren be not theefte, or if any thyng be worse than theft
in this behalf: what may be counted theefte: If a man steale from hys
neyghbour eyther horse, cowe, or shepe, or any other brute beast, being
apprehended, accused & cōuict of theefte, he is streightwayes, as right
is, adiudged & condemned to be hanged: & shall that Ruffine, whiche
stealeth away a mans sonne or doughter, whome he moste tenderly
loueth, & in whose godly & vertuous bringing vp he hath bestowed a
great parte of his substance, whome also he hopeth to be the staffe of
his olde age, in whome agayn nerte vnto God he reposeth & putteth
his affiaunce for his ayde & cōfort in time tocome, &c. escape vnpunis-
shed: yea, would God such matters although moste haynous, moste
vngodly, moste abhominable, yea and moste intollerable in a comon
weale, were not both practised & also laughed to scorne euen amonge
the Christianes, and theym that profesle godlynes: so farre is it of,
that accordinge to their merites and desertes, they receyue condigne
punishment at their handes, whose duety it is moste chiefely to see,
that all wickednes be punished.

We are

We are forbidden by the worde of God once to coueite oure neyghbours Ore or Asse: and is it lawfull for vs to steale awaye our neyghboures moste swete, dere, louing and tender chyldren? Whan Nathan the Prophete put forth to kyng Dauid a Parable, concerning a certayne man, whiche hauinge a greate multitude of shepe of hys owne, woulde take none of them, but went and toke awaye from hys poore neyghboure his one onely sheepe that he had, & dressed that for the mā þ was come vnto hym: Dauid was exceding wroth, and said to Nathan: As surely as the Lorde lyueth, the man that hathe done this thinge: is the chylde of deathe. What shall we than saye of that wicked person, which stealeth not away a shepe from hys neyghbour, but a moste dere sonne, or a moste swete doughter from the parentes, which haue growen vp with them, and eaten of their owne meat and dronken of their owne cuppe, and slept in their owne bosome, as their moste dere and precious Jewell: shall hee escape vnpunished? Shall not he be the chylde of deathe? Shall the stealer of a shepe be punished in the common weale of the Jewes: and shall the stealer of men and women escape vnpunished in the communalte of the Christianes, where all iustice and godlines oughte to raygne, and all wickednes and vnrighteoulnes vtterly to be exiled and banished? Gaue God a swearde to the Magistrates of the Jewes, and a Peeoches taile to the Rulars of the Christians? Sainete Paule saith: If thou do that whiche is euyll, than feare: for he beareth not the swearde for nought: for he is the Minister of God to take vengeaunce on hym þ doeth euyll. And S. Peter sayeth: that Rulars are appoynted for the punishment of euyll doers, but for the prayse of them that do well. Ought not than the Christen magistrates to plucke out their swardes, and to punishe these menstealers? Is not this the commaundemente of God, that he whiche stealeth a man, shall dye the deathe? Doeth not sainct Paule number the manstealers amonge them, that shall neuer enherite the kyngdom of God? Doeth not the ciuile lawe iudge them worthy of punishment? Haue not the very Heathen in tymes paste greuously punished suche wicked doers? Doeth not the Canon lawe in a certayn place forbid Priestes to be present at such maryages, and pronounce the chyldren, begotten in those maryages illegitimate and vnlawfully begotten? Agayn, that the Priestes whyche maye suche persons together, shoulde be deposed from his office, by the space of three yeares? And who doubteth, but that the Magistrates bothe maye and also oughte of dutie to punish suche manstealers? Neyther ought the chyldren, which to neglecte the authoritie of their parentes and their moste bounden duetie towarde them, yea and that by the commaundement of God layde vppon them, that they regarde more the flattering entisementes and deceitfull giftes of straungers, than their honoure and obedience towarde their parentes, escape vnpunished. Doeth not God commaunde, that those chyldren, whyche are stubburne and disobedient to their parentes, & will not by any meanes be ruled by them, should be stoned vnto death? What greater stubburnes, what more disobedience can chyldren shewe vnto their parentes, than in the moste weyghtiest matter of all, I meane maryage, too neglect their parētes authoritie, wysedom, counsail, aduise, consent, &c.

Exod.xx. Deut.v.

ii.Reg.xii.

Roma.xiii.

i.Pet.ii.

Exod.xxi. Deut.xxiiii. i.Timo.i.

And

And to folowe their owne folishe fantsies, their owne wylde and vn-
bridled lustes, their owne blynde iudgementes, their owne vnsauery
myndes, their owne sensuall and fleshely lustes: as though they of
fewe yeares, of lyttell wisedome & of none experience were more pru-
dent, more wyse, more circumspecte, more politique, more able to iudge
and pronounce of thinges, yea and those of weyghty importaūce, thā
their parentes are. The Magistrates therfore shall do God good ser-
uice, and deserue well of their countrye, if they by their lawes, shall
bringe to passe that the chyldren make rendre to the parentes that ho-
nour and that obedience, whiche the lawe of God, the lawe of nature
the lawes bothe Ciuile and Canon, the exaūples of al godly persons,
the iudgements of the holy Doctors of Christes churche, &c. Require
of them, yea and that in all lawfull thinges, but specially in the mat-
ter of Matrimony: wherein at this present (alas for sorow) to to many
abuses are founde, so that that state of lyfe, whiche was ordayned of
God to be a comforte and pleasure vnto men, is now become a moste
miserable condicion of lyfe, full of sorow, care, stryfe, contention, trou-
ble, disquietnes, and what not. Fortunatly and happely are those ma-
ryages made, when the authoritie of the parentes is not neglected, &
the consente of the parties is obtayned, as that noble learned man
In Lib. de ma trimonio. Erasmus Roterodamus sayeth: Let there be such a temperature, that
neyther the authoritie of the elders be despised, nor yet that the chyl-
dren loose their libertie. Hereto agreeth the saying of Pope Nicolas:
30. q. 5. c. Nostra tes. Those maryages, sayeth he, be firme and sure, which are ioyned with
the consent bothe of them that marrye, and of them also, in whose po-
wer they are. This thyng shall easely come to passe, if parentes in set-
tingforth their chyldren, and the chyldren in obeynge their Elders,
haue continually before their eyes, the feare and will of God. But let
vs returne vnto oure description of Matrimonye. It foloweth.

Seuently: To the entent, that they twoo maye dwel together as one flesche &
bodye of one will and mynde in all honestie, vertue and godlines. We lasse of all
hearde in oure description, that maryage ought not to be constrayned
and enforced: but that suche as entend to ioyne and couple them selfs
together in the holy state of matrimony, should do it in the feare and
loue of God, by the free, louing, hartie and good consent of bothe par-
ties. Nowe in this parte is shewed for what cause the maryed folke
take vpon them the matrimonial lyfe. Verely not to do as the Ruffine
and Harlotte do, whiche so sone as they haue satisfied their fylthye &
fleshly luste, departe one from another, not caringe greatly whether
they afterward do euer mete again together or not, being ledde with
an vniuersall ione towarde all other alyke, that be of their disposicio
(for their loue ryseth not of the spirit, but of the flesche: not of God, but
of the deuyll: not of vertue, but of vice, and therefore it hath no conti-
nuaūce) but with so hartye and vnfayned loue, one to embrace another
yea and that in all honestie, vertue and godlines, that they may lyue
together as one flesh and bodye of one will and mynde, and neuer al-
ter their loue, nor departe one from another, tyll deathe depart them.
The loue of maryed folke ought to be moste pure. dere and constant. Greate is the loue betwene parentes and their chyldren: notwithstā-
dinge not suche loue as is betwixte man and wyfe. For the parentes
many tymes depart from the chyldren, & the chyldren frō the parētes,

one

one dwelling in one contrye, and the other in another, and peraduẽture neuer meet afterwarde together: but the loue of the maried folke is so great & feruent one to another, that they are become inseperable, and can not be plucked asunder one from another, but by violẽce, yea and that with the great grefe & payn of both parties. One house holdeth them both. On one table they feed bothe. In one bedde they lye bothe. Whatsoeuer one hath, bothe haue. Whosoeuer departe, thei remayn styll together. Whosoeuer geue ouer frendship, they continew in such bonde of amitie, as is vnloseable: they are so knytte together, bothe in bodye and mynde. Let the father geue place, the mother geue place, the chyldren, the brothers and systers, yea let all the heape of freends geue place to the sweet benevolence and entier loue of man and wyfe. For the father, mother, chyldren, brethren, systers, kynnesfolke, be the freends of nature, and the workes of fortune: but mã and wyfe are the singulare giftes of God, and the mistery of Christe & of his holy congregacion. The man also had a wyfe, and the wyfe an husbande, before father, mother, brother, syster, or any other freend. In consideracion wherof, God commaunded the man to leaue father and mother, and to cleaue vnto his wyfe: that aboue all other thinges he shoulde keep to hys lyues ende that thing, whiche was firste of all geuen vnto hym: agayne, that one of theym shoulde not at any tyme be without the other, seeyng that one was not made without the other: yea the one was made of the other to declare with what vnloosseable glewe man and wyfe are ioyned together, that they maye for euer in true loue persеuer and continewe together, the husbande in hys wyfe, and the wyfe in her husbande, and so lyue one in another, as a bone of bones, and flesche of flesh. The chyldren to depatte frome their parentes, and the parentes to leaue their chyldren, no lawe forbiddeth: yea somtime necessitie compelleth, profite stirreth, consideracion moueth: but the wyfe from her husbande, or the husbande frome hys wyfe, no lawe, no necessitie, no profit, no consideration, doth permitte to departe: forasmuch as no man can put them asunder, whom God hath coupled and ioyned together. This thing is moste euidẽtly and playnly setfoorthe in the holy scriptures, bothe of the olde & newe Testament. For at the beginning so sone as God had instituted the blessed order of holy and honorable Matrimonye, these wordes were spoken: The man shall forsake hys father and mother, and shall cleaue tõ his wyfe, and they shall be twoo in one flesche. Nowe what thynge is more holy, than the naturall loue of the chylde to his father? And yet the loue of wedlocke is preferred aboue it, yea and that not by mans, but by Gods authoritie. The father is forsaken, the mother is forsaken, but the wyfe is stycked to. The son in the ciuile lawe emancipate, that is to saye, enfranchysed, and out of hys fathers bondes, beginneth to be his owne man & at libertie. The sonne, in the same lawe abdicate, ỳ is to sai, forsakẽ & disherited of his father, ceseth to be his sonne. But only death doth defeate wedlocke, if yet death defeateth it. No diuersitie of mãners, no facietie or lothsõnes, no deformitie or euill fauourednes, no sterilitie or barẽnes, no age, no sikenes, no pestilẽce, no leprosie, or any other cõtagious disease, no religiõ, no licence, nor any power of mã may separate the man frõ his wyfe, or the wyfe from

Gene.ii.

Math.xix.

Gene.ii.

her husbande. Is it lawfull for any mā to depart from him self? or any man to leaue hym self? Neither is it lawfull, the wyfe to forsake her husbande, or the husband his wyfe. The wyfe, which is made of mās ribbe & of his flesh, euē the same flesh, & the same bone of his bones for an help vnto man: God neuer would her to be separate frō her husbād, but rather cōmaunded, ỹ they vnseparably shuld lyue together, so lōg as lyfe endureth in perfect loue & continual concorde: forasmuche as suche & so great is wedlocks loue, that vnneth death can set a sunder those: whome lyfe hath knytte together.

Gene. ii.

Deut. xxiiii.

And what other thing taughte God by thys lawe geuen to the Iewes, that he that maryed a new wyfe, shuld not be cōpelled that yeare to go forthe vnto the battel, but rather to be free at home one yeare, & to reioyce with hys wyfe, whyche he hath taken: than the continuall and ioyfull cohabitation and dwelling together of man and wyfe all their lyfe time in moste feruent loue, amitie and quietnes without either alteration or separatiō? The very same thing teacheth Salomō in these wordes: Be gladde with the wyfe of thy youthe: Louinge is the Hynde, and frendely is the Roe: let her breastes alwayes satisfye thee, and holde thee euer content with her. My sonne, why wilt thou haue pleasure in an harlot, and embrace the bosome of another woman? For euery mans waies are open in the sight of the Lorde, and he pondereth all their goinges. The wickednes of the vngodly shal catch hym self, and with the snares of his owne sinnes shall he be trapped. Agayne he sayeth: Use thy self to lyue ioyfully with thy wyfe, whome thou louest, all the dayes of thy life, whyche is but vayne, that God geueth thee vnder the Sunne, all the dayes of thy vanitie: for that is thy portion in this lyfe, of all thy labour and trauayle, that thou takest vnder the Sunne.

Prou. v.

Eccle. ix.

Likewise are we taught in the new Testament, that such as godly marye, ought not to deuide them selfs one from another, tyll death separate them: but rather perseuer, remayne and continew together in perfecte loue vnto the ende without any eyther alteration or separacion. For in the Gospell we rede, that when the Phariseys demaunded of Christe, whether it be lawfull for a man to make a deuorcemēt with his wyfe for any manner of cause? He answered and sayde vnto them: Haue ye not read, how that he whiche made man at the beginninge, made them man and woman, and saide? For this cause shall a man leaue father and mother, & shall cleaue vnto his wyfe, and they twayne shal be one flesh. Wherfore now they are not twayne, but one flesh. Let not man therfore put asunder, that which God hath coupled together. They sayd vnto hym: Why did Moyses then cōmaūd to geue a testimonial of deuorcemēt, & to put her away? He said vnto the: Moses, because of the heardnes of your heartes suffred you to put awaye your wyues: but from the beginninge it was not so. I say vnto you: Whosoeuer putteth away his wyfe except it be for fornication (& maryeth another) breaketh wedlocke. And whoso maryeth her that is deuorced, doth cōmit adultery. Of these wordes of our sauiour Christ we learn ỹ very same thig, ỹ we heard before out of ỹ old testamēt, namely ỹ man & wyfe ioining thē selfs together in ỹ holy order of honorable wedlock, ought not to diuide thē selfs one frō another for euery light

Math. xix.

cause, as

as the Jewes did contraye to Gods institution and ordinaunce, but rather as faythfull yokefellowes knytte together with a perfect bōde of loue in the feare of God thorow the holy Ghoste, remayne & continew together vnto their lyues ende. Likewise sayeth s. Paule to the maryed folke: Withdraw not your selues one from another, except it be with consent for a time, for to geue your selues to fasting & prayer. And afterward come agayn together, lest Sathan tempt you for your incontinency. Agayne he sayeth: vnto the maryed commaundē not I, but the Lord. Let not the wyfe be separated from the husbāde. If she separate her self, let her remayn vnmarryed, or be reconciled vnto her husband agayn. And let not the husband put away his wyfe frō him. Once agayne: Let euery man abyde in thesame callinge wherein he was called, &c. Arte thou bounde vnto a wife: seke not to be louſed, &c. The wyfe is bounde to the maryage, so long as her husbande lyueth. In like manner sayeth sainct Peter: ye men dwell with your wyues accordinge to knowledge: geuing honour vnto the wyfe, as vnto the weaker vessell, and as vnto theym that are heyres also of the grace of lyfe, that your prayers be not hyndred. And as the Apostles taught, ỳ the maryed folke should frendly and louingly, godly and quietly dwell together: so likewise did they practise thesame in their matrimoniall lyfe. For after that they were called vnto the ministerye, they did not forsake and put awaye their wyues, as the Papistes fayne, but they lyued with them according to the law of God, and ledde their wyues aboute with theym, whan they went from contrye to contrye, preaching the Gospel of Christ: yea histories make mencion, howe some of them accompanied their wyues, euen vnto the place of Martirdome, confortīg and exhortīg them to be strong in the fayth of Christe, & valeauntly and constantly to abyde in thesame vnto the ende, that by this meanes they maye receyue an vncorruptible croune of glory, which God hath promised to thē ỳ loue him. And as ỳ Apostles continued wt their wyues: so likewise did all godly men, bothe of the olde & newe testamēt, & so many also as had the feare of God before their eyes in al ages: to declare, ỳ such as take vpō thē the swete & pleasaūt yoke of Matrimony, shuld not disseuer thē selues one frō another, but dwel together, & cleaue one vnto another as one flesh & bodye, of one wyll & mynd, according to the institucion & ordinaūce of God. But we shal here note, ỳ our descripcio doeth not only require, ỳ the maryed folke, as one flesh & body of one wil & mynde dwel together, but also ỳ thys their dwelling together, be in al honestie, vertue & godlines. The ruffin & the harlotte dwell together, but it is not in vertue, in honestie, or in godlines, but rather in all kynd of sinnefull vnclennes & wicked abhominacio, so that their dwelling together is detestable before God, not blessed, but cursed: ỳ ende wherof in this worlde is shame and confusion, & in the worlde to come euerlastinge death & dānacion. And here is a good lesso for the maryed folke to learne, that in the matrimoniall lyfe, they ought not to behaue them selues as mules and horses, whiche haue no vnderstanding, nor lyke vnto the ignoraūte Gentiles, whiche knowe not God, and therfore walke in the luste of concupiscence, and geue their members seruauntes to vnclennes and to iniquitie, beyng full of all vnrighteousnes, fornication, wyckednes, &c.

1. Cozin vii.

1. Pet. iii

The apostles of Christe, called vnto ỳ ministery did not forsake their wyues.

Jaco. i.

Psal. xxxii

1. Thes. iiii. Roma. vi. Rome

but rather leade their lyfes together in all honesty, vertue and godlines. And this is that, whiche sainct Paule wryteth: This is the will of God (sayeth he) euen youre holynes, that ye shoulde abstayne from fornication, and that euery one of you shoulde knowe howe to kepe his vessel in holines and honour, and not in the luste of concupiscence, as do the Heathen, whiche knowe not God, For God hath not called vs vnto vnclennes, but vnto holines. Agayne: The tyme is shorte. It remayneth, that they whiche haue wyues, bee as thoughe they had none. For the fashion of this worlde goeth away. Than shal the maryed folke lyue together in honestie, vertue and godlines, whā one is contented with anothers company, hauinge their myndes vtterly estraunged from all wicked companye and straunge loue: whā they vse a modeste temperaunce and temperate modestie in the matrimanyall acte, remembring that they come not together onely for carnall copulation, but muche more for the exercises of the spirite, as prayer, fastyng, &c. Agayne, whā suche shamefacednes and loue of honestie occupye their hearts, that not so much as an vncleane, thought ryseth vp in their myndes, so farre is it of, that eyther fylthye communication or vncleane actes be founde in theym: in fine, whan they haue the feare of God so before theyr eyes, that there is an holy stryfe of enuye betwene them, who maye moste excell other in honestie, vertue and godlines.

1. Thes. iiii.

1. Corin. vii.

Howe maryed folke may liue together, godly and vertuously

Thus haue we hearde, how all godly maryed persons ought to cōtinew their lyfes together, to dwell together, to companye together, and by no meanes to separate them selues one frō another, tyll death departe them, according to this sayeng of our Sauiour Christ: That God hath coupled together, let no man put asunder. Saincte Paule also sayeth: Lette not the wyfe be separated from her husbande. If she separate her selfe, lette her remayne vnmaryed, or be reconciled vnto her husbande agayne. And let not the husbande put awaye hys wyfe from hym.

Matth. xix.

1. Cor. vii.

Of diuorcement.

But here conuenient place requireth to moue this question: Whether maryed folke in any respecte maie be separate one from another, and marye againe, as though Matrimonye had neuer ben contracted betwene them? I aunswere: It is to be wished, that the bedde of Matrimonye shoulde be kept of all maryed folke so holy, cleane, pure & vndefiled euen vnto the ende of their lyfe, that not so much as a spot or wyncle, or any other deformitie may be found in it: seing that God blesseth maryage, but cursseth whoredom. Notwithstāding, forasmuch as the deuil goeth about lyke a rorying Lió, walking about seking whō he may deuour, & entreth no ordinãce, no kynd of lyfe appointed of God so greatly, as ỳ holy state of honorable wedlocke, sweating euery moment of an houre to dishonest & deface the honoure & dignitie of the same, thorow his suttle suggestiōs: which thing thorow the gylefull entysements & deceatful pleasurs of the flesh he many times bringeth to passe. It shal not be out of the way to cōsider thys question, and to see what the mynde of the holy Ghoste is in thys behalfe: althoughe I knowe, howe ieoperdous a thinge it is in these oure dayes to pronounce & geue iudgement, yea almoste to speake of such matters.

Heb. xiii.

1. Pet. v.

The deuyls enuye against matrimonye.

The Pope doeth alligge and appinte diuerse causes, why the maried

folke

folke maye be separate, diuorced and put asunder one from another: but he by no means graunteth, that such as be diuorced maye in any condition marye agayne to any other, although they fele them selues neuer so vnapte to contayn and to lyde a single and vnmaryed lyfe, whan notwithstanding God sayeth: It is not good for man to bee alone. And the Apostle writeth: It is better to marye then to burne. But leauing the fantastical dreames and trifling tradicions of that Romishe Bishop, lette vs consider, what the doctrine of the holy scripture, whiche alone is the worde of trueth, teacheth in this behalfe. In the fift Chapter of the Gospel of blessed S. Matthew, Christ restoring the law of God to ỳ true meaning & vnderstãding therof, which before was not onely darkened, but also corrupted with the blynde & pestilent glozes of the Scribes and Pharisees, and expounding this commaundement: Thou shalt not commit adultery: amõg other, hath these wordes: It is sayde: Whosoeuer putteth away his wyfe, let him geue her a letter of the deuorcement. But I say vnto you: Whosoeuer putteth away his wyfe, excepte it be for fornication, causeth her to breake wedlocke. And whosoeuer maryeth her, that is deuorced: committeth adulterye. In the .xix. Chapter of thesame Gospell we rede, that the Pharisees demaunded of Christe: whether it were lawfull for a man to make a deuorcement with hys wyfe for any maner of cause. They sayde moreouer vnto hym: that Moyses commaunded to geue a testimoniall of deuorcement, and to put her awaye. But Christe sayd vnto them: Moyses because of the hardnes of youre heartes, suffred you to put awai your wyues: but frõ the beginning it was not so. I sai vnto you: Whosoeuer putteth away his wyfe, except it be for fornication, & marieth another, breaketh wedlocke. And who so marieth her, which is deuorced, doeth cõmit adultery. In these wordes of oure Sauioure Christ is declared, first of all that although Moses for auoiding other greuous inconueniences betwen man & wyfe suffred deuorcement to be made betwen the maryed folke, yet that it was not the cõmaundement of God, that the man should separate him self from hys wyfe for euery tryfling displeasure, but ỳ such deuorcements were suffred only for this purpose, that the woman shoulde not be euyll entreated of ỳ man, yea and peraduenture, if she should continew with hym, be maymed and put in ieopardye of her lyfe. For the Iewes among all the people of the world are moste furious, and soneste prouoked vnto anger and moste redy to reuenge, yea and hardly leaue of displeasure conceyued agaynst any persons, specially agaynst their wyues, whome they haue in subiection, and ouer whome they rule as Lordes: as they are also of all people moste obstinate and stiffenecked, vncircũcised, as the scripture calleth thẽ, both in hearts & eares. Therfore to auoyd these icõueniẽs, Moses suffred deuorcemẽts to be made oftẽtimes betwen the Iewes & their wyues: whã notwithstãding it was not so from ỳ beginning, as Christ sayth. S. Paule willeth, ỳ if any displeasur chãce at any time betwen mã & wyfe, not ỳ they should be deuorced one frõ a nother, but rather ỳ they should be reconciled again one to the other. His wordes are these: Vnto ỳ maryed cõmaũde not I, but the Lord. Let not ỳ wyfe be separated frõ the husband. If she separate her self, let her remayn vnmaryed, or be reconciled vnto her husband agayne.

Gene.ii. i.Cor.vii.

Math.v.

Deut.xxiiii.

Math.xix.

The Iewes

Act.vii.

Math.xix.

i.Cor.vii.

And let not the husband put away his wyfe from hym. Likewise sayeth S. Peter: Ye men dwell with your wyues, according to knowledge geuing honor to the wyfe, as vnto the weaker vessel, and as vnto the, that are heyres also of the grace of lyfe. But let vs heare the woords of Moyses concerning deuorcement: When a man (sayeth he) hath taken a wyfe, & maryed her, if she finde no fauour in his eyes, because he hath spied some vnclennes in her: then let hym write a byll of diuorcement, and put it in her hande, and send her out of his house. And whe she is departed out of his house, let her go, and be an other mans wife. And if the seconde husbande hate her, let hym write her also a letter of diuorcement, and put it in her hande, and send her out of his house: or if the seconde man dye, whiche toke her to wyfe, her first husbande whiche sente her awaye, maye not take her agayne to be hys wyfe, after that she is defyled. For that is abhomination in the sight of the Lorde

1. Pet. iii.

Deut. xxiiii.

Of these woordes of Moyses we learne, that the customable deuorcements, which were made betweene the Iewes and their wyfes were not brought to passe by the reason of adultery or wedlocke breakinge, but for some displeasure, conceyued on the mans parte agaynst hys wyfe. For if the matter had rysen of whordome and wedlockebreakinge, than was it commaunded, that they should not onely be putte from their husbandes, but also suffer death, euen the death of stoning as it is written: If a man be founde lying with a woman that hathe a wedded husbande, they shall dye eyther of them: bothe the man that laye with the wyfe, and also the wyfe: and so thou shalt put away euil from Israel. If she fynde no fauour, sayeth Moyses in her husbādes eyes. The Iewes many times did put awaye their wyues partly, for the faultes of the bodye, and party for the vices of myndes. Sickenes, barennes, deformitie of personage, &c. Semed vnto theym a sufficient cause to put away their wyues. Agayn, if their wyues were churlishe, frowarde, stubburne, disobedient, negligent, wylde, vnruly, wastefull, prodigall, in expenses, not housewyuely, &c. They woulde also thruste them out of the doores. All these thinges dyd the Iewes not by the commaundement of God, but by the sufferaunce of Moyses for the auoydinge of greater euilles: so that the lawe of diuorcement in this behalfe is not a lawe of commaundement, but a lawe of sufferaunce, yea and that but for a time, euen whyle the common weale of the carnall Iewes endured. But with this lawe the Christians haue nothing to do. For they by no means maye put awaye their wyues for any displeasur, for any faulte, eyther of bodye or of mynde: (whordome onely excepted) althoughe the Ciuile lawes geue libertie to the man to put awaye his wyfe, if she be such one as woulde poyson hym, as is a murtherer, a theefe, haunteth the company of straunge menne, lyeth abrode in the nightes without her husbandes consent, &c. Deformitie of bodye with the sickenesses and diseases therof: agayn, the vnperfectiō of the mynd wt the infirmities therof, are no sufficient causes, why a Christē man may lawfully put away his wyfe frō him: so that neyther diseases, althoughe neuer so greuous, paynful & long, neither old age, although neuer so croked & tedious: neither barēnes, although neuer so ingrate & vnpleasaunt: neyther pouertie, although neuer

Leuit. xx. Deut. xxii.

Onely whordome is ꝑ cause of diuorcemen.

neuer so great and intollerable: neither the frowardnes of the tonge nor yet the vntrulines and impaciency of the mynde although neuer so vnsufferable, nor any other humaine case (whordom only excepted) can dissolue Matrimony betwene man and wyfe, as Christe sayeth: that God hath coupled together: let not man put a sunder. Lykewyse S. Paule: let not the wife be separated from her husband: neyther let the husband put away his wife from him. Euen as nothinge separateth Christ and the church, but only spiritual whordom, that is to say Idolatry, infidelity, and misbeleue: so in like manner nothinge ought to deuide the man and the wife, but only carnall whordom and wedlocke breaking. For as Christ putteth not away the church from him, although she haue in her selfe many and dyuers infirmyties, spottes, wrynckles, and diseases, but rather taketh them vnto him selfe as his owne, and dissembleth them for the loue that he beareth toward her, and neuer imputeth, nor layeth them to her charge, but counteth her pure, vnspotted, holy, &c. So likewyse a Christen and godly husbande ought not to put his wife away from hym, although she bee dyseased both in body and in mind, but pacientlly and willingly to beare them, and to seke all meanes possible to cure them, the dyseases of the bodye with labour and cost: the dysseases and sicknesses of the mynde with godly councels and wholsome admonicions: remembryng that these infirmyties of his wife are parte of the crosse, that God hathe layde vppon hym, and that therfore hee ought not to repugne and striue against the wyl of God, but both pacientlly, quietly and thanckfully to beare, whatsoeuer it pleaseth god to lay vpon hym and no lesse to tender the infirmyties of his wife, than they were his owne, as they are hys owne in dede, forasmuch as his wife and he are one flesche: and againe to be the same vnto his wife, that he wold wyshe his wife to be vnto him, if he were likewise affected as the Apostle saith: We whyche are strong, ought to beare the frailnes of them which are weak, and not to stande in our owne conceate. Let euery man please his neyghbour vnto his welth and edifienge. Agayne, brethren, if any man be taken with any fault, ye which are spirituall, helpe to amende him in the spirite of meknes: considering thy selfe, lest thou also be tempted. Beare ye one anothers burthen, and so fulfil the law of Christ. For if any man seme to hym selfe, that hee is somwhat, whan in dede hee is nothing: the same deceaueth his owne mynde.

Mat. xix.

1. Cor. vii.

Note this simi litude.

Roma. xv.

Gala. vi.

Moreouer of the aforesayd words of our Sauiour christ we learne, that although a christen man may not put awaye his wyfe for suche and so light causes as the Iewes did: yet notwithstandynge adultery is so great and so abhomynable sinne, that that once committed, matrimony is dissolued betwirte the maryed folke: so that the giltles person may lawfully put the other awaye, which hathe defiled the weddinge bed, and broken the maryage knot: whyche thinge the Pope also graunteth in his law. For thus saith our Sauiour Christ: Whosoeuer putteth away his wyfe (excepte it bee for fornication) and marieth another, breaketh wedlocke. And whosoeuer maryeth her, which is deuorced, doth commit adultery: Here Christe teacheth, that if any man of an hateful and despiteful mynde, or for any other cause (adultry onlye excepted) after the manner of the grosse and obstinate Iewes put

Adultery dissolueth matrimony.

Mat. xix.

away his wyfe, and mary another, he breaketh wedlocke: and if any other man marye that wyfe so put awaye, both hee him selfe committeth adulterye, and causeth also that that woman so maryed playeth the whore, and is an adultresse, breakynge this commaundemente of God: Thou shalt not commit adulterye. And the reason is this. Nothinge dyssolueth and loseneth Matrimonye, but only adultery: But adulterye is not here committed: Therefore remayneth the Matrimony firme, sure, constaunt and stedfaste: so that if eyther of the partyes so deuorced marye and ioyne them selues to any other in the act of matrimonye, adulterye is committed on that persons behalfe: and that maryage so contracted, is no maryage, but mere adultery, vnclennes, sinne, wyckednes, abhominacyon and damnacion. For cursed is hee that lieth with his neighbours wife: and all the people shal say Amen. But contrary wyse, if a man haue a wife, whiche is an adultresse and hathe playde the whore, it is lawfull for him both to put her awaye, and also to mary another, yea and that by the authorytie of Chryste, whose wordes are these, as we haue before heard: Whosoeuer putteth awaye his wyfe (except it be for fornicacion) and maryeth another, breaketh wedlocke. Who seeth not here, that if anye man put awaye his wife for fornication, and mary another, he breaketh not wedlocke, neither committeth he adultery? Whosoeuer therfore taketh his wife in adultery, and is lawfully by the authorytie of the Magistrates deuorced from her, may with a good and safe conscience both before god and man, marye agayne, and take to him another wyfe in the feare of God. For the woman, which before was his wife, seinge she hath broken the weddinge promyse, and hath defyled the bed of her husbande, and entangled her selfe wyth straunge loue, ceaseth nowe to bee hys wyfe, and therfore is the man at liberty to mary with whom he will, so it be in the Lorde. For Matrimony abideth so long perfect and safe betwene the maryed couple, as it is not violate and broken thorowe the sinne of adulterye. If adultery be once committed on eyther part, than is that Matrimony vtterly dyssolued, which was before so surelie lynked and knyt together, and nowe ceaseth to bee Matrimonye betwene them, euen so verely and so assuredly, as though the one partie were taken away by death. For before God and in law (if the lawe were dulye executed) the giltye person is dead, although hee or she yet liue, as Sainct Paule wryteth of the yong wanton widowes: and the giltles person is at lyberty to mary. If thorow the negligence of the Magistrates the gilty person contrary to the wyl of God, which commaundeth adultery to bee punyshed by death, bee suffred to lyue: that ought not to bee anye preiudyce to the giltles person, nor anye let to stoppe hys lybertye, that hee maye not marye agayne: seynge he is licenced and permytted by the worde of God to take vnto hym another wyfe. Whether the giltie person lyue or lyue not: the giltles person is at lybertie to marye, and ought not to bee hyndred from hys libertie, whyche God hathe frelye geuen hym in hys holye worde. Know ye not (sayeth Sainct Paule) that your bodyes are the members of Christ? Shal I now take the members of Christ, and make them the members of an harlot? God forbyd.

Exo. xx. Deut. v.

Deut. xxvii.

Math. xix.

The giltles person lawfully deuorced, maye mary againe.

1. Tim. v.

Leui. xx. Deu. xxii.

1. Cor. vi.

Do ye not know, that he which coupleth hym selfe with an harlot,

is

is become one body? For two, saieth he, shalbe one flesche. But he that is ioyned to the lord, is one spirite. Flie fornication. Euery sinne that a man doth, is without the bodye. But hee that is a fornicatour, sinneth against his owne body.

Euen as he, which coupleth him selfe with an whore, is made one body with the whore: so in lyke manner that maryed woman, whiche geueth her selfe ouer to an adulterer, is made one body with him, and ceaseth to be the wyfe of the former husbande, from whom she hathe deuyded and cut of her selfe thorow her whorynge with that whoremonger contrary to her weddyng promise: and the man againe ought to cut her of, as a member of an adulterer, and no more to be conuersaunt with her, seinge it is wrytten: he that nourisheth an whore, is a foole. Againe, cut her of from thy flesche, that shee do not alwaye abuse thee. The Prophet Jeremy also sayeth, that a man shall not returne vnto that woman, whych somtime beinge his wyfe is now defiled of another man. For, saith hee, that feelde is then defiled and vncleane. With this agreeth Saint Hierom, saieng: that woman, whiche hath deuided one flesche into another or moe, ought not to bee retayned or kepte, lest the husband be accutsed. For as it is wrytten: he that keepeth an adultresse, is vngodly and foliche. Againe he saieth: if the wife fall into any other sinne, it hindreth not Matrimony: but if she fal into adultery, she is no more a lawful wife. Hereto agreeth the sayeng of Chrisostom: if any man haue to do with his wife that is an whore or an adultresse, let him repent. Againe: as that husband is vnrighteous, which accuseth his wife being innocent: so is he a foole, that kepeth an adultresse. Also the ciuile law counteth that husband no better than a baude, that taketh againe vnto him his wife, which hath bene conuicte and condemned of adultery.

Pro.xviii. Eccle.xxv. Jere.iii. In Math. cap.xix. Pro.xviii. 11.q.1.

This se we, that both by the lawe of God and by the ciuile lawe; and also by the iudgement of the holy auncient wryters, the husband taking his wyfe in adultery, and being lawfully deuorced from her by the authority of the magistrates, is free from her, and hath no more to do with her, than if tofore he had neuer knowen her, so that nowe he is not only free from her, but he is also at lyberte to mary againe, forasmuch as the former woman, which was his wife, is now thorowe adultery dead vnto him, although thorow the negligence of the magistrates shee yet liue. And because no man shall iustly be offended with this doctrine, I wyl attempt to fortresse, to confirme, and to stablishe the same with some authorities of the auncient wryters, although it maye aboundantly seeme to be sufficiently authorised by that one sentence of our Sauiour Christe, whiche we tofore heard out of Sainct Mathew: to the which sentence whosoeuer wyl not geue credit, I do not see, what the heapinge together of other mens testimonyes shall greatly profite hym.

Math.xix.

The Pope graunteth to hym that hath taken his wife in adultery, to be deuorced from her: but notwithstandynge this separacion, saith he, is only a lecto et a mensa: that is to saye, from bed and from borde: so that he by no meanes wyl suffer the giltles person to mary againe, although thorow incontinency he should deflour an hundred maydes, corrupt as many wyues, and defile as many wydowes, or otherwyse

moste filthely behaue him self in all kynde of moste detestable vnclen-
nes: which is rather a deuorcement in name, than in dede, and to say
the trueth, a very derysion and mocking of Chryst and of his doctrine:
seing that the doctrine of Chryste suffreth the giltles person not only
to be deuorced from the wedlocke breaker, but also to mary agayne,
where and whan he wil, so it be in the lord. But in what thing is not
Antichryst contrary to Chryst: let vs therfore se, what the minde of the
aūcient fathers is in this behalf. Origene that old doctour of chrystes
church witnesseth that in his daies ther were certaine bishops which
gaue licence to such as were deuorced, to mary againe. And though he
semeth not greatly to alowe theyr doynges in thys behalfe (for it is to
be thought, that such as were than deuorced, were put away for some
lyghte or trifelinge cause after the manner of the Jewes, and not for
whordom, which by the doctrine of the Gospel is not only a sufficient
cause of deuorcement, but also of maryeng againe for the giltles per-
son) yet doth not hee (as Erasmus sayeth) vtterly condemne the dede,
because he supposeth, that they so dyd vppon some probable and good
cause, least some worse thing shold haue ben committed, bearing with
the hardnes of theyr hartes, folowinge the councell of Paule, which
did permit vnto widowes, which could not liue chast, that thei might
mary againe. This example of Paule, Origene doth so conferre, era-
myne, and discusse, that he semeth to make it a much more harde and
streight matter to geue leaue vnto a wydow for to mary, whiche des-
reth an husband for the pleasure of her body and not for chyldrē, then
that man putting away his wife for whordome, shold take vnto him
an honest woman mete for hūn. And hereof he semeth to make no mā-
ner of doubt, but that he may lawfully mary againe, whom the Gos-
pel doth permit to put away his wife for whordom. Againe, Origen
maketh a similitude of Chryst, which did repudiate and cast of the si-
nagoge, beinge a manquellar, and toke vnto hym a new wife, which
is the church. The wordes of Origen are these that folow: we must say
saieth he, that chryst did not put away his first wife, that is to say, af-
ter the spiritual vnderstandinge, the first Sinagoge, (obseruing that
which is said: that which god hath coupled together, man ought not
to put a sunder) but whan his wife was an adulterous woman, being
corrupted of the adulterous enemye, by whose councel shee sought the
death of her husband, & wold haue slaine him, saieng: take this felowe
out of the worlde and to the galowes with him: to the galowes with
him. And a litle after he saith: chryst for the church sake did leaue & go
from his father, with whō he was, whā he was in the forme of god,
& from his mother also. &c. Hitherto are the wordes of Origen. Thou
hearest in this place, saieth Erasmus, of a deuorcement, & after the de-
norcement of a new spouse, wherby it is manifest & open, that Origen
was of this minde plainly, that after a man hath put away hys wyfe
for whordom, he may mary another wife. But where as he saith, that
the bishops did against the doctrine of the Gospel, which permitted &
gaue licence for mariage after the deuorcement: he doth meane of those
men, which did put away their wines for other causes then for whor-
dom, as the Jewes did. And in like manner, saith Erasmus, thou must
vnderstande that whiche he writeth, where he sayeth these wordes:

After

The popes de-
norcement is
rather in name
then in dede.

Origen.
In Math.
Hom. xii.

In annot.
in no test.
1. Cor. vii.

1. Tim. v.

Math. xix.

John. xiv.

After the selfe same reason as the woman is an adulterous person, although she semeth to mary lawfully, during the life of her husband: euen so the man, although he semeth lawfully to take that woman to wife, which is so deuorced from her husband: yet doth not he lawfully take her according to the mind of christ, but he doth commit the greater adultery, as one that taketh another mans wife.

Here Origen (saieth Erasmus) speaketh of those, which do make deuorcements for other causes, which Christ did not except, or for lighte causes. And yet those matrimonies by mans law were not punished: yea they were taken as good and lawfull.

Tertulian (saith Erasmus) doth appere, not to be much of a contrary mynde to Origen in his forth booke, whych he wrote against Marcion, expoundyng these wordes of Christe after this wyse sayeng: If a man put away his wife and mary another: as though he would saye: who so putteth away his wife for this purpose that he might mary another: he cannot iustly put her awaye: for hee doth put her from him not vpon a iuste cause, but he maketh one quarell or other (hee careth not what) so that he may seme and appere to put her away iustly, whome he doth hate and abhorre. For the matrimony or mariage, whiche is not iustly dissolued, standeth in effect still: & that standing still in effecte (which is the continuinge of matrimony) to mary another, is playne whordom. And so if Christ vnder a condicion dyd forbyd a man to put awaye his wyfe: then dyd not he vtterly forbyd hym. And that thinge which he hath not wholy forbidden, he hath wholy permitted & suffered. The selfe same doctor within few wordes after saith: and to the law of deuorcement hath Christ for the mayntainer and defender therof. Thou wilt saye peraduenture (saith Erasmus) that Tertulian is not to be admitted, forsomuch as he went away from the church. How so euer he did, yet in this matter he was not reprehended of the godly learned men, which he shold haue bene, if this opinion had bene contrary to the minde and iudgement of them that were in the truth.

Tertulian. Lib.4.contra Marcionem.

Of the same mind also (saith Erasmus) was one Polētius, a man (as it apeareth) of great grauity & of no lesse learning: against who. S. Austen wrote two bokes, not in this case, as though he had bē one of the great heades & masters of heretikes, but as one which had bē in cōtēcīō wt him, whose sētēce, mind & iudgemēt he doth so refel & improue that yet for that opinō he doth lay no point of heresy to his charge.

Polentius.

S. Ambrose also, which was a mā praised without al doubt, not only for his sound doctrine, but also for his godly liuing, saith, þ it is lawful for a mā to mary another wife, after he hath put awaye his first wife for whordō. And truly ther is no doubt, but þ this bishop did practise þ thig in his flock, which he wrot to be iust & according to þ law. For in þ exposicīō, which he made vpō þ, vii. chap. of þ first epistle to the corinthiās, he saith on this wise: & that þ mā do not put away his wife: you must vnderstād, saith he, except it be for þ crime of fornicacīō. And therfore, saith he, the apostle speakig of þ mā, did not put therto (if he do put her away, let hī cōtinew single & vnmaried) as he did whē he spake of the womā, because it is lawful for a mā to mary another wife, if his wife be an whore which he hath put away: For hee is not in so streight bondage of the law, as the woman. For the heade of the woman is the man. Moreouer Sainte Austen, although not greatly applaunte and frendly to this matter, doeth openlye pronounce and declare (sayeth Erasmus) that it is a greater wyckednes and synne for a woman to commit whore-

S. Ambrose. In 1 ad epist. ad Corinth. cap.

S. Austen.

dome out of maryage, than to take another husbande, with whom she may liue after she is deuorced. Neither doth he saye playnly, that she is not his wife, whom she hath now taken. &c.

S. Hierom. Sainct Hierom likewyse not much more fauorable to this cause rather for certaine worldly respectes, than moued ther vnto by any authority of the holy scripture doth pronounce, that a man may put awaye his wife frely, if he do but suspect her to bee an whore, as these his wordes testify: whersoeuer (saith he) is found fornication, or the suspicion therof, a man may frely put away his wife. Although this sentence of Saint Hierom seme to be hard and not to be followed in that he saieth, that a man may frely put away his wife for the suspicion of adultery, yet in this is his sentence to be obserued, that he confesseth according to the scripture, that a man for whordom may lawfully put away his wife. And in that he graunteth, that a man may put away his wife for whordom, what other thing doth he couertly teach, then that the man may also according to the doctrine of the Gospel mary againe, namely, if he cannot containe and liue vnmaried, seeing it is better to mary then to burne: againe, it is not good for man to be alone. For to be deuorced from the adultresse, and not to bee suffered to mary againe after the tradicion of Antichrist, what any other thinge is this, than to open to the giltles parson a wyndow vnto all vnclennes and abhominacion of life? But suche kynde of diuorcementes the church of Christ knoweth not, being in dede a corrupte frute of Antichristes synagoge. I do cal (saith Erasmus) that to be a trew deuorcement, which at those daies was alowed, and none other: whan a man might lawfully take another wife, after hee was seperated from hys wife. For where as we do vnderstande, that to be diuorcement, when the man and the woman are sondered from dwelling together in one house (the bond of matrimony neuertheles remayning stil) was there euer any of the olde Diuines and Lawers, which dyd define suche a manner of diuorcement? Againe he saieth: truly the Gospell doth not forbyd thee to mary agayne, after thou haste put away thy wife iustly and lawfully. Once againe he saieth: they do make another obiection, and saye: the Church doth alow dyuorcement and separacion of man & wife to be made, so fat that after the sepatacion, neyther party doth mary againe. I pray the, tel me, saieth he: doth christ so meane in this kinde of diuorcement: the question was put to him of the Iewes, and he made the answere againe vnto the Iewes. But the Iewes knewe none other kinde of diuorcement, but that, which dyd bar them from taking that woman againe, whom they had put away, & gaue them liberty to mary another. For that the woman of the Iewes myghte mary againe with another man, after they were put from theyr husbandes, it is easy inough to be proued, by that the Priest is forbydden in the lawe to take that woman to wife, whiche is deuorced from her husband: which law should haue stand in none effecte, if the woman, which was put away, might not mary againe. For the instrumente of diuorcement was geuen them for that purpose and entet, that the man might not by anye lawe haue title to clayme to take her agayne, whom he had put away, that the second contract of the woman with another husbande might be firme and stable. And so is the mynde of

1. Cor. vii. Gene. ii.

Erasmus.

What a true deuorcemēt is.

Obiection.

Answere.

Deut. xxi.

Chrisostom

Chrisostom. &c. But if christ did speake of the right diuorcement, from whēs thē is come this new kind of diuorce, which is rather a name of diuorce, thā a diuorce in dede. And in the time of S. Hierom this kind of diuorcement was also vsed. I meane, the giltles person not only to be separated frō the wedlockebreaker, but also to mary againe, as we may see in the wrytinges of the aforesayde Hierom. For he reciteth a story of a certaine noble Matron of Rome called Fabiola, whiche for the wicked behauour of her husband was diuorced from him, and maried another. Againe, writing vnto Amandus the priest, of a certaine woman, which maried another husband, her former husband beinge aliue, saith: I speake a new thing: yea not new, but a thinge in dede, which is confirmed by the authority of the old testament. If the woman forsake her second husband, & wold be reconcyled to the firste, she may not. Furthermore Pope Zachary doth dyssolue Matrimony, if a man do lie wt the sister of his wife, whose wordes are these: thou hast medled wt the sister of thy wife. And therfore if thou hast so done, thou shalt haue neither of them. And thy wife (if she be not guilty of thy wickednes, nor is not willinge to liue vnmaried) wee do permit and suffer that she in the name of God, may mary againe to whom she will. But thou and the adulterous woman shal mary no more, but shal liue still in sorow and penaunce so long as ye liue. Here see we plainly, that the giltles person by the aforesaid Bysshops decre haue not only power to be diuorced from the gilty and adulterous person, but also to mary againe: although I know that certaine other Popes are of a contrary opinion, so great diuersity of iudgements is many times found in so holy fathers, whē notwithstandinge they crake and boast of nothing so much as of the vnity of their church in doctrine & māners, whan no kind of people do more dissēt among thē selues, & fight one with another. But this one decre of pope Zachary is more to be regarded, than the dreames of al ỳ other popes, which teach the cōtrary, forasmuche as his doctrine cōsenteth with the word of god, & their tradicions do manifestly fight with the authority of the holy Scripture.

S. Hierom.

Fabiola.

Deu. xxiiii.

Pope Zachary.

What shal I speake of a certaine godly womā, which (as Eusebius reciteth out of Iustin martir) hauyng an husbād polluted & defiled with many notable & greuous sinnes, was openly deuorced frō him, & set againe at liberty? Thus se we euē out of the auncient writers, ỳ by the word of god & by the doctrine & practise of christes church, whā it was most pure & most estraūged from mens tradicions, it is not only lawfull for the giltles person to bee dyuorced from the adulterous person, but also to mary again, and to choose a new mate in the feare of God, whatsoeuer thē pope & his poppish lawers bable to the cōtrary in this behalfe. But I thinke it not vnfitting, nor out of the way, here also to expresse the minds of the godly learned writers in this our age cōcerning diuorcemēt, and to shew what their iudgemēt also is in this behalfe, that wee maye euidently perceyue and see, that oure doctrine in this matter is aboundantly fortressed with the authorities bothe of the old and new writers: although it be not vnknowē vnto mē, how odyous the names of them are (whose sentences I purpose here to alledge) not to the people of GOD, whiche honour and reuerence them for their syncerytye in handlynge the holye Scriptures, and geue

In Apologia

Eccle. hist. lib. 4 cap. 17.

The myndes of the writers of this age concerning diuorcement.

god thãks for thẽ, but to the enemies of gods word, which as they like owles cãnot abide the light of christes Gospell, so likewise do they accuse, iudge & condẽne al good & godly mẽ for heretiks, & their doctrine for herely. First of al we will alleoge Eraſm⁹ Roterodam⁹, a mã in hys time incõperable both for ỹ knowledge of tõgs & for his excellẽt iudgmẽt in diuine & godly maters. In his annotaciõs vpõ the new teſtamẽt, where he hãdleth the mater of diuorcement both lernedly & godly vnto the vtter confuſion of ỹ aduerſaries, he hath these words. doeſt thou thincke, ſaith he, ỹ it ſtãdeth with equity & iuſtice, ỹ a mã ſhold be cõpelled to liue wt a wife, which is couered altogether wt miſcheuous & ſhamful dedes, wherof he gaue none occaſiõ, nor yet cã bring her by any meanes from her lewdnes: wt whom for to liue, were as bad as to be ſlaine, & better to be dead? Or doſt thou thinke it good right & reaſon, that if this mã do ſeparat him ſelf from her, that he ſhold be driuen to liue al the daies of his life after without a wife al alone, as a mã that were no mã: let it ſtãd wel with right & reaſon, that the party, which was the occaſion of the diuorcemẽt & ſeperacion, ſhal haue no more liberty for to mary: but wherfore ſhould he be punyſhed, which hath not deſerued, except ye wold ſay, that he is worthy to be puniſhed becauſe he was ſo vnluckye to mary ſo vngracious a wyfe. But I praye you, who did euer ſe, that a man was punyſhed for his misfortune, if there were none other fault in hym than that, ſpecially by the lawe of God? What other thing is this, but to heape one affliccion vpon another, & to make him, which is miſerable, to be more myſerable, whome oure part were to helpe? Againe he ſaieth: truly the Goſpell doth not forbid thee to mary again, after thou haſt put away thy wife iuſtly & lawfully. Itẽ Origẽ ſaith, that Chriſte did dimiſſe & put away the Synagog from him, becauſe ſhe was a murtheter of her huſbãd, when ſhe ſaid: take him: take him, & crucify him, & puttinge away ỹ ſame Synagog, he ioyned the church to him for his ſpouſe. After this ymage & ſimilytude a mã may put away his wife, which hath ſought ỹ death of her huſbãd, & may mary another womã, more mete for him. And a litle after he ſaith: there is no mã, which doth contract matrimony, but is of that mind, that he wold, that it ſhold continew whole, during his life, neuer to be diſſolued. For no mã at that time, whẽ he doth mary, will thinke on any ſeparaciõ or diuorce. But if ſo bee, it doth ſo chaunce afterward vpõ any neceſſary cauſe, according to the faſhion of the world what hurt I praye you, is done to the ſacramẽt, if that remedy be foũd for them, which cannot liue chaſte? and in his booke entitled, the inſtitucion of Chriſten Matrimony, he writeth thus: there is now a very eaſy goinge into the net, but commynge oute there is none at all, in ſo muche that that very thing, which the goſpel ſemeth to haue graunted, that is to ſay, the liberty and right of putting away the adultreſſe, thorow the expoſicion of the Fathers, is only ſtreighted and bounde vnto the diuorcement of the bed, and not vnto the lyberty of maryeng againe. The Lord not without a cauſe dyd ſhorten and plucken the licence of Moſes lawe, which ſuffered a mã to put away his wife for euery cauſe. But now that ſame ſelfe thinge, whiche he ſemed to haue lefte free to certaine men, we haue in a manner taken it away altogether. For what comforte is this, for a man to haue put away an adultreſſe.

Eraſmus Roterodamus.

Iohn. xix.

Math. xix

if

ſhee vniuſtly bee compelled myſerably to lyue alone, ſo longe as that whoze, which is put away, liueth.

Doctoz Martine Luther, whome God in theſe latter daies rayſed vp as another Helias to deſtroy & confound the wicked wayes of that moſt abominable Idol Baal, & to renew the true ſeruice of the god of Iſrael vnto the vtter deſolacion of Antichriſtes kingdom, wzyting vpō the ſeuenth chapter of. S. Pauls firſt epiſtle to the Cozinthiās, hath theſe wozdes: adultery maketh diuozce, & geueth power vnto the other perſon that liueth truly accozdyng to the ordinaunce of wedlock, to be maried a new to another. And in the ſecond part of his ſermō, which he wzote of matrimony, he ſaith on this manner: here ſeeſt thou, that Chriſt for adultery admitteth diuozcemēt, ſo that which ſoeuer of the maried perſons be innocent, he may lawfully mary againe. For when he ſaith, that he doth commit adultery, which putteth away his wife for no cauſe of whordō, & marieth another: he declareth euidētly, that he doth not cōmit adultery, which putting awaye his wife for whozdom, marieth another. And anon after he ſaith: thou wilt demaunde, what ſhal become of the other perſō that is deuozced, if peraduenture that party cānot liue chaſte: I anſwere: god hath vnto this end ordained a law, ỹ adulterers ſhold be ſtoned vnto death, becauſe we ſhould haue no nede of ſuch queſtions: and accozdinge to this law the rulers of this wozlde and the magiſtrates ought to punyſh the adulterers & to take them oute of this life. For that party, which hathe broken the faith and promes of matrimony, hathe all redy ſeparated him ſelfe, ſo that ſuch one ought not to be coūted aliue. As touching the other perſon, which is gyltles & innocent, maye lawfully contract matrimony againe, euē ſo frely, as though the party defiled with whozdom were dead. Maſter Martin Bucer a man mighty in gods ſcriptures, in the authozities of the auncient wziters, in reſons & arguments, in confirming the trueth & in diſſoluinge falſhod, in his commētaries vpon the Goſpel of. S. Mathew wziteth on this maner, entreating mozeouer very largely of the matter of diuozcemente in that place: Without all doubt, ſaith he, it is a plaine inuencion of the deuil that the Papiſtes do ſeparat thē frō al felowſhip of wedlocke, whom they do deuozce, and yet they will that the mariage bond continew, that by this meanes they may be depziued from all wedlock, euen they alſo, which gaue no cauſe at al to ỹ diuozcemēt: & in thus doing they do none other thing, then opē a doze to ſuch as are euil to defile all things with their lewd liuinge: yea and the good alſo they dziue and enfozce vnto vnclennes and whozynge. Neyther doth this any thinge helpe them (the Papiſtes) that they ſeme to leane vnto the ſentences oz iudgements of certaine Fathers. For euen by the Sainctes many times God ſuffereth ſuch things to crepe in, as afterward cauſe no ſmal incommodities. It were better, that they embzaſinge other ſentences of the Fathers like wyſe, ſhould not liue ſo vnthziftely. But let vs leaue them. This is the trueth: that the lord did anſwere here of that diuozcemēt, wherof he was demaunded. Now was he demaunded of that diuozcement after the whyche, bothe the wedded folke maryed agayne.

Of this therefoze whan hee anſwered, and denyenge deuozcemente in other caſes, and admyttynge it, whan adulterye is once com-

D. Martin Luther.

In vii. cap. 1. Coz.

Queſtion.

Anſwere.

Martin Bucer.

committed, it is without al doubt, that whā the adultresse is once put away, the man may take vnto him another wife.

Philippe Melancthon.

The great lerned clarke Philip Melancthon, a mā of singular knowledge & great iudgmēt in all kinde of sciēces & letters, writeth on this wise in his cōmō places, where he entreateth of matrimony: the lord forbiddeth diuorcemēts in the gospel, one case excepted, that is to say, adultery: in the which case the gilty persō thorow his lewd behauour hath dissolued the mariage, & ought to be takē out of the way. And forasmuch as the innocent person is not the cause of losening the maryage, therfore the voice of the soune of god setteth the innocent person at liberty. Notwithstanding diuorcementes are not to be made without the knowledge of lawful iudges: but the innocent person, if he desire a deuorcemēt ought to require of the iudge, that the persō, whych hath offended, may be called before him. Now whan both parties are come vnto the iudgement: first they ought to be exhorted on both sides to be reconciled and againe one to loue and fauour another. If the reconciliacion go not forth: the innocent person maye not bee compelled to take her againe. Therfore after the parties be heard, and the accusacion manifestly proued and confirmed, if the accuser haue lyued honestly, and desire sentēce to be pronounced: let it be publyshed on this wise: forasmuch as the person, which hath offēded thorow his (or her) lewde behauiout hathe broken matrimony: the iudge by the authority of the gospel pronounceth, that the innocent person is fre, and saith moreouer expressly that it is graunted vnto him, that with a good conscience he may mary againe and take vnto him another wife.

Moreouer he saieth in the same place: the Canons of the byshops of Rome make a deuorcemente in name, and not in dede: that is to saye, they suffer not the innocent person to mary againe. But whā the Gospel in those cases do graunt a deuorcement, it ought to be vnderstand, not of a vaine name, but of such delibe ration, which is a deuorcement in dede, that is to say, wherin the gilties person standeth not bounde. And that this was the custom in the auncient church, it appereth by Origē vpō Mathew. We maye learne the same also of Eusebi⁹ in the ecclesiastical history, which reciteth a certaine history out of Justinus Martir, which writeth, ꝑ a certaine godly womā was diuorced openly frō her husbād, which was of a very wicked & lewd behauour. &c. And Hierō reciteth an history of a certain noble matrō of rome called Fabiola, which for ꝑ wickednes of her husbād was dyuorced from hym, & maried another. It is profitable to remember these examples to confirme the manner of iudgement in our churches.

In cap. 5. Math.

And in his commētaries vpō Mathew printed in the yere of our lorde M.D.xi. he saith thus: after that the couenaūt of mariage be broken: the question is: whither it be lawful for the innocēt person to contract Matrimony againe with any other? In this behalfe the pope saith ꝑ another mariage mai by no meanes be graūted to the innocēt persō. I wil make no long disputacion of the matter in this place. The text is open and plaine inough, which saith, ꝑ a diuorcement may be made betwene such, that is to say, betwene the innocēt person & the adultresse or the adulterer. Now if another maryage should not be graunted to the innocēt persō, so shold it be a diuorcemēt in name, but not in dede.

what

What nede it to except the case of adultery, if christes mynd had ben, that the giltles person also in this behalfe shold haue bene bound and restrained, as he wil haue him bound in other cases: that is to saye, if the wife be angry, or if she be licke: and that this was the manner in the church in times past, that such diuorcement shold be graunted to the innocente persons, certayne auncient sayenges and examples do shew. Hierom telleth, that there was at Rome a noble matron called Fabiola, which had an husbād, that was an adulterer and liued most filthely. She afterward maried another man. And although Hierom disputeth of this fact, yet the history sheweth, that this mānер was then yet in vse. And there are other examples besides this.

And in another place of his commentaries vppon the Gospel of S. Mathew, he saieth thus: Christ doth openly restrayne diuorcements vnto this case, when one of the maryed persons is giltye of adultery. For then thorow that adultery the couenaunt of wedlocke is broken: and the person which hath offended, is become gilty of death, & ought to be slaine. Maister Hēry Bullinger, the most diligēt & painefull Bishop of Tigure, otherwise called Turike, a mā as in doctrine faithfull so in life & conuersacion blameles and without spot, in his boke of matrimony, which he wrote in the dutche tounge, hathe these wordes: That is called a iuste diuorce, when as neither party maye take the other againe: so is it in the lyberty of the fautles partye to mary another. Againe he saith: manifest it is, that wedlocke was partly instituted for the eschewing of adultery. Therfore whan the gilty person is diuorced, the vngilty is at liberty to mary againe, if he or thee cannot liue single, according to this saieng of S. Paul: If thou canst not liue chaste, mary. For better it is to mary then to burne in concupiscence. And a litle after he saieth: euery reasonable man maye well consider, that god did ordaine wedlocke for the honesty and welth of man, and not for his shame and destruccion. They therfore that in no case wyll helpe the oppressed person, nor in any wise permit diuorce to be made, do euen as the pharisies dyd, which by reason of the commaundment of the Sabbath after the letter, suffered men to be destroied and to perishe. The papistes haue forbidden the innocente and vngiltye person to mary after the diuorce made. Whych yet was nothing els, but euen violently to cast a snare about poore peoples neckes, and to draw them vnto vyce and sinne. For the diuorced could not refraine, and to mary they were not permitted: therfore with violence were they forced vnto whordom. But Paul saith otherwise. Better it is to mary, then to burn. And god ordained wedlocke for the auoiding of whordom. And as touching the perso, that committed the offēce to the deuorce, he by the law of god was, and ought now also to be, punyshed with death: which thing if it were now in vse, so shold we not need to reason for ỹ mariage of the vngilty. Therfore where as some obiect pauls wordes saieng: the womā is bound to the law so long as her husbād liueth, but whē her husbād dieth, she is fre to mary vnto whō she wil, only ỹ it be done in the lord: it hindreth not our purpose. For wher as the adulterer doth yet liue, it is against gods cōmaūdmēt, which hath condēned him to death all redy. Therfore in such case the faithfull esteemeth him but dead, though thorow ỹ sufferāce & negligēce of ỹ world he yet liue.

In Mach. cap.xix.

Henry Bullinger.

Cap.xvb.

1.Cor.vii.

1.Cor.vii.

Roma.vii.

And it is no reason that suche sufferance should debar the bngüy from his fredom and right, seing the iudges do not iustice.

Peter Martir. Doctor Peter Martir that precious pearle and maruelous margarite of the Christen common weale, with whose presence and liuely boyce England somtime was most beautifully garnished, a doctour of diuinity incomparable, an interpretour of the holy scriptures moste dilygent and faithfull, a man in all necessary and lettered artes and sciences of singular knowledge: whom euen the very aduersaryes (except they haue to much rubbed theyr forhead) bothe for his grauity, integrity and bncorrupcion of life, and also for his sincere handling of the holy scriptures and for the faithful and true alledginge of the auncient wryters, are compelled to reuerence and to speake well of hym: in his learned commentaryes, which he wrote vpon the first epistle of .S. Paul to the Corinthians, hath these wordes, this is most certen, that christ, whē he excepted the cause of adultery, did not meane a diuorce, wherby the wife and the husband should be separat, as they say, from borde and bed, and the bond of maryage styl continew. The lorde talked with Hebrues: wherfore his wordes are to be bnderstand of that diuorcement, whiche was vsed amonge those people. The Ethnickes also both the Romans and the Grekes knew none other kinde of diuorcement but this only, that one of the maryed persons should be softe from the other, that they myght be new maryages. If that christ had otherwyse ment, he might right wel haue semed not to haue answered bnto the question, that was proponed bnto him: for the talke was than of that kinde of diuorcement, for the which a byl of the deuorce was graunted of the law. Of that was the disputacion: wherefore of that ought the wordes of christ to be bnderstand. What is more like the trueth, that the Iewes dyd demaunde of the deuorcemente which they knew not, or rather of that which Moses graunted to thē in the lawe? I thinke no man doubteth, but that they asked of a matter vsed among them. What the auncient fathers of Christes churche thought of this matter, it is not hard to iudge. Origen cōfesseth that certayne Bishoppes in his time gaue licence to wiues which wer put a way from their husbandes, that they should mary with other.

In .i. Cor. Cap. vii.

Wolfgangus Musculus. Wolfgangus Musculus, a consummate and perfect doctor of diuinitie, whose bookes I doubt whither they bee more pleasaunt than profitable: verely worthy are they diligently at all times to be red of them that are desirous to attaine bnto the true knowledge of the holy scriptures: neither know I, if ener any bokes of any mā were writē wherof the diligēt & studious reder may get more profit and commodity. In his commentaries vpon the first Epistle of .S. Paul bnto the Corinthians, the seuenth chapter, entreating vpon these wordes, If she do departe, let her remaine bnmaried, or be reconciled to her husbād: writeth on this māner: this place do they vse, which cōtēd, that it is vtterly bnlawful, that any mā being lawfully diuorced frō his former wife, may mary any other so lōg as she liueth. The church say they, doth alow diuorcemēt in a case, or after a certaine manner: but yet so far ỹ both parties shal remaine bnmaried, or be reconciled. And to this end they aply also the wordes of christ, Math. .v. a xix. where he is condēned of adultery both ỹ putteth away his wife, & also he ỹ marieth her, ỹ is put away.

1. Cor. vii.

we

We aunſwer here, that neither Chriſte, nor Paule ſpeake of ſuche di- Note well.
uorce, as is attempted for adultery, but that Chriſte ſpeaketh of that whiche was brought to paſſe for euery lighte mattter, accordinge to the cuſtome of the Iewes, whiche they gathered oute of the lawe of Moyſes, whiche thinge the very queſtion doeth declare, whan they ſayde: Is it not lawful for a mā to put away hys wyfe for what cauſe he lusteth? And as for the Apoſtle he ſpeaketh of that ſeparacion or diuorce, whiche chaunceth for ſome ſtryfe or diſpleaſure: which thinge is euident by that he ſayeth: or be reconciled to her huſbande. Math.xix. 1.Cor.in.vii.

Moreouer we aunſwer, that neyther Chriſte nor Paule ſpeake of any other kynde of diuorcement, then of that, whiche was in vſe and practiſe both among the Heathen and among the Iewes: by ẏ which diuorcement the maryed folke were ſo ſeparated & put aſunder, that they might marye agayne. And Chriſte maketh mencion of this principally, reprouing and confuting the other, excepting only the caſe of adultery. As for that Popiſh diuorcement, it is a newe inuencion, vſed neither among the Heathen nor among the Iewes: wherewith thei ſo do ſeparate and put aſunder the maryed folke in the caſe of adultery, that they will graunte, neither partie libertie to marye again: whiche kynde of diuorcemēt, is rather a diuorcemement in name thā in dede. The Popes ẏ diuorcement is a newe inuencion

Seinge than that neyther Chriſte nor Paule do ſpeake of any other cauſes of diuorcement, than thoſe, which the Iewes did vſe, whā they did put awaye their wyues for euery trifling cauſe, and for ſuch matters as did ryſe of kytchē wordes: neyther in their tyme was ther any other kynde of diuorcement, then that, wherby thei were ſuffered to marye agayn: it can not be gathered either of Chriſtes or of ẏ Apoſtles woordes, that where the diuorcement is lawfull, the ſecond maryage ſhould not alſo be lawfull, namely to the innocēt partie. Chriſt excepteth the caſe of adultery. To what ende? That if that be, he doo not commit adultery, which putteth away his wyfe, being an whore and whan he hath put her away, maryeth another. Why ſo? Verely becauſe ſuche a diuorcement is lawful, true and iuſt. Otherwiſe could it not be lawful for the man to geue to an other womā power of his bodye, excepte he were truly free frome the bonde of the former maryage.

And in his commentaries vpon the Goſpel of ſ. Matthew he wri- In Cap.5
teth thus: It is euident, that the Lorde excepteth the caſe of adultery. He teacheth, that it is not lawful, if ẏ wyfe be put away for euery trifling matter, that the man ſhould marye agayn. But he doeth except the caſe of whoredome, ſignifieng that then it is lawfull (that is to ſay, to marye agayn, and to take another wyfe) if the former wyfe forgetting her maryeng promyſe haue made her bodye common to another man. Therfore that popyſhe diuorcement, beyng a diuorcemēt onely in name, hath no place in the woordes of Chriſte. And Ambroſe geueth power to the man, to marye another wyfe, if he haue put hys former wyfe awaye for whoredome, or becauſe ſhee hath playde the whore. And a litle after he ſayeth: It ſoldweth therefore, that it is lawfull for that man, which hathe an whore to hys wyfe, and ſuche one as hath broken the bonde of her promes, to be diuorced from that S. Ambroſe.

sinnefull woman: and if he either can not, or els will not lede a single lyfe, accordinge to his libertie, to take vnto him another wyfe, with whome being maryed, he maye leade an honest lyfe. For no man thorow the wickednes of another ought to lose his right, which he hath of God: whiche also is geuen hym bothe vnto the honestie of his lyfe, and also vnto the auoyding of the great displeasur of God. Agayne he sayeth: they urge this sayeng of Christe: that God hath coupled together, man ought not to put asunder. Well sayde. An husbande that kepeth his promes, will neuer require this separacion: yea if it be broughte in thorow the leudnes of his wyfe, he is greatly sorye. What is than to be done to the innocent partie, if the adultresse haue broken that, which God hath ioyned together. Shal they do contrary to the sentence and iudgemeut of Christe, which suffer the innocent person to marye agayn: Nay verely. Neither do thei breake the bond of wedlocke, which the wyfe her self, by breaking her weddinge promis, and by playeng the whore, hath broken before, but they rather make that whole, which was broken. If this renewing of loue, or setting of the maryed persons together at one, thorow the repentaunce of the former wyfe, which hath playde the whore, and by reconciliacion might be brought to passe, it were a goodly matter: but if it otherwise come to passe, what is then to be done, but that the innocent husband take another wyfe vnto hym and marye agayne, euen as the vse is, whan the woman is dead. For what matter maketh it, howe the adultresse be dead to the former husband: liuing or dead in body. For although she yet lyue, thorow the negligẽce of the Magistrate, yet in very dede is she dead before God, & liueth no more vnto hym that was her husband, but rather to hym, with whome she hath ben nought and plaid the whore.

Obiection. Math. xix.

Answere.

Reconciliacion betwen maried folke.

Master Iohn Caluine, a singulare and right excellent member of Christes church, a man for his ornate eloquence, profound knowledge of tounges, derteritie of teaching, rypenes of iudgement, and for the true searchyng oute of the right vnderstandinge of the holy scriptures (as I maye speake nothing of his other graces and giftes, wherwith God vnto the glory of his name, and the profit of his Churche hath moste rychely endewed hym) almoste incomparable: in his moste frutefull worke, entituled, The Institution of Christian religion, lately moste diligently and faithfully translated into oure Englishe toung, by the godly, vertuous and well learned young man Master Thomas Norton, Student of the lawe, vnto the singulare commoditie of oure nacion, and vnto the exceding great furtheraunce of Christes religion: amonge those lawes that the papistes haue made, concerning ỹ matter of Matrimonye, whiche lawes (sayeth he) are partely manifestly wicked against God, and partely most vntuste toward men: numbreth this deuelish decree of the Pope, that a man hauing an whore to his wyfe, and being diuorced from her, for her whoredom by order of law, notwithstanding maye not marye an other, but be enforced, eyther to take that harlot agayne, or els to lyue vnmaryed vnto the greate peryll, bothe of his bodye and soule.

Master Iohn Caluine.

Master Thomas Norton.

Lib. 4. Cap. 19.

M. Erasmus Sarcerius, a man not only learned in liberal artes, but also a moste earnest ỹ diligent trauayler in settingiorth the truth of God

of Gods worde bothe by preaching and writinge: in his comentaries vpon the Gospell of s. Mathew, hath these wordes: Among Christias there can bee no cause of suche force, that it maye cause diuorcemente betwixt the maryed folke, but whordome onely. I saye vnto you (saith Christe) whosoeuer putteth away his wyfe, except it be for adulterye, causeth her to be an whore: and whosoeuer maryeth her that is so diuorced, committeth adultery: that is to saye, except adultery be the occasion. The Apostle willeth, that such as be separated for any other cause, then for adultery, shoulde be reconciled agayne one to another. The effectes of diuorce are taken of the etimologie of the woorde, as dissoluction of Matrimonye, libertie from Matrimonye, separacion of liuing together, &c. For the person, which is now set at libertie, may marye an other: I meane the innocent partie, to whome the lawes bothe Diuine and Ciuile geue libertie to marye agayne. As for the guiltie person is to be punished of the Magistrate.

In Math cap. 19.

Math. 5.

1. Cor in. vii.

Agayn he sayeth: to be diuorced, is a man so to put awai his wyfe, whome he hath maryed, that he is free from the former Matrimonye to marye agayne.

What it is to be deuorced.

D. Joan. Brentius, an olde and paynefull soudioure of Christes armye, in his boke, which he wrote vpon the cases of Matrimonye proueth with many strong argumentes and reasons, and with many notable authorities also, that the innocent person, after diuorcement maye lawfully marye agayn: and he saith moreouer, that nothinge is more contrary to the woorde of God, than after diuorces made, to deny vnto the giltles partie, libertie to marye with another in the feare of the Lorde. And as touching the partie that hath offended (sayeth he) let vs leaue him or her to the magistrate, whose office and dutie it is, according to the haynousnes and grenousnes of the crime to punishe it worthely with the payn ordayned for it. And if the Magistrate will be negligent, and not do his dutie in punishing this crime: our mynde is, that the minister of the Churche should pursue the cryme with excommunication.

Joan. Brentius.

Note well.

This boke of Brentius, Master Nicolas Lelle, now Scholemaster of s. Anthonies in London, promised before certayn yeares to translate into oure mother tounge: but whether he hathe satisfied his promes, I know not. It is a boke woorthy to bee redde and perused not only for the matter of diuorcement, but for diuerse other thinges also. concerninge Matrimonye.

The authorities of diuers other godly writers might here be alledged for the confirmation of this matter: but these to any indifferēt person maye seme abundantly to suffice.

Thus haue wee heard due of bothe the olde and the newe writers, that it is lawful for a Christen man for adultery, not onely to be diuorced from his wyfe, which hath broken the wedding knotte, and ioyned her self to straunge flesh, contrary to the commaundement of God, but also to marye agayne, although thorowe the negligence of the magistrate she styll lyue, forasmuche as by the lawe of God shee is dead, and lyueth no more to her husbande, and he so set at libertie by the authoritie of the Gospell, as though she in dede ceased to lyue and were dead. And verely it is greatly to be wondered at, that the Pope

and

The madnes of the Pope & of the Popishe lawes, in forbidding ỹ gyltles person too marye agayne after lawful diuorcement.

& all his Popishe lawers are so herde in this one kynde of diuorcement for adultery, ỹ by no means they will be entreated to suffer the innocent and gyltles person to marye agayn: seinge that in diuerse other kyndes of diuorcemẽts they easely geue libertie to marye agayn: whan the one is expressely set forth in the holy scripture, & the other contrariwise. Is not this to swalow doune a Camell, and to strayne oute a gnatte? Is not this to breake the commaundement of God, and to stablishe mens traditions? Is not this to call good badde, & badde good? lighte darkenes, and darkenes light? swete soure, and soure swete?

Marc. xvij. Math. xv. Esa. v.

Pope Celestine

Pope Celestine did ordayne, that eyther the man or the wyfe, which did stand styll in the faith, might marye agayne, if that eyther of them did fall into Heresye: although Pope Innocent after ward decreed the contrarie. And Hostiensis appeareth to agree with Pope Celestine against Pope Innocent. For he moueth this question: whether the Churche may now ordayn, that when eyther parte of the faithfull persons, which are maryed together, is falle into Heresye, the other parte may go to the second bowe of matrimony. (he meaneth, make a newe contract of matrimony with some other) And he answereth, that it is lawfull so to do, prouing it by this argument. Likewise (sayeth he) as the Churche hath ordained betwene Infideles, which do contract among them selues, lawfull matrimonye: so maye the Church decree and ordayne among the faythfull persons. For the confirmacion of ỹ matrimony of ỹ faythfull cometh of the sacramẽt of Baptisme, & that by the disposicion & order of the church. The church then hath power to ordayn also to the contrary. Doth not Hostiensis here openly pronounce, that the churche maye decree and ordayne, that some matrimony maye be dissolued, be it neuer so perfect, whan eyther of the parties doeth falle into Heresye: so that the innocent partie maye goo to the second bowe (ỹ is to witte) maye make a new contracte of matrimonye with some other? If Heresie be of such force by the Popes law, that it maye dissolue matrimony, although it hath ben by the copulacion of the parties neuer so strongely confirmed, and well knowen of all men to be perfecte matrimonye, so that the faythfull person maye lawfully forsake the other partie that is fallen in to Heresy, yea & also marye agayne: How cometh it to passe, that whordome or adultrye can not be of thesame strengthe to dissolue maryage betwene a faythfull Christian and an whore, and to set the godly partie at libertie to marye agayne, seinge he is permitted by the woorde of God so to do?

Ca. ex parte. tit. de conuers. coniugat.

Note this reason.

Pope Honorius

Pope Honorius the thirde ordayned, that if any woman, whiche is maryed to a man, that is of a colde nature, and vnapte to the conuersacion and companye of a woman, will come and declare before the ordinarie, that her husbande is not able to geue vnto her the due beneuolence, although it be three yeares after they haue ben maryed, thre shalbe separated from her husbande, & haue free libertie to marye agayne. If the Pope graunt this (as it is a case, both tollerable & reasonable: for it is better to marye then to burne: and to auoyde fornicacion euery man ought to haue his wyfe, & euery woman her husbād, yea & those apte for that purpose) why will he not also graunte, that a man for adultery may lawfully be diuorced, and marye agayn: seeing

1. Cor. vii.

Mych. v. xij.

Christe in hys holy Gospell hath graunted it all ready?

The Pope in his lawes do geue licence to that man or that woman, which is turned from infidelitie to the lawe of Christe, to marye another: if the husbande or the wyfe will not forsake their infidelitie and blasphemie of God: and yet Christe in the Gospel permitteth no cause of maryeng agayn, but only fornication. Thys determination of the Pope I do not muche disalowe: but this I commende not, that he is so redye to graunt thee one, and to denye the other: seing þ Christ manifestly maketh mencion of the one in the Gospell, and vtterly silenceth the other. For S. Ambrose in his exposicion vpon these woordes of Paule) For a brother or a sister is not bounde in suche case,) writeth thus: They ought not (sayeth he) to receyue any honoure by Matrymonye, whiche do disdeyne and hate the authour of matrimonye. For it is no good or lyfull Matrimony, whiche is without the loue of God: by the whiche reason the woman, which is put awaye, because she doeth feare and loue God, doeth not synne, if she ioyne her selfe to an other husbande. For the contempt and hatred of God oure maker doeth loose and vndo the bonde of matrimonye, and setteth at libertie the partie, which is so put awaye: so that he or she so forsaken may without blame or offence couple them self in matrimony agayn with other. And the infidel person doth offend bothe agaynst God and the holy state matrimonye, because he would not in the loue and honor of God cõtinew therin. And therfore the fayth and promes of matrimonye is not to be kepte with hym or her: whiche therfore forsaketh it, is gone from it, because he woulde not heare and beleue, that the God of the Christian people, whome they do worship, should be the author and maker of matrimonye. For if Esdras did commaunde the wyues and husbandes, which were Infideles to be put away, that therfore God should be merciful and not displeased, if they toke other wyues or husbandes of their owne nation (for they had no suche commaundement that they should so put them away, that they should take none other:) how muche more, if an Infidel person doeth depart of his own will, maye the faithfull woman or man take in maryage one of theyr owne lawe: For that matrimonye ought not to be taken for matrimonye, nor imputed to them, which is without the law of God. Hytherto are the woordes of Ambrose: wherof we learne, that if two persons bee maryed together in the state of matrimonye, the one faythfull, and the other vnfaythfull: if the vnfaithfull will departe from the faithfull, excepte he or she, that is the faythfull partie will forsake God and hys holy religion: than in this case maye the faithful and beleuing person not onely departe from the vnfaithfull and vnbeleeuing person: but also maye an other, whiche is of the houshold of faythe. And this agreeth with the doctrine of S. Paule, whiche sayth: If the vnbeleuing departe, let him departe. A brother or a syster is not in subiection to suche. God hath called vs in peace. For God and his holy religion is more to be regarded, than either husband or wyfe: Father or mother: or whatsoeuer is moste dere vnder the Sunne. And forasmuche as nothinge doeth so alienate and estraunge the myndes of all persons frõ mutuall loue and good will one toward another, as dissentiõ in matters of religiõ, so that where that is, true loue, hartye good will and vnfayned frendshippe is very seldome founde: The Pope maye seme

S. Ambrose. 1. Cor. vii.

1. Esd. ix.

1. Cor. vii.

not

not without all consideracion to graunt libertie to the faythfull maryed person to departe from the infidele and blasphemer of God, & to marye againe, albeit the holy Apostle writeth on this maner: If any 1. Cor. vii.
brother haue a wyfe that beleueth not, if she be content to dwel with hym, let hym not put her away. And the woman, whiche hath to her husband an infidel, if he consent to dwell with her, let her not put him awaye. This is to be vnderstand of such husbandes or wyues, which although they be yet vnfaithfull and beleue not in God: yet they are cõtent to lyue quietly with their maried mates, go not about to dissuade them from their religion and fayth, neither blaspheme they God nor speake euyll of his good name: being content to suffer their yoke felowes to lyue, according to their consciences, they themselfs in y meane season so honestly and frendly behauinge them selfes one to another, as the godly state of matrimony requireth. But if the Pope without any such condicio, as the Apostle semeth to require, graunteth libertie Note well.
to the beleuing person to depart from the vnbeleuer, yea and to marye againe: ought not he also to graunt to the giltles person libertie, not onely to depart from the adultresse, but also to take another faithfull yokefelow, with whome he maye godly, quietly and honestly lyue before God and man? If any man marye within the degrees, eyther of consanguinitie or affinitie, whiche the Pope hath forbidde (although otherwise licenced by the woorde of God) deuorcement must streight wayes be made, and libertie is graunted to the diuorced persons too marye with other: and shall it not be lawfull for a godly and faythful maryed person to put awaye that wicked & vnfaithful partie, whiche hath broken the maryeng promise, being defiled with straunge flesh? Spirituall kyndre (a toye and a fansye deuised of the Pope without eyther reason or authoritie of Gods woorde) whereof we haue tofore spoken in the firste parte of this worke, dissolueth maryage, and geueth libertie to the parties to marye agayn: and shal not adulterye be a sufficient cause to set the innocent partie at libertie agayne to marye? Errore of person or condicion by the Popes lawe dissolueth Matrimonye, and geueth libertie to marye agayn, as in taking Jhon for William, or Catherine for Barbara, or a bond man for a free man, &c. And shall adultery be counted so light a matter, that that maye not bothe dissolue Matrimony, and also geue libertie to the giltles person to marye agayne? Many other cases there be in the Popes lawe, whiche licence bothe diuorcement and maryeng agayn, and are daily practised in the popishe courtes: and yet of adultery, whyche is the only and alone cause, by the doctrine of Christe, why diuorcementes maye be made, and libertie graunted to the innocent partie to mary agayn can haue no place amonge them. Diuorcement the Pope graunteth, but rather in name than in dede, forasmuche as he barreth the giltles person from maryeng agayn. And enforceth the innocent partye eyther to take the wedlocke breaker agayne vnto his heartes greate sorowe and payne, and also peraduenture vnto his vtter vndoing, or elles to fall into suche horrible inconueniences, as all Christen men ought to abhorre. Let the Pope, and let the Ciuile lawe also alligne & appoynte as many causes as thei will for diuorcement, and libertie to marye agayne: I am sure that Christe in his holy Gospell doeth

Only adultery is the cause of diuorcemente by the woorde of God.

permitte

permit no cause to marye agayne, but only fornication: yea and that because whoredome in wedlocke is all maner of wayes repugnante and directly contrary vnto the state of Matrimonye, forasmuche as where Matrimonye doth make of two bodies, but one body: adultery whiche is whoredome in Matrimonye, dothe cutte asunder that vnitie of bodyes, and yet the Pope, contrary to the doctrine of Christe, that he maye shewe hym self playne Antichriste, will not alowe thys cause to be a sufficient cause of a perfect diuorcemente, I meane not onely A thoro et a mensa, That is to saie, from bedde and borde, but also so to be free from the gylty person, that the innocent partie may lawfully marye agayne. But this matter neded no great disputation, if the ciuile magistrates wouldc do their duety and execute iustice, and take awaye the adulterous offendoures eyther by stoninge, or by hanging, or by ỹ swoord, that by this meanes such wicked persons myght once cease to prouoke the heauy wrathe and dredefull displeasure of God agaynste the people, amonge whome they dwell. If a man be founde lyinge (sayeth God) with a woman that had a wedded husbād they shall dye both of them, both the man that lay with the wyfe, and also the wyfe: and so shalt thou put away euill from Israel. Matth.v.xix. Leuit.xx. Deut.xxii.

But seing we haue now proued by the woorde of God, and by the testimonies of diuers godly wryters, that for whordome committed in maryage, the gyltles person maye bothe be diuorced from the offender, and also marye agayne: lette vs consider what the Papistes doo obiecte againste this oure doctrine, and aunswer those their cauillacions, that we maye knowe this to be a true and perfecte doctrine, that the innocent person diuorced from the wedlockebreaker by lawfull order, may lawfully marye agayne.

Firste they bringforthe this sentence of oure Sauioure Christe: That whiche God hath coupled together, let not man put a sunder. I aunswer: So long as the maryed folke continew together in the feare of God accordyng to their maryage promes, one faythfull, true and iuste to another: they maye by no meanes be seperate & put a sunder: (for they remayn styl in ỹ bond, wherwith God hath coupled thē together) but if the maryage knotte be once broken, so that any of the parties haue ben entangled with straunge flesh, and haue defiled the wedding bed: than may they lawfully be put a sunder, by such as be in authoritie: & that diuorcement, separacion or puttinge a sunder, done by order of lawe, is iuste, right, lawful and good: so that now from hencefoorth they cease to be man and wyfe: and the innocente person is at libertie to marye agayne. For whoredome hath loosened that, whiche God dyd bynde. Whordome hath putte them a sunder, whome God by Matrimonye ioyned together, and made one flesh. Whoredome hath made them straungers, whome God lynked together in moste dere frendshippe, as sainct Paule sayeth: Do ye not vnderstand, that he whiche coupleth hym selfe with an harlot, is become one bodye? For two (sayeth he) shalbe one flesh. If the maryed man therefore contrarye to hys maryenge promes haue abused hym selfe with an whore, is he not now vtterly dissolued from his wyfe, and become one flesh with the whore, so that hys flesh is no more hys wyfes, but rather the whores, with whome he hath defyled hym selfe? And so likewise of Matth.xix. Answers to obiections of aduersaries. The firste obiection. i.Cor.vi.

the adulterelle, whiche hath geuen her ſelf to ſtraunge loue. So longe are the maryed folke coupled together by God, and maye not be ſeparated, as they faithfully continew in that ſtate, wherein God placed them. But if either of them caſt away that yoke, wherwith God hath ioyned them together, and ronne ryot, hunting after ſtraunge fleſhe, than ceaſe they to be coupled together of God, and maye lawfully by lawfull Magiſtrates be put a ſunder, and the gyltles perſon beinge diuorced by order of lawe, may lawfully marye agayne without ſcruple of conſcience, neyther is this commaundemente of Chriſte broken, whiche ſayeth: That which God hath coupled together, lette not man put a ſunder.

The ſeconde obiection. Roma. vii

Secondly, they alledge this ſentence of the Apoſtle to the Romains, where he writeth on this manner: Remember ye not brethren (I ſpeake to them that knowe the lawe) how that the lawe hath power ouer a man, ſo long as it endureth? For the woman, whiche is in ſubiection to a man, is bounde by the lawe to the man, as longe as he lyueth. But if the man be dead: ſhe is louſed from the lawe of the man. So then, if whyle the man lyueth, ſhee couple her ſelfe with another man: ſhe ſhall be counted a wedlockebreaker. But if the man be deade, ſhe is free from the lawe, ſo that ſhe is no wedlockebreaker, thoughe ſhe couple her ſelf with another man. To thys obiection anſwereth Eraſmus very learnedly on this manner: Paule in this place doeth not treate of diuorcement or ſeparacion betwene man and wyfe, but he maketh a ſimilitude vnto the Iewes, whiche is taken out of theyr owne lawe, whereby he might teache and perſwade theym, that the lawe of Moyſes, being taken away by the lawe of the Goſpell, they are no longer bounde to the obſeruacio of the ceremonies of the law, ſith they haue taken to them a newe ſpouſe, whiche is Chriſt. Neither is it requiſite and neceſſary, that the ſimilitude or parable ſhuld in all poyntes ſerue for the thing, whereto they are compared. For thus the parable of the theefe, whiche breaketh into the houſe by night: the parable of the money, which is due and owinge to the vſurar: the parable of the wicked and naughty ſteward: the parable of the vyne, and the braunches therof: the parable of the chyldren ſinging in the market place, and ſuch other innumerable, ſhuld ſeme very fond, if it ſhuld be examined & tried by this ſtreight rule, to haue all poyntes agree. It is ſufficient, that they do declare and make open the thing, wherefore they be applied. It is the maner and faſhion of Paule, to drawe, to wryng whatſoeuer he can by any meanes to ſerue for the Goſpell after a godly craft and ſubtiltie, whyle he doth turne hym ſelf into all thinges, that he may wynne all men vnto Chriſt. But our men nowa dayes are nothing lyke vnto Paule, which do turne thē ſelfs into al things, that by ỳ craft & policie they may cal mē away frō Chriſt, & ſo come to great richeſſe & promocios. Howbeit, if we will take theſe wordes of Paul, as they do lye & ſoūd: no mā ſhall put away his wyfe, although ſhe play the whore. For he maketh in this place no maner of exception. Agayne Paule ſhall not ſeme aptly to alledge the lawe of Moyſes vnto the Iewes, if they take his wordes after that faſhiō, for ſo much as ỳ law doth permit the huſbandes for euery cauſe to putte awaye their wyues, ſo that they do geue vnto theym a byll of diuorce.

An answer. 1. Cor. vii.

A good and profitable leſſō by ſimilitudes

The wickednes of oure tyme.

Herby

herby ye may perceiue, that Paule did not exclude and put away diuorcement, forsomuche as the lawe it self doth openly permit and alowe it, but went about that thinge whiche he hadde in hande, makinge as though he had nothinge to do with this oure matter, whiche he did not teache for his purpose. And agayne in the seuenth Chapter of his Epistle to the Corinthians he doeth write these woordes: He then whiche doeth ioyne his virgine in Matrimony, doeth well: and he whiche doeth not, doeth better. The woman is bounde vnto the man, so long as her husbande liueth, but if her husbande sleepeth, she is at libertie from the lawe: let her marye to whome she will, onely yt it be done in the Lorde. But she is more happy, if she can abyde, after my mynde. Neither yet doeth Paule in this place reason the cause of diuorce, but exhorteth accordinge to the state of those tymes, that they whiche are free frō mariage, and specially widowes (for in this place he doeth speake of them) shoulde abstayne frome mariage, that they might be the more free from the busines of the woorlde, whiche was then a wicked & an Idolatrous woorlde, and coulde not chose, if they did marye, but must nedes ioyne them selues in affinitie with the wicked and vngodly. And yet for all that, he doeth not require this at their handes that they shall so do, but he commaundeth them, that if they, whiche are single, woulde marye, that then they do take to their husbandes suche as are Christen men. And also he doeth not plucke a Christen woman from her husbande, whiche is an Infidel, except he doeth firste departe from her, and sayeth also, that she doeth not sinne if beinge at libertie she marye agayne. For so long as she hath an husbande, she hath no nede to seke another. This therefore after myne opinion, is the chefest and surest kepe to the vnderstanding of the misticall scripture, to marke and consider diligently the thinge whereof the Author writeth, and what is his purpose is that he goeth about, and that specially in Paule, whiche is somwhat slippery and starting in hys disputation and reasoninge nowe leapinge hyther, nowe thyther, that (as Origen sayeth) the reader can scant vnderstande and perceyue when he is out, whyther he will go. 1. Corin. vii

Hytherto I haue recited the woordes of Erasmus, whereof the diligent reader maye easely perceyue, howe great wrong they do abuse the authoritie of sainct Paule, whiche waste the aforesayde sentence of the Apostle vnto the mayntaynaunce of their fonde opinion, concerning the fayned and folish diuorcement. I meane, that the giltles person maye not marye agayne so long as the giltye partie liueth: whā the holy Apostle in that place entendeth no suche matter, neyther treated he of diuorcemente, but by that similitude he taughte, that the lawe of Moyses beinge taken awaye by the lawe of the Gospell: the faithful are no longer bound to the obseruacion of the ceremonies of ye lawe, sith they haue taken to theym a new spouse, Christe. Moreouer S. Paule in that place speaketh of a lawful, true and faithfull wyfe, whiche lawfully, truly and faithfully liueth with her husbande in all godlines and honestie, and not of an adultresse, not of an whore, not of a wedlocke breaker, whiche hathe defyled her husbandes bedde, broken the weddinge promes, geuen her selfe to the compayne of straunge flesh, &c.

For suche one ceaseth to be a wyfe, and is now become an whore, and ought by the law of God to be put vnto death, and no lenger to lyue vpon the earth. But as if the maryed man hauing an honest & godly wyfe, should put away his lawful wyfe, and marye another woman, he is an adulterer: so likewise the wyfe hauing a faithfull and honest husband, if she should marye again whyle that her lawful husband lyueth, is an adultresse & a very harlot, as our Sauiour Christe sayeth:

Wathe.v. Whosoeuer putteth away his wyfe (except it be for fornicatiō) causeth her to breake Matrimony. And whosoeuer maryeth her that is diuorced, breaketh wedlocke, Agayn: Whosoeuer putteth away his wife

Wathe.xix. (except it be for fornication, & maryeth another, breaketh wedlocke. And whosoeuer marieth her, which is diuorced, committeth adultery.

Marc.x Once agayn he sayeth: Whosoeuer putteth away his wyfe & marieth another, breaketh wedlocke to her warde. And if a woman forsake her husband, and be maryed to another, she committeth adultery. So longe as the bond of Matrimony is faithefully kepte betwene the maryed folke, one maye not separate them selfe from the other, neyther maye they marye agayne: (for in so doynge they breake wedlocke & cōmit adultery) but if the mariage be once brokē by any of thē than is the gyltles person set at libertie, not onely to be diuorced frō the gylty person, but also to marye agayn, as we haue tofore hearde.

The thyrd obiection. Thirdly, they obiecte this sentence of S. Paule to the Corinthians:

1. Cor. vii. Vnto the maryed commaunde not I, but the Lorde: Let not the wife be separated from the man. If she be separated, lette her remayne vnmaryed, or be reconciled vnto her husband agayn. And let not the husband put awaye his wyfe from hym

As in all other thinges almoste, so likewise in this, the Papistes doo none other thing than publish their madnes, & vtter their ignorāce. For who is so estraunged from the true vnderstāding of the Apostles mynde in this behalf, whiche seeth not, that blessed S. Paule speaketh not here of suche a wyfe, as is an adultresse and an whore, and hathe broken her maryenge promes, and defyled her husbandes bedde, and therfore is separated and diuorced from her husbande: (for suche by the lawe of God, and by the lawes also vsed amonge the Heathen ought to be put to death.) But he speaketh of suche a wyfe, as whom eyther her husbande hath put awaye in his anger for some light matter, or of suche one as willingly of the absent her selfe from the cōpanye of her husbande vpon some displeasure. These wyfes maye not marye agayne, neither maye their husbandes for such lighte causes take vnto them other wyfes, but rather seke all meanes possible (all displeasure layd aside) to be reconciledone to another, according to the admonicion of the Apostle.

That this is the meaning of the Apostle, we may easely gather of these his wordes. Or be reconciled agayn vnto her husband. Those persons we saye are made frendes agayne, whiche therof some offence or displeasur haue ben at variaunce. And agayne, that partie is sayde to be reconciled, whiche hathe trespalled: not he of whee, to whom the trespalle is done. Nowe if the anger conceyued betwene the maryed folke be such and so great, that renewing of loue can not streight wayes be had amonge theym: than the mynde of the Apostle is, that bothe the parties remayne vnmaryed, tyll a reconciliacio if be made

betwene

betweene theym, for almuche as the Christians maye not after the manner of the Jewes putte awaye their wyues for euery lyghte and common faulte. For saincte Paule in this place entendeth nothing les, than to debarre the Innocent person in maryage from that libertie, whiche Christe hathe geuen hym in the Gospell, if his yokefelowe haue broken the weddinge promes. He therefore speaketh not here of diuorcementes made for adultery, but of the separation of the parties one from another vppon some anger or displeasure. These by no meanes may mary agayn, tyll they be dissolued by death, but rather seek to be reconciled, and to come agayne together. For whoredome onely, and not hatred, anger, malice and displeasure breaketh the bōd of Matrimonye.

Thus haue I aunswered to those sentences of the holy scripture, which the Papistes wring and wreaste for their purpose against the true diuorcement, whyle they teache, that none other diuorce maye be alowed amonge the Christians, but that only, whiche is from bed and borde: as touchinge the libertie of maryenge agayne, that will they by no means graunt to the Innocent & gyltles person, although the other partie haue neuer so wickedly offended.

Hieroms reasons confuted

Nowe it remayneth, that we consider the reasons, whiche they make for the establishemēt of their fayned diuorce. These reasons thei borow of S. Hierome and of S. Augusten. Because, sayeth Hierome, it mighte chaunce, that some man woulde fynde faulte, and accuse hys wyfe slaunderously, whiche in dede is an honest woman, and so to the ende that he might marye another wyfe, woulde laye some greuous cryme to her charge, the man is so commaunded to forsake his fyrste wyfe, that he shall not be suffered to marye another, so longe as hys fyrste wyfe doeth lyue. Whyche thinge is almuche to saye, as if thou doest putte awaye thy wyfe, not for the displeasure that thou doest beare to any sinnefull acte of the fleshe, but for some iniurie, which thou haste receyued by her, wherefore sythe that thou haste founde thy firste maryage so vnluckye and contrary to thy mynde, doest thou putte thy selfe in daunger to suffer the like, if thou maryest agayne: Lykewise for so muche as it mighte chaunce, that the woman accordinge to the same lawe mighte sue a diuorce from her husbande: the selfe same order is taken for her, that she shall not marrye agayne, if she be once diuorced. And forasmuche as the woman, whiche hathe playde the whore and adulterous person, didde not feate the greate opprobrye and shame, whiche shoulde folowe that shameful acte: therfore the man, whiche doeth marye her being diuorced, is warned, that if he do marye suche a woman, he shall lyue with her in the synne of of adulterye, and be an adulterer. Thus farre are the wordes of Hierome. But let vs a while now (saieth Erasmus) not loke of how great authoritie this writer is, but let the Reader weygh & cōsider ꝑ matter with me, whether these be sufficient causes, wherfore the Innocent man shoulde be bounde so to a wicked woman, that he shoulde lyue alone without the frute of hys body, & burning in the lust of his flesh: lest, I say, he should be taken for a mā of small wisedom, which would agayn take vpō him ꝑ thing, which at the firste did not go wel wt him:

As though it were a shame for a man to go agayn to the sea, whyche had once ben in foule stormes and tempestes of weather: or for hym whyche being once deceyued in choling of a frend, would seke hym another, whome he might find trew & faithful: or that he should be take for an euyll lyuer, and a couetous person, whyche would be content to chaunge, not his wyfe, but the fauour and dowry of his wyfe. But I pray thee, tell me, whatsoeuer they be, which do suspect any such thyng after the Bishop hath done with the matter, and the diuorce iustly cõfirmed by the authoritie of good and lawfull Judges: are they to bee thought good and honest, or rather noughty & wicked persons whyche so do? Doubtles they be wicked creatures, and no good men. But doo we thinke it to be according to right and conscience, that for a few of wicked and euyll thinking persons, the husband, which hath not offẽded, or the wyfe, which is an honest womã, should be dryuen to suche a miserable state of liuing against his or her wil? The like causes doeth Augusten also alledge in his boke, which he wrote to Pollentius, sayenge: lest the woman for the hatred shee doeth beare to her firste husbande, should seme to set more by an other man, and so should appeare not to be so much offended with the faultes of her firste husbande, as she was gredye and desirous to haue a new: where he spake somwhat testingly, and denyed, that for the complaynt and quarelles of the vngodly, the Gospell should in any wyse be peruerted. But truly the Gospell doeth not prohibit thee to marye agayn, after that thou hast put alwaye thy wyfe iustly & lawfully. And forasmuch as neyther Christe nor Paule do require, that he shall lyue continent and chaste, whyche can not so do: for what cause should they be counted naughty persons, whyche neither can do it, nor yet haue bound them selues by any bonde thereunto? This is the faulte of the bodye, not of the mynde. And wherfore is he compelled to suffer punishment, whyche hath committed none offence: yea and is also in great disquietnes and affliction al ready. Thus farre Erasmus: and thus muche haue I spoken, concerninge diuorcement, prouyng by the woorde of God, and by the authoritie of diuerse godly learned men, that the innocent and gyltles person diuorced lawfully by order of law, and set at libertie frõ the gyltie and adulterous partie, by the authoritie of good & lawful Judges, may lawfully and with a good conscience marye agayn: although by the sufferaunce or negligence of the Magistrates the gyltye and vnfaythful person be suffered to lyue: whom it were much better to take out of the waye, than to suffer lenger to liue. For so should the matter not only be without question, and free from al disputation of the aduersaries, but also the lawe of God shoulde be obeyed and fulfylled, whyche commaundeth bothe the adulterer and the adultresse to bee stoned vnto deathe, that euyl maye be taken away from the common weale of Christendome.

Augustẽs reasons confuted

Leuit. xx. Deut. xxii.

And whatsoeuer I haue spoken in this behalf, I haue not spoken it to this ende, to open a gappe to often separacions of maryed persons, or to fyll and replenishe euery corner of the woorlde with diuorcementes, but to declare what is permitted by the woorde of God to the Innocẽt maryed person, if hys yoke felow breaketh the wedding promise, and defileth her self with the abhominable sinne of adultery.

I meane

I meane, not only to be diuorced from bed and bord, as the papistes teach, but also to be at liberty to mary againe where and with whom he wyl, so it be done in the lord. And whatsoeuer I haue spoken of the man, the same is to be vnderstande of the woman, although S. Ambrose saith, that ther is no such licence geuen to the woman, as is to the man, that she may mary againe, albeit she do put awaye her husband, because he hath playde the whoremonger, or hath forsaken his faith, or vnlawfully hathe desired the vse of his wyfe. And his reason is, because the man is the head of the woman: and the inferiour hath not the same prerogatiue in the law ouer the head, which the superiour hathe ouer the inferyour: whan notwithstandynge within fewe words after he suffreth the wife also in case of infidelyty and blasphemy of God to take another husband, although her first husbande be aliue. His words are these: they ought not to receaue any honor by matrimony, which do disdaine and hate the authour and maker of Matrimony. For it is no good or firme matrimony, which is without the loue of God: by the which reason the woman, which is put awaye, because she doth feare and loue God, doth not sinne, if she ioyne her selfe to another husband. For the contempt and hatred of God our maker doth loose and vndo the bonde of Matrimony, and setteth at libertye the party which is so put away: so that he or she so forsaken may without blame and offence couple them selues in matrimony agayne with other, &c. And we hard afore out of Origen, that certaine Byshops in his time lycenced certaine women being diuorced from theyr husbãds to mary againe. We heard also the decree of Pope ZacharY. Wee likewise hard the history of Fabiola that noble and vertuous Matron, &c. And saint Hierom saith, that whatsoeuer the holy scripture commaund the man, that same also belong vnto the woman: so that both of them are in one state, & in one case: neither in this behalfe (I meane the matter of diuorcement) hathe the man more authoritie ouer the woman, than the woman hath ouer the man, but their condicion is equal, like, and all one. For before God there is no respecte of persons: neither is man better than woman, but whosoeuer worketh righteousnes, the same is derely accepted and welcome to him.

Ambros in.7. cap.1. Corinth.

In epist. ad Oceanum.

Nota.

Roma.ii. Colo.iii. Act.x.

Now to helpe that these diuorcements may neuer or seldom be found among the Christians: it shalbe necessary that some godly and honest remedyes be found.

Remedyes against diuorcements.

First it shal be expedient, that such an order be taken by the Magistrates, that no maryage be rashly made, but with highe consultacion and great deliberacion, lest this common prouerbe be found trew: whot loue is sone colde. For as in all graue and weighty matters byeth and councel is to be taken: so likewyse in the knot of wedlocke all rashenes is to bee eschewed, yea and that so muche the more because that that knot once knit, there can be no dissolucion thereof, but only by death. And who knoweth not, that maryages rashly begun, bying for the repentaunce, & also many times such hatred betwene the maried folke, that separacio is sought on both parties, theyr life in the meane time being most displeasaunt and vnquiet? Is there any man so far estrauged from the compasse of reason, that can alowe such whot and soden maryages as are nowe a dayes commonly made betwene boyes and

The first remedye.

gyrles, yea and those manye tymes brought to passe by whores and bawdes, wine and dronckennes beeing the chiefe councelours. What good successe can such maryages haue? The garde that attend vpon those mariages are repentaunce, sorow, disquietnes of mind, trouble, care, sorow, hatred, malice, powerty, beggery, losenes of life, acquaintaunce with straunge flesche, and in fine diuorcement. Now to auoide all those pestilences it shall bee expedyent, that whansoeuer any persons shal bende them selues towarde maryage, they do dylygentlye wey and consider the matter with al the circumstances, and not raschlye take it in hand, lest repentaunce folow: consult with theyr frends: marke well the condycyons and propertyes of the other partye, with whom maryage is to be made: and aboue all things desire God with most feruent praiers, to worke that in them, which may be most vnto the glory of his holy name, and vnto the quiet state of theyr life, euer remembring this olde prouerbe: haste make waste. Againe, it is good to take councel of their pillowe. Item, it is sone inough, if it be well inough. Notable is this saieng of Publius.

hasty maryages bring repentaunce.

Deliberandum est diu, quod statuendum
est semel. That is to saye.

Longe oughte that to hange in delyberacion,
Which once done, admitteth none alteracion.

The second remedye.

Secondly, in cõtracting mariages in this our age, we se many greuous abuses, wherof many times folowe diuorcementes, as I maye speake nothinge of the bitter life in the meane time. And these abuses and enormities be found both in certaine parents and children. First as concerning the parents, many there be of that order, whiche make open sale of their children, as the butcher doth of his calues & lambs. Who wil geue most, he shal by & cary away. They haue no regard neither vnto the healthy of their childrẽ: nor vnto the honesty of the party which shall mary with theyr children. Agre, or agre not, the couetous parẽts force not, so they may haue the mony. The mariages are made yea and those many times in the tender yeres of the Children, whan they are scantly able to dyscern betwene chese & chalke, so far is it of, that they cã iudge of so weighty a matter as mariage is. Another sort of parents euen by vyolence and manacing words enforce and compel theyr chyldren, wil they, nil they, to mary where they appoint, so that mony come. The cõsent of theyr childrẽ they do not greatly regard: mary must they, or els a plaine disinheritaũce. What goodnes, I beseche you, is to be loked for of such mariages? Is there any hope of good cõtinuaunce betwene those maryed folke, which not wyllyngly, but vnwyllingly, not of loue, but of force are dryuen together? What the sequele of suche maryages is: daily experyence doth aboundantly shew. To muche wretched are those parentes, whiche enforce theyr children for lucres sake vnto suche maryages, as they from the verye hearte abhorre: And verely they do nothinge els, than open a window vnto diuorcementes. For who beinge tied againste his wyll, seeketh not to be losened, whan time serueth? There is no man so vncouragyous, which being kept in captiuity, wyl not, if he maye, wrastle out of that bondage, and set hym selfe agayne at lyberty.

wycked parẽts.

Parents

parentes ought to consider, that theyr authoritye is geuen them of God, not to destroye, but to profite theyr children: and that therefore they entendyng to place theyr children in maryage, ought not to reiect, but to require the good wil and consent of theyr children, lest they be found tiraunts in stead of parents. The parents and frends of Rebecca, whā they were determined to geue her to be maryed vnto Isaac Abrahams sonne, sayd: we wyl cal the damsel, & enquire at her mouth And they called forth Rebecca, and sayde vnto her: Wilt thou go with this man? And she answered: I wyll go. And so they let her go. Here it is euidently set forth, that in matters appertayninge vnto maryage not only the authority of the parentes is requyred, but also, the consent of the Chyldren. Gen.xxiiii. In maryage the authority of the parentes, and the consent of the children ought to go together.

Againe, as many parents do greatly offende in placinge the chyldren in maryage for lucres sake against theyr wil: so likewise ther are not a fewe children, which without the councell, aduyse, consente and good wyl of theyr parents tumble them selues into the yoke of matrimony, led therunto neither with wit, reason and discretion, nor yet with any consent, sure and grounded loue, but only with folysh fansy, carnal concupisence, fleshly loue, sensual appetite. &c. These mariages so vnaduisedly contracted, shortly after for the moste part, whan Lasciuious and wanton lust is satisfied, bryng repentaunce, as I maye speake nothinge of discorde, strife and debate, and many times braste out into diuorcements: so vnfortunate are all these maryages whych are not blessed of God, nor contracted according to his holy word. For as parents ought not to coupel theyr children in mariage without the consent and agrement of those theyr children: so likewise the chyldren ought not to geue them selues to maryage without the authority, consent, good wil and councel of theyr parents or tutors. And verily this lycencious liberty, whiche the youth of Englande at this present in a manner enioieth without checke in this behalfe, ought to be restrained, and the children brought home againe vnto that humble obedyence and honor, which they owe to theyr parents by the word of god. wicked childe.

Among the very Ethnikes (saith Erasmus) Matrimony was not lawful, except it had ben confirmed with the consent of the parentes, and the authority of the tutors of them, which were maryed: no, nor yet amonge the Iewes was it otherwyse lawful: and shal we thinke well of those maryages, which not the grauitie of the parēts, but the light braines of the children, not the wyse councel of the tutors and gouernours, but the fleshly fansy of folysh youth hath brought to passe, yea and that among Christians? Shal that be counted lawful in a Christen common weale, which both Iewe and gentle could not abide, but vtterly detest in theyr common weale? It is a most detestable kinde of disobedyence, and worthy to bee eschewed more than plage and pestilence of all godly youth, children to snarle them selues in the snare of Matrimony without the consent and good wyll of theyr parentes, in whose power God hathe placed them. It is not only a token of notable disobedience, but also of great foly. And what can be a greater corrupte to the conscience of a natural & christē sonne, than to consider hys disobedyence, in that hee hathe attempted so weyghty a matter without hys councel & aduise of his parents, to whom God hath made Erasmus Roterodamus.

hym subiecte, as the seruaunt to his lorde: And is it to be thoughte, that suche maryages can haue good successe, whiche are taken in hād with the contempte of the parentes authoritie and with the disobedience of Gods worde: Can God blesse the maryages of those chyldren, whiche are contracted without the good will of the parentes: yea whiche are also cursed of the parentes: He that honoureth hys father: shall haue a long lyse, and he that is obedient for the Lords sake: his mother shall haue ioye of hym. For the blessing of the father buyldeth vp the houses of the chyldren, but the mothers curse roteth vp the foundacions, sayth the wyse man. God vndoubtedly wil not blesse those maryages, whiche are begunne without his feare, and with the dishonour of the parentes, to whome next vnto hym selfe he commaundeth the chief honoure and obedience to be geuen. But contrariwise suth as marye in the feare of God and with the consent of the parents, God blesseth them, saoureth theym, preserueth and kepeth them, geueth them long lyfe, ioyfull dayes, and abundance of all good and prosperous thinges. The Ciuile lawe, the lawe of God, the lawe of nature, and the iudgemente of all godly and wyse men forbiddeth chyldren to marye without the consent of the parentes. Franciscus Barbarus sayeth, that there is no maryage, although neuer so greate and excellent, whiche oughte not to geue place vnto the will & pleasure of the father. And he bringeth in an example of Cyrus, whiche whan he was desired to marye with a woman, of great and almooste innumerable riches and possessions, aunswered: that he by no means woulde marye with her, although neuer so ryche and beautifull, although of neuer so great honour and power, before he had obtayned the good will of hys father. But of this matter we haue spoken before.

Ecclę. iii.

Note well.

The thyrde remedye.

Thirdly, it shal not a litle help vnto the auoyding of diuorcemēts, if the maryed folke haue a good opinion one of an other, think and iudge well one of another, interpret all things vnto the best, bear and forbear one an other, auoyde all euyll suspicions one of another, loue one another, delighte one in an other, one thinke an other mooste faire, moste beautiful, moste goodly, and best in all thinges. Agayn, if at any tyme discorde chaunce between them, not by any means to suffre it to continew, but streyghtwayes to seke one to be reconciled to the other, all displeasure set aside, and such renewing of loue had, that their amitie from henceforth maye continew constant and immortal. And if eyther the deuill or the worlde, or the flesh at any tyme prouoke them vnto the breache of wedlocke, let them by no means geue place, but content them selues one with anothers company, seyng that Matrimony is honorable, & the bedde vndefiled: but as for whoremongers and adulterers God shall iudge, condemne and punishe, euer settinge before their eyes this sayeng of Salomon: Be glad with the wyfe of thy youth, and let her breastes alway satisfye thee, and hold thee euer contente with her loue. Why sonne, why wilte thou haue pleasure in an harlot, and embrace the bosome of another woman? For euery mans ways are open in the sighte of the Lorde, and he pondereth all their goinges. The wickednes of the vngodly shal catche him self, and with the snares of his own sinnes shall he be trapped. Let them re-

Reconciliatiō.

Heb. xiii.

Prou. v.

frayne from euill company, abhorre the heating of wanton talke, and the seing of vayn sightes, and vtterly auoyde all other thinges; as to muche eating and drinking, bancketting, ryot daunceing, vayn sportes idlenes, gadding abroade, &c. What soeuer may prouoke vnto the vnlawful lust of the flesh. These exercises shall keep matrimony vnspotted betwene the maryed folke: so farre is it of, that diuorcement shall take place, where suche study of godlines and of vnfayned loue one towarde another raygneth.

Fourthly, for asmuch as naturall kynd of liuing creatures are bēt vnto the pleasur of the flesh, & to suppresse the wyld and inordinate rages of the same, God hath ordayned the holy state of Matrimony, cōmaunding all persons that can not contayne & lyue chaste, to enbrace the same, and one man to lyue with one woman, and one to geue to ỳ other due beneuolence, so that all whordome, all adultery, all incest, all Sodomitrye, and all other kynde of vnclennes be banished frome the Christen cōmon weale: it shalbe expedient, that the godly Magistrates deuise some law for the punishment of such, as contrary to ỳ lawe of God geue them selues to loosenes of lyfe, to the deflouring of virgines, to the corrupting of wyues, to the defylinge of wydowes, to the abusing of them selfs with mānkynde or otherwise, whyther they bee maryed or vnmaryed. Gods holy commaundement is, that there shuld not be found an whoremonger among the sonnes of the Christians, nor an whore among the doughters of the Christians. It is a shame, and to muche vnworthy the Christian profession, to see all kynd of vnclennes so licēciously and without punishment vsed at this presente daye. No man soroweth at it. No man lamenteth thys dissolucion of lyfe. No man studieth, how to banish this to muche abhominacion & corrupcion of manners. Whoredome is now become a play, a pastime, a sporte. No man although neuer so notable an whoremonger is ashamed of hys whordome. No whore doth now blush at her whoring. Whordō is now become so cōmon, ỳ it is coūted a thing worthi almost of no correction or punishmēt, except it be a litle to daunce before the people in a whyght sheet. Herof cometh the breaking of the wedding promes. Herof cometh ỳ defiling of so many maydes, wyfes, & wydowes. Herof cometh such a multitude of diuorcemēts. If the Magistrates therfore entēd to banish these great plages & pestilēces frō the Christen cōmon weale, & to keep the holy state of Matrimony perfect & vndefiled amōg their subiects: it shalbe necessary, ỳ thei deuise some sharp punishmēt for such as thus leudly behaue thē selfs, & by no meās suffer thē to escape vnpunished. God in his cōmō wele wold haue adultery punished wt stoning vnto ỳ death. In other cōmō weales it was punished by fyre, by sweard, by puttinge out their eyes, by cuttinge of their noses, by whippinge & scourging, by banishment, &c. In no common weale whordom & adultery escaped vnpunished, no not among ỳ very Heathē. Let adultery be punished by death, & diuorcemētes shall not only sone cease, but also ỳ bōde of Matrimony shall cōtinew the surer, and all godlines of life be the better mayntayned and kepte.

The fourth remedye.

Math. xix. 1. Cor. vii.

Punishmente for whordome is to be apoynted.

Deut. xxiii.

Whordom

Magistrates.

Leuit. xx. Deut. xxii.

Fiftly, for asmuch as adultery among the Christians at this day is no where punished by death, so farre as I know: (although among the Turckes & Saracens at this tyme the breaking of wedlock is punished by ỳ death of stonig, according to ỳ law of Moses) yea amōg the

The fifth remedye.

Houses of bandye, permitted amonge the Christians.

Christians (alas for sorowe) open houses of whordome are openly suffered, where all kynde of abhominacio is freely and without punishment permitted vnto the great dishonoure of Christen religion, vnto the heynous and intollerable mayntaynance of vice, & vnto the great decaye of honestie, godlines and vertue: and by this means many maryed folke litle regarde their maryenge promis, but lyue so loosely as though they were free from the bonde of Matrimony, yea as though they were Infidels and knew no God, so that of this their to muche licentious lyfe folow diuerse diuorcementes and many dissolutions of Matrimonye, whyle the one partie is vniust, vntrew and falce to the other partie: it shall not be vnfitting for the Magistrates and Judges, whan the innocent person complayne of the gylty person and require diuorcement, according to the law, to exhort the innocēt partie to forgeue the offender (if the faulte be duly proued by euidēt witnesse and not denyed of the other partie) euen as he woulde be forgeuen of God, whome he dotoh dayly, and no les greuously offend, and to seke all meanes possible to bring them again together, and to make a reconciliation, and to ioyne them again in loue & amitie one to another. If the gyltles party shew hym self in this behalf harde and not easye to be entreated: yet lette not the sentence of diuorcement streyghtwayes procede, but rather make delayes in the matter, ỹ in the meane whyle remedy may be sought by frendes and otherwise, if reconciliacion mai by any means be obtained, so that the olde loue and familiaritie maye be renewed betwene them.

Deuyces of reconciliation betwene the gyltles person and the offendoure.

I know that some learned men be of this opinion, that ỹ wedlock bonde once broken thorow whordome, the persons tofore maryed together, may no more returne one to the other, nor neuer after be take for man and wyfe, but are so to be separated & put a sunder, that they by no means mai come afterward together as man and wyfe, to geue one to the other the due benenolence. And thei are moued so to thinke by these considerations. God (saye they) in ths olde lawe would not Deut. xxiiii. suffer a man, that had put away his wyfe for any kynde of displeasure, if she had geuen her self afterward to marye with another man, although he dyed, to take her home agayne, because she was defiled, and had the knowledge of another mans bodye: for that is abhominacion (sayeth the scripture) in the sight of the Lord. Is it thā to be thought a matter tollerable, that a man should take her agayn, whiche is knowen of another man, yea and that not in wedlocke, but in whordome If it be not lawfull for a man to take that womā agayn, beyng sometyme hys wyfe, whome another man hathe knowen in maryage: is it lawfull to take her agayn, being knowē in adultery: Whatsoeuer maryage hath made once vnlawful, whordom hath made a thousand tymes more vnlawful. And if it be a syn to knowe her, whome another man hath knowē in maryage: it is more then a double sinne to know her, which hath ben knowen of another man in whordome.

Jere. iii.

Moreouer they alledge this sentence written in Jeremye ỹ Prophecet: It is comōly sayde: If a man put away his wyfe, and she goeth from hym, and maryeth with another man: should he resorte vnto her any more after that: Shall not that womā be polluted and defiled: Hereof they gather, that if any man take agayn vnto his wyfe that

woman,

woman, whome he before put a waye, whiche woman also sins that tyme hath bene maried to an other man, he sinneth against the word of God. Now say they, if it be against Gods word, to take her againe whiche hath bene knowne of an other manne in maryage, whiche is the good and lawfull ordynaunce of God: how muche more is it against the word of God to receiue her again, whome an other manne hathe knowen in whordom, which is manifestly and directly against Gods word? They adde more ouer, that if God wolde haue had those two maryed persones, wherof the one hathe broken the wedding promise and is defyled with adulterye, to be reconciled, and so from henceforthe to lyue togyther holyly in the holy state of matrymonye: God wolde haue set it forth in his holy word, but to declare, how grieuously he abhorreth the sinne of adultery, and how by no meanes he can suffer that his people should accompeny them selues with any persones that be defiled with that sinne: he commaundeth bothe the adulterer and the adulteresse to be stoned vnto the death, that the innocent and giltes persone may be at libertie to mary again, so it be in the Lorde. Deut.xxiiij. Note.

Furthermore they say, we are forbidden to haue ought to do with whoremongers and adulterers, or to eat and drincke with them, or to be in their compeny. Herof doth it playnly folowe (say they) that the innocent persone in matrymony hauing his yokefelowe defiled with adultery: ought nomore to keep compeny with her, to eat and drink with her &c. muche lesse to take her as his wyfe: seeing it is written. He that keepeth and maintetneth an harlot, is a foole, i.Cor.v. Pro.xviii.

Againe they say, ỹ we are charged by the authoritie of the Apostle, that wee maye not take the members of Christe, and make them the members of an harlot, seeing that he, which coupleth himself with an harlot is become one body with her. Now (say they) the members of a true and faithfull maryed mānes body: are the members of Christe. If this man hathe an whore to his wife, so is it not lawful to communicate the vse of his body to that harlot, for asmuche as in so dooing: he should make his members (whiche are the members of Christe) the members of an whore, and by this meanes defile hymselfe, & estrauge him self frō ỹ body of Christ, being now made one body wt the harlot. i.Cor.vi.

They go foorth and say. As Christe and Belyal haue no felowship to gither: so lykewise the children of light and the children of darknes ought not to keep compeny to gither &c. ii.Cor.vi.

Besides theke things a forsaid, they alledge the Ciuil law, whiche counteth that husband no better then a baud, that taketh againe vnto him his wife, whiche hath bene conuict and condemned of adultry, forasmuche as in taking her againe: he seemeth to alow her condicions, and not greatly to be greeued with her whoring.

They bringe foorthe also thys testymonye of Saynte Jherome, sayinge, that woman, whyche hathe dyuyded one flesshe, into an other or mo: ought not to be retayned or kept, lest the husband be accursed. For it is written. He that kepeth an adultresse: is vngodly and fooliche. Againe. If the wyfe fall into any other sinne: it hindereth not matrymonye, but if she fall into adultry: she is nomore a lawfull wife. Diuers other witnesses they allege out of the aūcient Fathers for their purpose, which all I pas ouer, being content for this present In Matth.ca. xix. Pro.xviii

with this one authoritie of Chrysostome, that folo'weth. If any man (saith he) hath to doo with his wife that is an whore or an adultres, let hym repent and be sory for it. Again, as that husband is vnrighteous, whiche accuseth his wife beeing innocent: so is he a foole, that keepeth her that is an whore.

With these authorities of the holy scriptures and of the auncient Fathers, certen learned men moued, hardly consent, that a man taking his wife in adultery may receiue her againe as his wyfe, but rather for euer after be so estraunged from her, that he haue nothing to doo wyth her concernyng any act of matrymony. Verely it can not be denyed, but that adulterye is a moste greuous sinne, seeing that oure sauyoure Christe maketh that a sufficyent cause to dissolue and loosen matrymony, and the giltles person to mary again, yea adultry maketh the partye that hathe offended dead (although yet alyue thorowe the negligence of the magistrates) so that the innocent party is so free to mary agayne: as though the gilty party were taken out of the life. Notwithstanding this, I trust may be spokē with a good conscience, that in those realmes and kingdomes, contreys and cities where adultrye is not punysshed by deathe, it shall not be vngodly, nor against the order of christen charitie: if all meanes be sought by the Magistrates, by the Ministers of Goddes worde, by the freendes of the partyes and by other godly and honest persones to make a reconciliacyon betweene the innocent persone and the party that hath offended, that they may liue to gither from hencefoorth godly and honestly according to the bond of wedlock, namely if they perceyue hasty repētaunce and an vnfayned dispolycyon vnto amendement of lyfe in the gilty persone. And all be it the innocent persone cannot at the first be intreated, perswaded, and brought to this point, that he will receiue his yoke felowe, whiche against the law of God, against the wedding promise, against all honestye and truthe hathe so wickedly dealt with hym: yet let euery stone (as they vse to saye) be moued, and all meanes sought to bring them againe to gither. Let no counceil, no perswasyon, no promise, no gifts be spared, wherby the giltles persone may be wonne bothe to forgiue and to forget, yea and so to forgiue and so to forget as though the faulte had neuer beene committed, and the wedding loue so renewed betweene them, as though there had beene neuer any breache of the same betweene them.

Adultey.

Math. v. xix

Reconciliacō

The giltles person is permitted but not commaunded to marry. againe.

Galat. vi.

And verely a Christen manne in this behalfe after my iudgement oughte to giue ouer some parte of his libertye, seeing he is not commaunded, but onely permitted and suffered to marye againe, if hys wyfe haue played the whore. though it be lawfull for hym to marye agayne, yet let hym consider, whether it be expedyente, and remember with hym selfe, that one of vs ought to beare an others burdeyne, and that no manne is borne to hym self, but to seeke the commoditie of an other, agayne, that what so euer is doone a mysse in his wyfe: might haue chaunced in hym also, if God had taken his grace frō him, and had not vnder propped & stayed hym vp by hys holy spirite. And how knowethe he, whether it shall be more profitable for hym to take

a new

a new wife, which peraduentre afterward shal fall into the like fault vnto his greater greef and sorow: than to forgiue his wife, which ones through the infirmitie and fraylenes of the flesche, beeing seduced by the crafty perswasions of some naughty pack hathe fallen, and is now so penitent and sorowful for that her offence: that she studyeth bothe day and night to amend, what soeuer tofore hathe bene a misse and neuer more to fall into that fault, but for euer after to be an humble and seruisable, a louing and gentle wife to her husbande: Christe receiueth whores and harlottes into his heauenly Fathers kingdom, and shall we for one fault thrust them without all pitie out of our houses, namely, when ther be euident signes and manifest tokens of repentaunce and amendement of life: Math. xxi.

The prodigall and wasteful sonne, after he had spent his Fathers goodes among ruffians and herlottes, repenting and confessing his offences: was forgiuen and receiued into fauour, and shall we be so hard harted, and so shut vp the bowelles of mercy and tender compassion, that we shall haue no pitie vpon suche as thorowe the fraylnes of mannes nature haue chaunced to offend, yea & that not without great repentaunce and earnest sorowe of hart: Luc. xv.

Christe that good and mercyfull shepherde, whan the sheep was gon a straye, neuer seassed to seeke: till he had founde it, and laying it vpō his shoulder, he with great ioy brought it home again vnto the sheepfolde, & shall we, whiche haue ỳ sheep ỳ haue rūne a stray within our owne doores, cruelly & churlishly thrust her out of our hous, seeing she intēdeth from hencefoorth nomore so to to wander, but diligētly and honestly to keep at home: A great nūbre of harlots there were without all dout in the Citie Niniue, when God by the Prophet Jonas threatened to subuert & vtterly to destroi bothe the City & all the inhabitāts therof, yet did God shew mercy to them all, whā they repented and turned vnto hym, and shall we be so estraunged from all mercy, pitie and compassion, that we will not heare those that haue offended vs, whan they return, cōfesse theire fault and promise amendement: And to saye the trueth, they haue not so greatly offended vs, as they haue offended God, whose lawe they haue transgressed. Nowe if God haue forgiuen them, against whome the offence is specially committed: (God forgiueth, so soone as repentaunce and faith cometh) shall we be so cruell that we will shewe no mercy at all: God forgiueth vs tenne thousand talentes, and will not we forgiue oure felowe seruaunte an hundred pence: With what forheade dare we be bolde to craue of our heauenly father forgiuenes of oure dettes, whan we our selues will not forgiue our detters: We are commaunded to forgiue them that sin against vs, offend they never so often, if they turne and confesse theire faultes, and shall we contrarye to the commaundement of God be so vnmercyfull, that we will not forgiue them that haue offended vs, no, not ones: Euery man ought to be to an other the very same, that he wysheth God shoulde be to hym. Jonas. iij Math. xviij Luc. xvij.

Now who desireth not God to be merciful vnto him, and to forgiue him his sinnes, & shal not we do ỳ same to such as haue displesed vs:

If

Rom. If any member of our body hurteth the other members, and in hurting them, hurteth it self also: doo we streight waise cut it of, and cast it from the other members? yea rather doo we not go about to hele the same member, and prouide that it self beeing cured: the other may nomore be hurt and noyed by the same? Is not the wife a member of the Gene. ij. Math. xix. mānes bodye, yea one body with the man? If therfore this member Ephe. v. (I meane the woman) haue hurt the other members of the bodye, that is to say, the man: is the streight way to be cut of, and not rather so to be handeled, that from henceforthe she neither hurt her selfe nor her husband, thorow good councel and godly admonicions? If other offend vs we frankly and freely forgiue them, and shall we not forgiue suche one as we before all other did choose to liue and dye withall? The knot of worldly frendship compelleth vs many tymes to forgiue them, whiche haue wrought vs displeasure, and shall not the knot of wedlock, whiche was made & fastened by the spirit God: prouoke vs to shew fauour to our poore & miserable wiues, whom the infirmitie and Pro. xxiiij. weaknes of their nature haue suffered to fall? The righteous man sinneth seuen times in the day and riseth againe, so that God doth not impute nor lay his faults vnto his charge, if therfore our simple and careful wiues fall ones or twise in their life, shall we narowly look vnProuerb. x. to those their offēces? and not rather couer thē according to ỹ nature 1. Peter iiij. of christen charitie? Albe it we many and diuers times run a whoreing from God, and acquaint our selues with straunge gods, yet whan we return vnto hym, he casteth out of his minde all our vnclennes, layeth them neuer to our charge, receiueth vs home again, and reconēteth vs for pure, clene and holy. Ought not we to doo the like to our wiues, whiche thorow some vnhappy hap haue entangled themselues Math. xviij with straunge loue, if they repent and amend? Verely small is the offence, whiche another committeth against vs, if it be compared with the greuous and horrible sinnes, whiche we dayly cōmit against God: if we therfore desire to haue forgyuenes of those moste greuous wickednelles at the hand of God: is it not meet that we forgiue that little Math. v. treſpas whiche is done against vs? If the merciſull onely shall receiue Iacob. v. mercy of God our heauenly Father for Christe Iesus sake: shall they look for any mercy at ỹ hand of God, whiche shew no mercy to such as haue offended them? Verely a true and naturall Childe will folow the good condycyons of his true and naturall father.

So many of vs as profesſe Christe, count oure selues the Sonnes and Childzen of God. Is it not then conuenyent, that we folowe the Ephe. v. steppes of oure heauenly Father? As Saincte Paule sayeth. Be yee the folowers of God, as moste deere Childzen, and walke in loue, as 1. John. v. Christe hathe loued vs. Lykewise sayeth Sainct John. He that saith that he dwelleth in hym, ought to walke as he hath walked.

Now to whome is this vnknowen, that runne we neuer so oft a whoreing from this oure God after straunge Goddes, yea rather after ydolls: yet if we returne vnto hym, for he refuseth vs not, but Jerem. iij. moste gladly, willingly, and freely receiueth vs. He sayeth by the Prophet. Thou haste played the Harlotte withe manye louers, yet turn agayne vnto me (sayeth the LORDE) and I will receyue thee.

Lift

lift vp thine eye vnto the hil alters, and look if thou be not defiled w whordom. Thou hast waited for thē in the stretes, and as a murtherer in the wildernes. Thorow thy whordō and shamful blasphemies, is the land defiled. Thou hast gotten thee an whores forhed, and wilt not be ashamed &c. Notwithstanding thou disobedient Israel, turn again (saith the Lord) and I wilnot let my wrath fall vpon you, for I am mercifull (saith the Lord) and I wilnot alway beare displeasure against thee, but this I will that thou knowe thy great blasphemye, namely that thou hast vnfaithfully forsaken the Lorde God, and hast made thy self partaker of straunge goddes vnder all greene trees, but haste had no will to heare my voyce (sayeth the Lorde). O ye disobedyent Childzen, turn agayne (sayeth the Lorde) and I will be maryed with you.

Ought not we likewise after ỹ example of thys our moste merciful God, whiche is our husband, from whom we haue many times runne away a whorehūting after straūge goddes & wicked sinnes, and yet is wel cōtented to receiue vs home again vnto him, if we wil repēt vs of our former life and turn vnto him with all our harts, to dele with our wifes, and to shewe mercy vnto them, namely when they repent them of their wicked life, confesse their faults, and from ỹ very hart promise amendment. I say vnto you (saith our sauiour Christe) ỹ ther shalbe ioy in heuen in the presēce of the Angells of God ouer one sinner that repenteth: more then ouer ninty and nine righteous persons, whiche needno repentannce. Luc. xv.

If the Angells of God in heauen ioy & reioyce, whan sinners repent and amende: how greatlye ought wee to be ioyfull, when suche as haue heretofore runne a straye, come agayne home, and applye all theyr whole studye, laboure and diligence to practise godlynes, honestye and vertue? Verely fauour ought to be denyed to no persone, although neuer so great an offender (I speak of pryuat matters) if repentaunce and amendement of life come. I doo not see therfore (notwythstandyng the obiections of certeyn learned menne, but that in those coutreyes where whordome and adulterye is not punished by death, but the adulterer and the adulteresse suffered to liue, the maryed man finding his wife gilty of wedlock breaking, and hauing libertie by the word of God to be diuorced from her and to mary another wife, may with a good conscience (if she repēt and bring forth good tokens of amendment) retain her still as his lawfull wife, forgiue her and continue with her as tofore. For in so dooing: he shall doo a work of charitie, and folowe the maners of his heauenly Father, and greatly prouoke God to be mercyfull vnto hym, and to pardonne his offences, whan so euer he shall call vppon the maiestie of God. Neither speake I this for the maintenaunce of adultery: or to bolster and vpholde wicked personnes in theyre wycked dooing: but to this ende is spoken, what so euer is spoken, that the giltlesse and innocent person seeing in the other partye that hathe offended, manyfest and euydent tokens of repentaunce and amendement of lyfe: maye shewe fauoure, forgeue and forgette, and so renewe loue betweene them: as thoughe no displeasure had at any tyme chaunced.

Iere.iii. Note well.

And this I do the more gladly, because we rede in the holy scripture, þ God seing the adultery of the shrinching harlot Israel, and puttinge her away, and geuing her a byll of diuorcement, did offer him self, notwithstanding to receiue her againe, if she wolde confesse her faults, and returne vnto hym. And what some is he, that will not gladly folow the maners of his heauenly father? But if the gylty person shew no takens of repentaūce, but go forthe wickedly to behaue her selfe, as one gloryng in doing euill, & nothing regarding, neither the trans gression and breaking of Gods commaundement, nor the grauitie of her husbād, nor the good report of her self, &c. Thē is þ libertie, which the Gospel geueth, to be enioyed of the innocent partie, & thys counsail

Eccle. xxv. of the Wyse man is to be obeyed: Cut her of from thy flesh, that she do not alway abuse thee. For as mercy is to be shewed vnto the penitent

A woorthy consideracion. sinner: so is iustice to the vnpenitent offender. As it is to be wished, þ reconciliation might be had betwene the maryed folke, if repentaunce and amendemente of lyfe be founde in the gylty person: so likewyse ought law & punishment to be executed vpon such, as go forth to syn, and are led with no repentaunce, lest by the winge fauour to the wicked, a wyndow be opened to wickednes, and libertie geuen to the vngodly freely, & without punishment to sinne: wherof shall folow whole

Mat.1. ad Pon. leas of whoredoms and adulteries: wyues, wydowes & maydes, being in all places corrupted, defyled and defloured. Of wyues that haue offended, and notwithstanding horowful for their light behauior. Saincte Augusten writing a reconciliation, writeth on this maner. Where as it is thought harde to you, that after adultrye, the one partye shuld be reconciled to the other: it shall not be hearde, if fayth be present. For why should we recken them, as yet adulterers, whome we beleue be eyther washed by Baptisme, or healed by repentaunce? These crimes in the olde lawe of God, were purged by no sacrifices, whiche by the bloud of the new Testament, without any doubt are purged: & therefore than it was prohibite altogether to take agayne his wyfe, after

ii. Reg. iii. she had ben defiled by an other man: although Dauid, as being a prefigurer of the new Testament without any delay, tooke agayne the doughter of Saul, whiche her father had separated from Dauid, and geuen to another. But now after that Christ hath sayde to the womā

Joan. viii. taken in adultery: And I also will not condemne thee: Go thy waye, and synne no more hereafter: Who vnderstandeth not, that the husbande ought to forgeue that, which he seeth the Lord of them both did forgeue: & that he ought not now to call her an adultresse, whose crime at her repentaunce he beleueth is forgeuen by the mercifulnes of God. Hitherto

xxxiii.q.v. s. Auguste. We fynd it also wrytten in the Canōs on this maner. If thy wyfe haue fallen: know thou þ it is the property of mans nature to fal: & that mercy is to be shewed vnto her, if she rise. For so wold we,

In concil. Arelatens. that other shuld deal with vs. Agayn. If the adulteresse repent, shee ought to be taken again. Certes repentaunce is to be considered of the Christians in all persons, although neuer so greuous synners. The man therefore that fyndeth hys wyfe gylty of adultery, shall do bothe a godly and charitable acte, if he receyue her agayne, namely if she repent, bringforth frutes of repentaūce & vnfainedly studieth to lede a new lyfe. And herof haue we certain exāples in þ holy scripture.

It

It is written in the book of Judges, that Samson maryed a wife one of the doughters of the Philistines, whō (as Josephus writeth) he afterward (I knowe not for what cause) did put away, and was diuorced from her, yet he not withstāding afterward was minded to haue receiued her ageīn, and came vnto her fathers hous for ỳ purpose, but her father in Samsons absence had maryed her to an ōther whiche thing was afterward an occasion of muche euel. Iud.xiiij. Iud.xv.

In the same book we also rede, that a certē Leuit took vnto him a wife out of Bethlehem Juda, whiche afterward played the whore, and went away from him vnto her fathers hous to Bethlehem. Not withstanding the Leuite arose, and went after her to speke freendly vnto her: and to bring her home again, and coming vntō her fathers hous, where he was ioyfully receiued: the fault was forgiuen, a reconciliacion was made, loue was renewed, and he remaining there certein dayes and making good cheere, afterward departed and took his wife with him. Iud.xix.

What shall I speak of King Dauid, vnto whō King Saul gaue his doughter Michol to wife, & afterward gaue her vnto an other man tobe maryed, euen vnto Phalty the sonne of Lais. Did not Dauid not withstanding after the death of Saule, send for his wife Michol, and receiue her home again, forgiuing her what soeuer she had offended. Verely the mercy and pitie, whiche Christe had vpon the Adulteres in the Gospel, ought to moue all godly and charitable husbands to haue compassion vpon their wiues, although thorow weakines of the flesh they haue fallen, namely if they rise again, I mene if they repent, be sory for their lewd behauiour, & study to bicōe new womē in their life & conuersacion. I passe oner the history of Mary Magdalen, a woman somtime of a dissolute conuersacion and loose life, to whome notwithstāding after her repentaūce & large bewailing of her sinnes our most mercifull sauiour Christe shewed suche fauor, ỳ he suffered her to come vnto his presence, handle him, to wash and to wipe his feet, to poure precious ointment vpon his head, to talke with him, tobe conuersant with him, to eat and drinck with him &c. Great cōmendations doth Christe giue vnto Mary Magdalen in the Gospel, so glad and ioyfull to him is the conuercion of a sinner although neuer so grieuous. Of suche penitent womē ỳ haue offended spake Christe to ỳ cheef Preests and the Elders of the people, saying, Verily I say vnto you, the Publicanes and harlots shall go into the kingdom of God before you. Certes all these thiugs ought to moue and to perswade the giltles person in wedlock to haue pitie vpon the gilty partie, if vnfained repentance and the worthy fruits therof be declared and shewed, and not streight wayes to put away without all mercy the offēder, as though no mercy, no pitie, no compassion, no fauour were tobe shewed to such as fall, although they repent & amend. Whatsoeuer ye wolde (saith our sauiour Christe) that other should doo to you: doo ye euen the same to thē. For with what mesure ye mete vnto other: with the same shall it be met to you again. I.Reg.xxv. II.Reg.iii. Iohn.viij. Luc.vij. Marc.xiiij. Math.xxvi Iohn.xi. Luc.x. Math.xxi. Math.vij.

Now to help (as I said before) that the giltles person may forgeue the gyltie partie after the example of our heauenly father, and as we before haue heard of Sampson, of the Leuit, of Dauid, &c. And that a perfit

reconcilia-

reconciliacion may be made betweene thē, and such an atonement concluded. as though neuer any fault had ben committed of either party, it shalbe the duty of ỳ good Magistrates, of the godly Preachers and of other honest persōs diligently to labor & painfully to trauil in this behalf, before they proceed vnto the diuorcement. If thy obtaine and bring this matter to passe: so haue they wrought a good worke and a dede of charitie. But if they by no meanes can persuade the giltles parson to forgeue the offender: than ought they to procede vnto ỳ sentence of diuorcement, and to graunte to the innocente partie that libertie, which Christe hathe geuen him in ỳ Gospell, as Erasmus also counselleth on this maner, sayeng. I do not speke these words to the entent that we shuld haue a gappe made open to often diuorcementes & seperacions of maried persons. But when all maner of wayes and meanes haue ben sought and attēpted for the quietnes of ỳ partis, & all in vaine: I woulde wishe that remedie were prouided, wherby the person which hath vnfortunatly maried, and can not be without a remedie may be preserued and holpen &c.

Erasmus Roterodamus

Thus much haue I spoken concerning diuorcement, & as I trust, according to the minde of the holy Ghost & the iudgement of the godly learned, most humbly beseching God, to geue vnto all maried folke his grace and blessed Spirite, that they may liue together in such fayth, loue, godlynes and honesty, that no occasion of diuorcement may be founde amonge theym vnto the glorye of his blessed name and vnto the quietnes of theyr state.

Now wil we heare the end of the description of Matrimony. It followeth, And spend theyre lyues in the equall parte takyng of all suche thynges, as God shall send them, wyth thanks giuing. Finally the duetye of all maryed folk is not only to dwell to gether as one flesh & bodie, of one will & minde in all honesty, vertue & godlines: but also to be partakers one with a nother of all such things as God shall send thē, whether they be prosperous or troublo⁹, good or bad yea & that with most humble thanckes geuing. Loue ought so feruently to be grafted in the brestes of all maried folke, that they should delight one in another not onely in prosperitie: but also in aduersitie, not only in welth: but also in pouertie, not only in health: but also in sickness. For the wedlock knot requireth a continuance togither in all kinde of fortune & not one to forsake another when the crosse of pouertie, sickness or any other aduersitye cometh. For riches and pouertie, health and sickness, life & death &c. All come of the Lord and therfore what so euer the Lorde sendeth: it ought to be welcome & to be receyued with a patient, glad & thankfull heart, as Job sayeth. If we haue receyued good thyngs at the hand of the Lord, why shuld we not also be content to suffer troubl⁹ thyngs? The Lord gaue the Lorde hath taken away: as it hath pleased ỳ Lord: so commeth it to passe, blessed be the name of the Lord. The husband may not forsake his wife in sickness, but rather aide & comfort her, loue and cherishe her as his owne selfe, yea euen as his own bodye. Neither maye the wife forsake her husbande & go away from him, albeit neuer so poore and in great misery, but rather abide with him, & take part with him of such thyngs as God sēd, whether it be much or litle with this persuacion, if ỳ they liue together in ỳ feare of

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God

God and according to his holy word one louing and cherishing a nother one bearing and forbearing a nother one studieng to do good to a nother and redie to healp one a nother: God will not suffer them to lack but gene vnto them abundantly all good thinges, as yt is written The rich have wanted and hungred: but they that seek after the Lord, shall wāt no good thing. O fear the Lord all ye his holy ones for soch as feare him, shall lack nothing. Againe. I have been yung, and I am now waxen olde, and yet did I neuer se righteous man forsaken, nor his seed begging their bread on the earth. That the godly maried, which with thancks geuing at partakers together of all such things as God send thē, shall want no good thing, ỹ miracle, which oure Sauiour Christ wrought at ỹ mariage in Cana Galile, proueth manifestly. Ther wāted wine at ỹ same mariage, but Christ straightways to shew his redi bent good wil to ward all godly maried perſōs, & his power to benefit thē: turned ỹ water into wine giuing by herby a special documēt, ỹ he hath a fatherly care for all suche as liue in the holy state of matrimony according to his heauenly fathers will, so ỹ they shall want no good thing. Only let them make their complaint vnto hym, and lament their necessitie with feruent prayer and strong faith: and they without all dout shall finde present help at the mightie hand of God, which is at hand to all them that call on him in spirite & truthe This considered wel the godly maried both of ỹ old and new testament, insomuch that no kind of fortune plucked thē a sonder: In prosperitie they praised God: in aduersitie they called vpon his holy name, & were heard as it is writtē. Our fathers hoped in thee: they trusted in thee: and thou didst deliuer them. They called vpon thee: and were helped, they put their trust in thee: & were not confounded. In this continauns together in wealth and wo, in riches and pouertie we haue diuers goodly examples in the holy scripture.

Psa. xxx iiii.

Psal. xxxvii

John. ij. c

Psal. xxii

Whā God cōmaunded Abrahā to go out of his contrey & out of his nacion & from his fathers hous vnto a lād, that he wold shew him: Abraham obayed the commaundement of ỹ Lord, and went whither he was appointed: did Sara his wife forsake him or tarie behinde him as one being tender and delicate, and loth to trauaile, specially into a straunge land, which she had neuer seen, neither knewe she, what they should haue ther, whereof to liue, & bi this means forsake her moste dere parets, her sweet kinnesfolke, her louing freends, her moste pleasaunt countrie &c. Did she not rather gladly forsake all, and made her self companio & partaker of her husbāds iourney & of all his other affaires, whether they were prosperō or otherwise? She accōpanied her husband Abraham from haran vnto the land of Canaan, & trauailed with him in the same bothe northward, southward Eastward, and Westward. And from thens she went with him in the time of dearth into Egipt, and returned also with him into ỹ land of Canaan again And after ward she accompanied him vnto ỹ land of Gerar and so from place to place so long as she liued.

Gene. xii

Likwise rede we of Isaac and Rebecca his wife of Jacob & of his wifes &c. All these remained and dwelt together in euerie kinde of fortune neither departed the one from the other. Ther was among them an equal partaking of all things that God sent them, yea and that with

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thynges geuing vnto God.

Tobi.ii. But what shall I speake of the elder Tobias and of Anna his wife? These two remained togither bothe in prosperitie and aduersitie, insomuche that whē Tobias was fallen blinde and was no more able to worke, his wife Anna went daily to the weauing worke, and look what liuing she could get vp the labour of her handes, she brought it home, and by this meanes made prouision for her self and her blinde husband.

Nether are the wiues of the Apostles of our Sauiour Christ to be passed ouer with silēce, which also accōpanied their husbāds in all their troublesom and painfull iourneis, nether suffred thei them seles to be plucked from ther husbands ether for persecucion or for pouerti, or for any other kind of crosse. In what misery the Apostls were, these words of Saint Paull do manifestly declare, where he speaketh of him self and of his fellow Apostles on this maner: Euen vnto this time we 1 Cor.iiii. hunger and thirst, and are naked, and are bufeted with fistes, & haue no certain dwelling place, and labor, working with our owne handes we ar reuiled, & yet we bleste, we are persecuted, and suffer. we are euell spoken of, & we pray. we are made as it were the filthines of the world the of scouring of all thinges euē vnto this day. Agein. In moch pati- ence in afflictiōs, in necessities in anguisshes, in stripes, in prisoments, 2 Cor.vi. in strifes in labors, in watchings, in fasting, &c. Notwithstanding, all these miseries & heauy crosses, the Apostles wiues did continually remaine with their husbāds, so far is it of, that the Apostles did forsake their wiues, so sone as Christe had chosen them vnto the ministeri, or the wiues their husbands as the Papists faine.

Of these exāples of the holy scripture, which are left in writing for our instruction, we may easily learne that man and wife are yokefellowes so inseperable, that no kinde of sickenes, trouble, pouertie, persecution, aduersitie, or any kinde of crosse ought to pluck them a sunder. For look what the mēbers of one bodie ar one to ỹ other: ỹ very same thing are man and wife, as it is written: Man shall leaue Father & Mother, Gene. ii. and shal cleaue to his wife, & of two shal be made one flesh. And look Matth.xix. what great greef it is for a bodie to be dismembred: so great sorowe Ephe.v. ought it to be to man and wife when they be by violence kept a sunder whether they be in prosperitie or aduersitie. For which if euer of them that leaueth or neglecteth to keep cōpanie together: the same as forsaken and solitary alone must of necessitie lede a life moste wretched, destitute of all gladnes and help, because that the help which was made for him of God, and the companion of ioy and gladnes to him geuē, he neglecting despiseth to take, or cōtemptuously is bolde to leaue & forsake. Verily so great delight ought to be in the maried folk one toward a nother, that their cheef pleasure and delectacion shuld be one to accompanie an other, to liue and dwell together, and neuer without vrgent and weightie causes to be plucked a sunder, as Saint Peter saith: Let the men dwel together with their wines according 1 Pet.iii. to knowledge, geuing honor vnto the wife, as vnto the weaker vessel and as vnto the, that are heires also of the grace of life: Again, one to beare with a nother one to comfort and cherish an other, one wil- lingli to abide with an other, what so euer chaunceth, prosperus, or

trublous

troublous, good or bad, yea and that with hartes bothe pacient and thanckfull to God for all thinges that he sendeth them, whether it be riches or pouertie, sickenes or helth. Being thorowly persuaded, that all thinges worke for the best vnto them that loue God: againe, that it is better to haue a litle thing with righteousnes, than great rentes wrongfully gotten: yea better is a dry morsell with quietnes, than a house full of fatte offring with strife. And Uerely better is the poore that liueth godly, than the blasphemer that is but a foole, although he flowe with the abundaunce of neuer so many and great riches. For the Lord will not let the soule of the righteous suffer hunger, but minister vnto sucheas feare him plentie of all good things, as Tobias saide to his Sonne: My sonne, be not afraid, trueth it is, we lede here a poore life: but great good shall we haue, if we fear God, and departe from all sinne, and doo well.

Rom. viij. Pro. xvj. Pro. xvij. Pro. xix. Pro. x. Psal. xxxiij Tobi. iiij.

Thus muche haue I spoken, concerning the description of Matrimony. Now time and order require, that I also declare, wherfore God instituted and ordained matrimony, that suche as entend to bemaried, may the better knowe, for what causes they ought to take vpon them this holy order & blessed state of life.

¶ The third parte of the booke of Matrimony.

¶ Wherfore Matrymony was instituted and ordayned of God.

Matrimony was ordeyned of God for iij causes.

IF we diligently note, weigh, ponder and cõsider the scriptures of God: we shall daily finde and perceiue that God that moste mighty Lord ordeined the holy and honorable state of matrimony for three causes. The first cause is, that for almuche as the solitary life is a sorowfull and vncomfortable life, and man of nature is desirous of compeny, and gladly liueth not alone: God as in all other thinges, so likewise in this, willinge to pleasure man, instituted and appointed this moste holye order of life, and commaunded one man and one woman to liue in the same, that one of them might be a comfort, ioye and help to an other in all honest and godly things. Heere haue we the first cause why God at the beginning instituted and ordeined matrimonye: Uerely that suche as liue in that blessed ordinaunce of God, shoulde be an helper one to an other. For thus rede we in the first booke of Moises.

The first cause.

The Lord God saide, It is not good, that manne shoulde be alone. Let vs make hym an helpe, that maye be present wyth hym. And the Lorde God caused a slumber to fall vpon manne, and he slept. And he tooke one of his ribbes. And closed vp the flesh in stead therof. And the rib, whiche the Lord God, had taken from man, made he a woman, and brought her vnto man. And man saide: This is nowe bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man. For this cause shall a man leaue his father & his Mother, and shall be ioyned with his wife, & they shall become

Gene. ij.

become one flesh.

And who is able to expresse, howe profitable and necessarie this firste cause of Gods ordinaunce. I mene, Matrimonye, is? It is not without a cause said of the Preacher: Two are better thē one, Eccle. iiij. for they may well enioy the profet of their labor. For if one of them fall his companion helpeth him vp again. But wo is him, that is alone. For if he fall, he hath not an other to helpe him vp. Again, when two slepe together, they are warme. But how cā a bodie be warm alone? One may be ouercomen: but two may make resistaunce. &c. The reuerend Patriarches, ỹ sage Iudges, the noble Kings, ỹ holy Priests and the godly enspired Prophets of the olde testament, with all other godly persons for the moste parte, which haue liued since ỹ beginning of ỹ world vnto this our age, knowing how tedio⁹ & yrksom ỹ single, sole and solitary life is, haue alwais from time to time embraced holy Matrimony, and ioined vnto them faithfull and louing yoke fellowes according to Gods appointment, with whom they might lede a sweet Pro. xviij ioifull and plesaunt life, as it is written. He that findeth a good wife findeth great tresure: and he shall receiue plesure at the Lords hand. Pro. v. Again, Be glad wt ỹ wife of thy youth, as with a louing Hinde & frēdly Roe. For what other thing is it to liue alone, and to lede a solitary Gene. ii. and single life: than to disobeye this voice of God. It is not good for man to be alone? than to degenerat and to growe out of kinde? than to followe Icarus, which is spoken of in the fables of the Poetes, which contrarie to the order of his kinde took vpon him to flie among the birdes with counterfait winges that he had made, but at the laste he fell downe like a wrech into the middest of the sea and was drowned? thā to haue a plesure, somuch as in thē lieth, to extinguish mankinde? than to make of populus cōmon weales plaine desertes & wildernesses? than to enuy the earth, his indwellers, and the heauens their blessed and glorious citisins? If we consider and weigh, as it were in a ballaunce both the solitary & matrimoniall life together: we shall easly perceiue, that the solitarie life is displesaunt vncomforta-

The solitarie life is displesaunt but the matrimoniall life is moste sweet and plesaunt.

ble, and vtterly estraunged from all ioye, solace & plesure: forasmuch as they which profesle that life, in their prosperitie haue no man to reioice with them, & in their aduersitie no mā to comfort them, but like monstures of nature, and enemies to God and man they passe ouer their daies in care and sorow. But contrariwise ỹ matrimoniall life is full of all ioy, comfort, solace, plesure, and what soeuer is either

The commodities of the matrimoniall life

profitable or comfortable for ỹ life of man. If a man be mery, he hath his wife, he hath his children, which will be partakers of his mirth with him, and by this meanes greatly encreace his ioy and mirth. If he be sory, or fallen into aduersitie, he hath his wife, he hath his children, which will be as sorowfull for his mischaunce, as him self, & seek all wais possible to redresse it. If he be sick: he hath his wife, he hath his children, which with all diligence wil attend vpon him, keep him, comfort him, minister vnto him all good thinges, and prouide ỹ he lacke nothing that good, comfortable, and wholsome is. If he be wery, he hathe his wife, he hath his children, redy to refresh him. If he be angry or displeased: he hath his wife, he hath his childrē, which by all gentle meanes will seek to appease his angre and to make him

quiet.

quiet. If he be painful in labozing and making pzouision foz him selfe and his: he hath his wife, he hath his childzen, which wil take paines with him, and diligently pzouide, that nothing periche of the thinges, which are gotten, but rather that they be safely and harmlesse pzeserued and kept, not wasted and spent away in vain, but rather augmented and encreased vnto the pzofit of them al. In fine, if he die: yet dieth not he, fozasmuche as he leaueth behinde him childzen, whiche as liuely Images both in countenaunce and comely lineaments of body repzesent him, and suffer him not to die, noz to fall out of remẽbzance, but they kepe him in perpetual memozy vnto the great ioy of his frendes, and vnto the vtter discomfozt of their enemies: yea when he dieth he ioyfully and gladly dieth, because he seeth him selfe aliue in his childzen, and leaueth them behinde him, to enherit and enioy such goodes as he in times past hath obtained and gotten by his painfull labour. Who seeth not now, that accozding to the sentence of almighty God: It is not good foz man to be alone: Foz verely without a wife, ỳ name can not continue, noz the pzogeny endure, noz the stock encrease, noz a family be, nother a father of houshold named, noz a house called, noz a common weal stand, noz any Empire endure. This thinge the builder of the Romain Empire did right well knowe, whiche, whan he lacked wiues foz his subiects, made a sharp & fierse battel with the Sabins, that denied their daughters. Foz he knew verye wel, that his Empire could not continue, if wiues shuld be away. Foz seing that a city standeth of houses, and the common weal of pziuate things, and of ruling of a houshold and family, the discipline to gouern a common weal is ozdained: how shall he rule a citye, that hath not learned to rule a house? How shall he gouern a common weale, that neuer knewe his pziuate and familier businesse? Hereof testified Socrates, that he learned morall Philosophy moze of wiues, then naturall Philosophye of Anaragozas and Archelaus. Foz truly matrimony geueth a great exercise to morall Philosophye. Foz it hathe a certaine houshold common weale annered, in rulinge the whyche a manne maye sone learne, and haue experience of wisdome, temperaunce, loue to god and his kinne, and al other vertues, by whiche in louinge his wife, in bzinginge vp his childzen, in governing his familye, in sauing his goods, in ruling his litle house in pzocreating and enlarging his stock, he may lead a life moste happye.

Cornelius Agrippa.

Romulus.

Socrates.

Furthermoze to see before a mannes eies, his welbeloued wife, and by childzen and succession, to haue his familye and name extended, is great gladnesse and felicitye, and the swete consolation of trauaile. He that wãteth a wife, hath no house, because he hath not setled a house: yea and if he haue, he tarieth in it as a straunger in his Inne. He that hath not a wife, though he be neuer so rich, hath almoste nothing that is his, because he hath nothig safe frõ deceits, noz he hath not to whõ he may lean, noz to whõe he may trust. He ỳ hath not a wife, lacketh a familye, lacketh his nie kinred, and wythoute hope of succession is alwayes lefte alone and fozsaken. His seruauntes steale from him, his felowes bzibe from hym, hys neyghboures despise him, his frẽds regard

him not, his nie kinred begile him, his Bastarde children, if he haue any, be shame and rebuke to him, and witnesse of his lewd behauiour, neither can he leaue vnto them his richesse, nor the name of his family, but as he tarieth in life without mariage, so being dead, he perisheth without name, neither deserueth he to haue any beneuolence or loue, which is the greatest comfort that a man can haue: but as a forsaker of mannes nature, worthy of al calamity and wretchednesse, he is counted of al men most vnfortunate, and most worthye to be forsaken, abhorred and cried oute vpon of all men.

Against these sole liuers, and haters of that help, whiche God at the beginning ordained for man, writeth Erasmus Roterodamus in his treatise entitled, The praise of Matrimony, on this manner: The old law of the Iewes curseth him, which when he is commaunded to lie wyth his brothers wife that is dead, casteth his seede on thearth, ỹ nothing shuld be engendred, and is iudged vnworthy life, which enuieth life to the frute that is to be born. But how litle from him differ they, which haue enioyned them selues perpetuall barennesse? Do they not seeme to kil so many men, as shuld haue ben born, if they had geuen their labor to the begetting of children? I pray you, if a manne haue a piece of ground rank of nature, which vntilled, he suffreth to be continually barren: is not this man punishable by the ciuil law, because it is for ỹ profit of the common weale, that euery man shuld tend wel his owne? If he be punished, which neglecteth his groũd, which (be it neuer so well tilled) bringeth forth nothing els, then wheat, or beans, or pese: what punishment is he worthy, which refuseth to till ỹ ground, whiche tilled beareth men? And in tillage of thearth is required a long and painful labor: here the short tillage is also entised with a pleasure, as it were a reward prepared therfore. Wherfore if the sense of nature, if honesty, if naturall affection, if deuotion, if gentlenesse, if vertue anye thynge moue you: why abhorre you from that, whiche God ordaineth, nature enacteth, reason entiseth, the scriptures both of God and man praise, the lawes commaunde, the whole consent of all nations approue, to which thensample of euery good mã prouoketh? If that the most part of things (yea which be also bitter) are of a good man to be desired for none other purpose, but because they be honest: matrimonye doutlesse is chiefly to be desired, wherof a mã may doubt, whether it hath more honesty than plesure. For what thing is sweter, thẽ with her to liue, with whom ye may be most straightly coupled not only in the beneuolence of the minde, but also in the coniunction of the bodye? If a great delectation of minde, be taken of the beneuolence of our other kinsmẽ, sith it is an especiall swetenesse to haue one, with whom ye may communicate the secreat affeccions of your mind with whom ye may speke euen as it wer with your own self, whom ye may safely trust, whyche supposeth your chaunces to be his: what felicity (think ye) haue the coniunction of man and wife, than which nothing in the vniuersal world may be found either greater or surer? For with our other frends we be conioyned only in the beneuolence of mindes: but with oure wife we be coupled in most hie loue, in permixtion of bodies, in the confederate bond of the sacrament, and finally in the felowship of all chaunces.

Erasmus Roterod.

Wiuelesse monstures.

Further-

Furthermore in other frendshippes, howe greate simulation is there? How great falsity? yea they whom we iudge our best frends, like as ỹ Swalowes flie away, when Somer is gon: so they forsake vs, when fortune turneth her whele. And somtime the fresher frend cast out the old. We hear of few, whose fidelitye endureth till their liues end. The wiues loue is with no falsity corrupted, with no simulation abscured, with no chaūce of things minished. Finally with death only (nay not with death neither) withdrawn. She, the loue of her parents: she, the loue of her sisters: she, the loue of her brethren despiseth for the loue of you: her only respect is to you: of you she hangeth: with you she coueteth to die. Haue ye richesse. There is one that shal saue it: there is one that shal encrease it. Haue ye none? There is one that may seke it: If ye haue wealth, your felicity is doubled. If aduersity, there shalbe one, which may comfort you, which may sit by your side, whiche may serue you, which may couet your grefe to be hers. Doo ye iudge any plesure to be compared with this so great a coniunction? If ye tary at home, there is at hand, which shal driue away the tediousnesse of solitarye being. If from home, ye haue one that shall kisse you, when ye depart: long for you, when ye be absent, receiue you ioyfully, when ye returne. A swete companion of youth, a kind solace of age. By nature yea any felowship is delectable to man, as whom nature hath created to bene uolence & frēdship. This felowship then how shal it not be most swete, in which euery thing is common to them both? And cōtrarily, if we see the sauage beasts also abhorre solitary liuing, and delited in felowship in my minde he is not ones to be supposed a man, whiche abhorreth from this felowship most honest & pleasaunt of all. For what is more hatefull than the man, whiche (as though he were only borne to hym self) liueth for him self, seketh for him self, spareth for him selfe, doothe cost on him self, loueth no person, is loued of no person? Shal not suche a monsture be adiudged worthy to be cast out of all mennes companye into the middle sea with Timon the Athenience, which because he fled all mennes company, was called Misanthropus, ỹ is to say, hatemā?

Matrimoni all loue.

Moreouer, what can be more amiable then chast loue, naye, what more holy and honest? There accresseth by the meanes a swete flocke of affinitie: there is doubled the number of parēts, of brethren, of sistern, of neuewes. For nature cā geue one only mother, one only father. By wedlock an other father, an other mother is gotten, whiche (because they haue committed their own flesche vnto you) can not but loue you most tenderly. Now sir, how highlye will ye esteme this thing, when your fair wife shal make you a father to a fair childe? When some litle yong babe shall play in your haull, whiche shall resemble you and your wife? Which with a milde lisping, or amiable stammering shal call you Dad? Now adde vnto, your wiues loue, the bond more stronge then any Adamant, which not death him self can brast a sonder.

Oh how blessed (saith Flaccus) be they
Whome the fast knot of wedlock dooth tey:
Whose stedfast loue by no plaint can start,
Til only death them twaine doth part.

ye haue them that maye delite your age, that maye close your eies, that may do thoffice of the burials, in whom ye may seme regenerat, whom being aliue, ye shalbe thought neuer to haue died. Your goods, whiche ye haue gotten, go not to straunge heires. Thus, when ye are passing out of the worlde, and haue fullye executed all together, yet not death him self can seme sharp, nor bitter vnto you. Age must crepe vp on vs all, whether we will or not. By this policye nature hath prouided, that in our children and neuewes we may be renued, and florish fresh again. For who can bear age heauily, when in his sonne he behol deth his own visage & countenance that he had him self whē he was young? Death is prepared for all. But by this only way the prouidēce of nature assayeth (as it were) a certaine immortalitye, while she thus maketh one thing to issue out of a nother (like as a yong plant, which is cut of from the tree, springeth freshly vp) nor he semeth not to be vterly quenched, which dieth, leauing issue behinde. Hitherto Erasmus of whose wordes also we may easly learne, what a noble and singuler healp a true and lawful wife is to a godly husband, and what excellēt
Prouer. xij commodities and incomparable treasures she bringeth a mā, so that it is not without a cause saide of the wise man: An honest louing and
Prouer. xiiij diligent wife is a crown, that is to say, a great honor and glory to her
Prouer. xviij husband. Again, a wise woman buildeth vp the house. Item, he ỹ findeth a wife, findeth a great treasure: and he shall receiue pleasure at the
Prouer. xix. Lords hand. For house and richesse are geuen a man of his parēts: but a wise and discrete wife is vnfainedly the gift of the Lord.

Seing then that the first cause, why God did institute and ordain matrimony, is that one may be an help and comfort to thother, auoiding solitarinesse, so that like as in the parts of a mānes body ther is a mutual help or participation of thone toward thother: euē so ought it to be also among maried folkes: thone ought to be an eie, ear, mouth hand, and fote to the other: In trouble one ought to be the comfort of thother: in aduersity, one thothers refreshing, yea and in all theyr lyfe
An exhortation vnto matrimony one ought to be the help and socour of the other: what remaineth, but that who so euer wil be counted a man, occupy the dutye of manhode, be naturall and louing to his country, seke to replenish thearth wyth good inhabitauntes, and the heauen with blessed and glorious Citezens, and wil liue according to the law of God and nature, he addresse him self withall expedition vnto this holy state of honorable wedlock, and bidding the sole life adue, according to the will and appoyntment of God take vnto him a wife, which may be an help and comfort vnto him in al his businesses so wel in aduersity, as in prosperity, & a faithful, true & trusty companion, to abide and tary with him both in helth and in sicknesse, seking no les his commodity and profit, thē her owne: and liue with her ioyfully and quietly in the fear of God, ỹ they bothe seruing the Lord God in holinesse and righteousnesse all the dayes of their life, may after their departure from this vale of misery, liue in the glorious kingdom of heauen, with thelect and chosen people of God in al glory and ioy, worldes without end. Amen.

The second cause. The seconde cause, wherefore GOD ordained the blessed state of honorable wedlocke is, that manne and wife shoulde be frutefull, beget

begette and bringforthe children, continue, preserue and keepe mankinde vpon the face of thearth by lawful succession from time to time til the nomber of thelect and chosen people of God be fulfilled, whiche in this world calling vpon his holy name, and liuing in his fear, shall after this life be heirs of euerlasting glory, and liue with God and his holy angels in the kingdom of heauen worlds without end. That this is an other cause, why matrimony was appointed of God, Moses declareth euidently, wryting on this manner: God created man in hys own image, in the image of God created he him, male and female created he them. And God blessed them, and God said vnto them: Grow & encrease, and replenish thearth. The like words spake God to Noe and his sonnes after the flood: Bring ye forth frute, saith he, and multiply and replenish thearth. The effect wherof is, that man should render to nature that he had borowed of her, and beget, bringforth and nourish children like him self, and preserue the common felowship of mankind, with a certain perpetuall succession, that man may not cease vpon the face of thearth, til thearth it self cease. This commaundement of god ought all mākind to obey in euery time and in euery age, bothe man & woman, except they be of the nomber of those, whom God hath endued and priueledged with the gift of continency: whiche is a rare gift, & chaunceth to very few, as our sauiour Christ saithe: All can not away with this saying, saue they to whom it is geuen. Like wise sayeth the wiseman: I know, that I can not liue chast, except God geue me the gift. What so euer person it be, man or woman, Pope, Cardinal, Archbishop, Bishoppe, Patriarch, Priest, Minister, Deacon, Monke, Frier, Chanon, Heremite, Ancker, Anckrelle, Nonne, Vower, Vowesse &c. if they perceiue and feele in them selues, that they haue not the gifte of continency geuen them of God, but that they are rather prouoked according to the law of God and nature to be frutefull, and to beget and bringforth children: Verely no order, no profession, no bowe ought to pluck them from thobedience which they owe to this commaundemēt of God: forasmuch as S. Paul saith. It is better to mary thē to burn. All such are bound in paine of euerlasting dampnation to marry, and to be frutefull according to the worke of God in them: which thing if they refuse to doo, and by this meanes burn in their own lustes, and fall into wicked vnclennesses, so that wher they shuld haue ben at the appointment of God, honest & godly maried persons, they are stinking and dissembling hipocrits before God, or els vile adulterers and abhominable whormōgers before both God and man: they haue no part or portion of the heauenly enheritance in the kingdome of God. As God hath made thearth to bring forth grene grasse, the trees to be frutefull, the herbs to bud with floures, euery beast and foule in his kind to beget and bringforth creatures like to them selues &c. so likewyse hathe God appointed man and woman to be frutefull, to encrease, to multiply to replenish the earth, to beget and bring forthe children: so that who soeuer goeth about to lette or destroye thys appointment of GOD eyther by bowe, order, profession or otherwise, the same person is an ennemye to GOD, an aduersarye to nature, and a verye plague and a sore Pestilence to mankynde, yea and so muche as is in hym, the

Gene. i.

Gene. ix

Psalm. cxix

Sapi. viii

All that haue not the gift of continencye are bounde to marye.

i. Cor. vii.

Ephe. v

the abhomination of desolation bothe to heauen and earth. Let the Pope with all his shauen nation consider with them selues in what miserable and damnable state they stand, whyle they disobey this cõmaundement of God, and seek to liue like monstures of nature vpon earth, with out frute & issue, and so go hens leauing no sede behinde them, contrary to this commaũdement of God: Encreace and multiply, and replenishe the earth. Saint Paule calleth the forbidding of mariage the doctrine of deuels. And not without a cause. For by it the commaundement of God is broken, the propagatiõ of mankinde is letted, naturall succession is hindered, increace of freendes is banished, the cõtrey is diminished, the common wele is decayed, the earth is barren & vnpopulous, heauen is despoiled of her glorious Citezẽs &c. This commaundement of God to encrease and multiply, and to replenish the earth, was highly regarded of Gods people in thold law, and diligently obeyed of all degrees, and practised in their life and conuersation, so that that person, which did not regard this holy ordinance of God, was counted of al men cursed and most vnhappy. Was not Onan curssed of God, because he would not leaue sede behinde him, but spilled it on the ground: Blessed is he, whose sede is in Sion, and cursed is she, that hath not sede in Israel. Sara the daughter of Raguel counted it a rebuke and shame to her, to be vnfruteful, and desired god either to lose her out of the bondes of that rebuke, or els to take her vterly away from of the earth. Likewise that old and sage matrone Elizabeth Priest Zacharies wife, beinge long without children, & made fruteful in her old age, whan she was conceiued with her sonne Jhon Baptist, said: Thus hath God dealt with me in the daies, wherin he hath looked on me, to take from me myrebuke among men. And when God had encreased Lea Jacobs wife with many children, she sayde Good luck: happy am I: for the daughters wil call me blessed. Rachel her sister and Jacobs wife also, after that God made her fruteful, said: God hath taken away my rebuke.

Gene i.
i. Tim. iiii.

Gene. xxxviii

Tob. iii

Luke. i.

Gene. xxx

And as the godly people of the old Testament, were alwaies desirous to satisfy this commaundement of God, and to be fruteful, so likewise haue the true worshippers of God bene minded at al times since the comming of Christ: so that not only they, which wer of the laitye, as they vse to say, but also such as wer spirituall ministers in ỹ church of God, gaue them selues to mariage, that they might be fruteful, and bring forth children, as the Apostles of Christ, the godly Bishops, Deacons and ministers of the primatiue and auncient Church of Christ: neither ceased the ministers of Gods word so to doo, tilthat Romishe Antichrist with violence and tiranny, brought in that deuelish tradition of the single life of priestes.

Moreouer we shall note, that although God commaund vs to encrease, to multiply and to replenish the earth: yet except God blesse the worke of generation, the laboure is taken in vaine, that man and wife take in this behalf, so that to be frutefull and to haue Children, is not the worke of nature, but the gift and blessing of the Lord. Except the Lord build the house (saith the Psalmograph) they labour in vain that build it. Except the Lord keepe the city, he watcheth in vain that kee-

To haue children is the gift of God.

Psal. cxxvii

peth

peth it: That to be fruteful and to haue childzen is the gift of God, diuers places of the holy scripture manifestly shew. Rachel Jacobs wife when she had long ben barren and vnfrutefull, supposing that the accompanying with her husband, was to geue childzen, said to her husband: Geue me childzen, or els I am but dead. And Jacob was wrothe with Rachel, saying: Am I in Gods steed, which kepeth from thee the frute of thy wombe? When Rebecca Isaacks wife was barrē, he made intercession for her vnto God, which hard his petition, and made her to conceiue. So likewise Anna the mother of Samuel, and Zachary the priest with his wife Elizabeth, with many other being long barren and without childzen, by prayer obtained of God to be frutefull. For they knew right wel, that the frutes of matrimony were of God, and not of nature. This testifieth also the Psalmograph, saying: Blessed are all they that fear the Lord, and walk in his waies. For thou shalt eat the labors of thine hands. O wel is thee, and happy shalt thou be, Thy wife shalbe as the fruteful vine vpon the walles of thy house. Thy childzen like the Oliue braunches round about thy table. Lo, thus shall the man be blessed that feareth the Lord.

Gene.xxx. Gene.xxv. 1.Regum.1 Luke.1. Psal.cxxviii

But some man peraduenture will here say: Forasmuch as the frute of matrimony, that is to say, childzen, is the blessing and gift of God, & without his gift no man can haue them: how cometh it than to passe, that many honest and godly persons liuing in matrimony are altogether vnfruteful, and many whoremongers and harlots dissolutely liuing without the fear of God, haue great plenty of childrē? I answer. First as cōcerning the godly maried which are without childzen, they ought to be perswaded, that to haue childzen, or to be without childzē to be fruteful or barren, cometh of God, and not of them selues. It is sufficient that they doo marye, to the entent that they may haue childzen. If God disapoynteth thē of this frute, they ought not to grudge against God, but paciently to take it at his hand, geuing him thankes, for that their crosse shall be so muche the more easy to carye in the troublesome time of famine, battail, persecution and pestilence. For in such times it may be said, as our sauiour Christ hath in the Gospell. Wo vnto them that be with childe, and to them that geue suck in those daies. Again, happy are the barren, and the wombs that neuer bare, and the pappes, which neuer gaue suck. Hereto appertaineth the saying of thapostle: It is good for ỳ preſēt necessity, if they abide as I do.

Question. Answer. Luke xxi. Luke xxiii 1.Cor.vii

But as concerning those childzen, whiche are begotten out of mariage, whom we commonly call bastardes: all though it can not be denied, but that they also are the gifts of God, yet is both the generatiō, conception and bringing forth of them vnlawfull, forasmuche as it is contrary to the word of God. For the good wil of God is not, that mākind shuld be begotten thorow inordinate whordome and filthinesse, but according to his word in the holy state of matrimony: nether doth God so blesse the frute of whordōe, as he doth blesse and glorify ỳ frute of matrimony, otherwise had thinstitution of wedlock been vain. But to shew, that God dooth not alow the act of vnclene persones, whych bring forth frute thorow adultry and whordome, God in the olde law straightly commaunded, that no bastard and misbegotten child shuld

Of Bastardes or childzen vnlawfully begoten.

enter into his churche or congregation. Are not these his wordes: he
Deute. xxiii that is born of a common woman, shal not come into the congregati-
on of the Lord: no, into the tenth generation, he shal not enter into the
Eccles. xxiii congregation of the Lord. Saith not also Jesus the sonne of Syrach
that the children of an harlot shalbe a gasing stock: and that her chil-
dren shall take no rote: Againe, that as for frute, her braunches shall
Eccle. xl bring forthe none: Also in another place he sayeth. The children of the
vngodly shal not obtain many braunches. And the vnclene rotes vpon
the hie rockes, shalbe roted out before the gralle by the water side, and
vpon the riuer bankes. Item, the children of the vngodlye, are abho-
Eccle. xli. minable children, and so are they that kepe company with the vngod-
ly. The enheritaunce of vngodly children shal come to nought, & theyr
posterity shal haue perpetuall shame and confusion. The children com-
plain of an vngodly father. And whye: for his sake they are rebuked &
despised. Wo be vnto you (O ye vngodly) which haue forsaken the law
of the most highest God: if ye be born, ye shalbe born in curling, if ye die
Sapi. iii. the curse shalbe your porcion. The wiseman also saith: Glorious is the
frute of good labour, and the rote of wisdom shal neuer fade away. As
for the children of aduouterers, they shal come to an end, and the sede
of an vnrighteous bed shalbe roted out. And though they line long, yet
shal they be nothing regarded, & their last age shall be without honor.
If they die hastely, they haue no hope, neither shall they be spoken to
in the day of knowledge. For horrible is the deathe and end of the vn-
Sapi. iiii righteous. O how fair is a chast generation with vertue: The memo
rial therof is immortall: for it is knowen with God and men. When it
is present, men take example therat, and if it go awaye, yet they desire
it. It is alway crowned and holden in honour, and winneth the re-
ward of the vndefiled battel. But the multitude of vngodly childrē is
vnprofitable: and the thinges that are planted with whordome, shall
take no depe rote, nor lay any fast foundation. Though they be greene
in the braunches for a time, yet they shalbe shaken with the wind: for
they stand not fast, and thorow the vehemency of the wind, they shall
be rooted out. For the vnperfect braunches shall be broken, theyr frute
shalbe vnprofitable and sour to eat: yea meete for nothing. And whye:
al the children that are born of the wicked, must bear record of the wic-
kednesse against their fathers and mothers, whan they be asked &c.

Moreouer bastard children be not lawful, and therfore by the aunci-
ent Canons, he is not to be admitted vnto the Ecclesiasticall ministe-
ry, whose mother is not knit to his father by lawful copulatiō in this
most worthy order of matrimonye for a bondage of perpetuall felow-
ship. Again: a bastard is straightly prohibited both by humain lawes
and constitutions of wise men, to be the heir of temporall landes and
goodes. For they haue no lawful heir, which by neglecting and despi-
Whordom bring eth forthe no lawfull heires. sing matrimony, at the wanton and entising lust of the flesh, vnlawe-
fully company together. And it is the common sentence and iudgemēt
of lawyers, that he hath an vncertaine father and a naughty mother,
which is not born in matrimony. For he is base born, and is the sonne
of the people, yea rather the sonne of no man, whiche is the childe of a
woman not lawfully maried. But he is the true heire and true sonne,

whose

whose mother without thinkamy of sinne, without the blame of kinsfolk, without thoffence of God, is maried to a certen and wel knowen father, and without slaunder abideth by him cõtinually. Therfore only matrimony maketh childzen to be certen, and geueth true and vndoubtful heirs: it maketh the company of mã and wife together honest and lawful: it bringeth glory, honor and worschippe: it maintaineth a good conscience: it encreseth the stock and family: it gathereth aliance: it contenteth al good men: it pleaseth and honoreth God. As for whore dome and the childzen of whordome, it is farre otherwise, as we haue to fore heard. The praise of matrimony, with the cõmodities of the same.

But here wil some man say, what than shal become of bastards and childzen of the adulterers, seing the holy scripture and the law of man do so hardlye pronounce of them: Are they cast from the fauor of God: Are they vessels of Goddes wrath: Shall they not be partakers of the he uẽly kingdõ, & enheritors of euerlasting glory: I answer: Beautiful is the generation of the godly maried, & glorious is the frute of them: their praise abideth before God and man, neither shal any dishonoure come vnto them. Notwithstanding this I say cõcerning whores childzen, that although God shal iudge, punish and condemne whormongers and adulterers, yet if their childzen although vnlawfully begotten, and of no reputation before men, shal not afterward walke in the wicked steps of their parents, but rather decline from them, and wher as their fathers and mothers wer wicked, vnhonest and vngodly, they withall their endeuor studye to be righteous, honest and godlye, and to liue in the feare of God, and to serue him in holinesse and righteousnesse all the daies of their life, although (I say) God without al doubt shall punish the adulterous parents for their vncleannesse of life, not only with tempozall but also with eternall and euerlasting pains, except they repent, beleue and amẽd, yet shall that wicked leudnesse and leud wickednes of the fathers and mothers neuer be imputed to ỹ childzen, nor ones laid to their charge, forasmuche as they vtterly abhorre and hate the filthy act of their parentes, and from the hart bewayle theyr luckelesse lot, that they wer so vnhappely born of vnhappy fathers and mothers, as the Prophet sayeth: The word of the Lord came vnto me on this manner. What mene ye by this common prouerbe, that ye vse in the land of Israel, saying: The fathers haue eaten sour grapes, and the childzens teth are set on edge. As truely as I liue, saith the Lorde God, ye shall vse this byword no more in Israel. Behold, all soules are mine. Like as the father is mine, so is the sonne mine also. The soule that sinneth shal die. If a man be godly, and do the thing that is equal and right: he eateth not vpon the hils: he lifteth not his eies vp to the foul Idols of Israel: he defileth not his neighboures wife: he medleth with no menstruous woman: he greueth no bodye: he geueth his debter his pledge againe: he taketh none other mannes good by violence: he parteth his meat with the hungry: he clotheth the naked: he lendeth nothing vpon vsury: he taketh nothing ouer: he withdraweth his hãd from doing wrong: he dealeth faithfullye betweene man and man: and walketh in my commaundements and kepeth my lawes, and perfourmeth them faithfullye: This is a righteous man: he shall surelye liue, saithe What is to be thoughte of bastards. Heb. xiij. Ezechi. xviij.

saith the Lord God. If he now get a sonne that is a murtherer, a shedder of bloud: if he do one of these thinges (though he doo not all) he eateth vpon the hilles: he defileth his neighbours wife: he greueth the poore and nedy: he robbeth and spoileth: he geueth not the debter hys pledge again: he lifteth vp his eies vnto Idols, and medleth with abhominable thinges: he lendeth vppon vsurye, and taketh more ouer: shall this man liue? He shall not liue: seing he hath done al these abhominations: he shall die, his bloud shalbe vpon him. Now if this man get a sonne also, that seeth all his fathers sinnes, which he hath doon, and feareth, neither doth such like: namely, he eateth not vpon the mountaines: he lifteth not hys eies vp to the Idols of Israell: he defileth not his neighbours wife: he vexeth no man: he kepeth no mannes pledge: he neither spoileth nor robbeth any man: he dealeth his meat with the hungrye: he clotheth the naked: he oppresseth not the poore: he receiueth no vsury, nor any thing ouer: he kepeth my lawes and walketh in my commaundementes. This man shall not die in his fathers sinne, but shall liue without fail. As for his father, because he oppressed and spoiled his brother, and did wickedlye amõg his people: lo, he is dead in his own sinne. And yet say ye: wherfore then should not this sonne bear his fathers sinne? Therfore because the sonne hath doon equitie and right, hathe kept all my commaundementes, and doon them: therfore shall he liue in deede. The same soule that sinneth shall die. The sonne shall not beare the fathers offence: neither shall the father beare hys sonnes offence. The righteousnesse of the righteous shalbe vpon him, and the wickednesse of the wicked, shall be vpon him self also. Likewise saith the prophet

Iere. xxxi

Ieremy: It shal no more be said: The fathers haue eaten a sour grape, and the childrens teeth are set on edge: For euery one shal die for his owne misdeede: so that who so euer eateth a sower grape, his teeth shalbe set on edge.

The childe shall not bear his fathers wickednesse.

These wordes of God by his Prophets teach sufficiently, that though the father be neuer so wicked and vngratious, and haue neuer so greuously transgressed and broken the coummaundementes of the Lorde, yet shall not his sonne be punished for his fathers wickednesse, but his fathers wickednesse shall fall vpon him selfe, and he him self shalbe punished for his own sinne. Euery one shall bear his own burden. Euery one shal receiue according vnto that, which he hath doon in his body, be it good or bad. The Lord our God shal reward euery man according to his own deedes. Euery man shalbe either iustified or condemned after his own workes, neither shall the wickednesse of other hinder the that are righteous and study to walke in the lawes of God. Therfore as touching bastards, forasmuch as the father, and not the childe, hath committed the whordom, the father and not the childe, shall beare the pain of that wickednesse, neither shall the wickednes of the father hinder the child any thing at all, if the child folowe not the steppes of hys wicked father, but endeuoureth himself leauing the wicked and vngodly waies of his father to embrace true godlines, and to ensue the same all the daies of his life. Chrisostome wryting vpon Mathew teacheth plainly, that suche adoulterous generations ought not to hynder the childzen. For if any man that is either a thefe or an adulterer or a murtherer doo repent, his former life shall not be imputed vnto hym, nor laid vnto his charge: much les the sinne of the father ought to be anye

In Math. Ho. xlii

hinderaunce

hyndraunce to the chylde: yea if the chylde behaue hym selfe honestly, he shalbe so much the more made of, & counted worthy the greater praise, because he hath not folowed his father. Saint Jerom like wise saith, that bastards ought not to be despised, forasmuche as they also were made by the hand of God, and God did not disdaine to make them, and to geue them life. Again he saith, that if Christ did vouchsafe that bastards shuld be rehersed in his genealogy and stock of kinred: why shal not we admit them vnto the ministery? And Gregory saithe, that it is an vnworthy thing, that the same shuld be so punished for the plesure of the father, that he may not be promoted vnto the holy ministery. D

In epi. extra Ioan. Hiero sol ad Pāmachium.

Now wil some man say: What meaneth it than, that God in his law commaunded, that he that is borne of a common woman, shoulde not come into the congregation of the Lord, no, not vnto the tenth generation? I answer: Uerely not that the man, whiche was begotten in whordom, was the worse, if he him selfe liued wel: but that the people shuld know, that God doth vtterly detest whordom, adultry & all kind of vnclennesse. Nether was it any other thing among the Jewes, not to enter into the congregation: than to be made vnable to beare office either in the Ecclesiasticall or in the ciuil affaires: although we rede ỹ Jephthah a Gileadite was a bastard and the sonne of an harlot, and notwithstanding God gaue him both his spirite, and made him also ruler and hed ouer his people Israel. And although bastards in thold law wer excluded from the ministery, to declare and shew how greatly God abhorreth whordom, and that by this meanes men should be the more allured to liue honestly and godly, and to cast awaye all vnclennesse: yet forasmuch as ỹ law was but ceremoniall, we are not bound vnto it, but at liberty to chuse bastards also vnto publike offices, if we shall finde them meete and worthye.

Deute. xxiii

Question.

Answer.

Iudi. xi

Than will some man peraduenture saye: What is to be answered to the scriptures, which teach, that God wil visite, that is to saye, punishe the wickednesse of the fathers vpon the children, euen vnto the third and fourthe generation? The scriptures speake of those children, which walk in the wicked steppes of their wicked fathers, and doo not decline from the vngodlinesse of their fathers, but goo forthe to follow their corrupt wais without repentaunce. As touching those children, which hauing vngodly fathers, proue and become notwithstandinge godly and vertuous them selues, and haue nothing to do wyth the vngodly manners of their parents, the wickednesse and leud behauior of their fathers shall hinder them nothing either in this worlde, or in the world to come: neither in this behalf wil God punishe the wickednesse of the Parentes vpon their children, no more then he did punyshe the wickednesse of Achaz vpon his sonne Hezechia. The scripture speaketh of those children, whiche like vnto their parentes hate God, loue not God: transgresse, but kepe not his commaundements. These woordes of God shall for euer and euer abide true. The soule that sinneth, shall die. The sonne shall not bear the fathers offence: neither shall the father beare hys sonnes offence. The righteousnesse of the righteous shalbe vpon him, and the wickednesse of the wicked shalbe vpon him self also. Thus much haue I spoken concerning bastardes.

Question.

Answer. D

Ezechi. xviii

The

The third cause.

The third cause, why God instituted and ordained the holy state of honourable wedlock is to auoid fornication, adultry, incest, Sodomitry and all other kinde of vnclennesse, as the Apostle saith: To auoyde whoredom, let euery man haue his wife: and let euery womã haue her husband. Again, if they can not abstain: let them mary. For it is better to mary then to burn. Also in a nother place: Wedlock is honorable among all men, and the bed vndefiled. As for whoremongers and aduouterers God shall iudge them. Not only to auoid grose whordome, did God ordain matrimony, but also that we taking vpon vs that holy order of life, might be fre from carnall concupiscences and fleshly lustes, and haue mindes pure and clene, and vtterly estraunged from filthy and corrupt affections, forasmuch as the law of God requireth of vs not only outward, ciuil, and politike good worꝛs, but also the purity and clennesse of the hart and minde, according to this commaunde ment: Thou shalt not lust or couet. As he is a murtherer before God, which only hateth his brother or neighbour, although he neuer strike him, or hurt him outwardly, as S. Jhon saith: Euery one that hateth his brother is a manslear: & ye know that no man sleer hathe euerlasting life abiding in him: euen so likewise whosoeuer doth but couet or lust after his neighbors wife in his hart, although he neuer knowe her carnally, yet is he before God a very adulterer and breaker of wedlock, as our sauiour Christ testifieth, saying: ye haue heard, that it was said to them of old time: Thou shalt not commit adoultrye. But I saye vnto you: Whosoeuer loketh on an other mannes wife to lust after her hath committed adultry with her all redy in his hart. The law of god, as the Apostle saith, is spirituall: that is to say, it requireth spirituall, clene and heauenly motions and affects, not only outward woorkes. As God is a spirite, so wil he be serued in spirit and truthe. He iudgeth not only after thoutward worꝛk, as man doth, but he prouyeth ẏ hartes and raines, and according to the same he iudgeth. God smote Pharao and all his house with great plagues, because he had taken vnto hym Sara Abrahams wife, although he had not touched her, but onlye in his hart desired her, not knowing that Abraham was her husbande. Abimelech king of Gerar was also punished of God, for takinge vnto him Sara Abrahams wife, in so much as the Lord had closed to all the matrices of the house of Abimelech, so that his wife and his maidens were barren: he also threatned to kil Abimeleche for takinge the mannes wife: and yet had he no carnall knowledge of her body, but only coueted and lusted to haue it. Of these histories & suche like we may easly learn, that God doth not only abhorre thoutward and grose sin of whordome, but also the filthy, vncleen, corrupt and vnpure affectes of the minde. In consideration wherof, Dauid desired God to make in him a cleen hart, and a right spirit in his innermost parts. And ẏ wise man prayd vnto God to turn away all voluptuousnesse from him, and that the lustes and desires of vnclennesse mighte take no holde vpon him. For what profiteth the pureneſſe of the bodye, if the minde be vnpure? What auaileth it, that the flesche be vncorrupt, if the hart be corrupt? To what purpose is the grose sinne of whordome absent, if the corruption and vnclennesse of the minde and hart be present? Little or nothinge

Jhon.iiii
Psal.vii
Gene.xii

Gene.xx

1.Cor.vii

Heb.xiii

Not onlye grose whordome, bnt also carnall lustes are forbidden.

1.Jhon.iii

Exod.xx
Deute.v
Path.v

nothing before God is the chastity of the body worth, when ỳ soule is defiled with fleshly lusts & filthy thoughts. Therfore to this end ỳ not only the body, but also the mind may be conserued & kept pure and fre from al vnclennes, God that most mighty Lord ordained matrimony, by this meanes prouiding a good & necessary remedy against al vnclennes both of thoutward & inward man, that so many as profesle him may be pure, clene & vncorupt both in body & in soule. And vnto thys exhorteth ỳ blessed Apostle, whan he saith: This is the wil of God, euē your holinesse, that ye shuld abstain from fornication, and that euery one of you shuld know how to kepe his vessell in holinesse and honor, & not in the lust of concupiscence. as the heathen do, which know not god. Again, glorify god i your bodies & in your spirits, which ar gods. t. Thess. iiii. t. Corrin. vi.

There are not a few in the Popes kingdom, which thinke that to haue harts boiling with the vnquenchable flames of filthy and fleshly lustes, and burning with the carnal concupiscence of womē, hauing in their conscience rest neither night nor day: is no sinne, specially our votories, so long as they abstain from the outward grose whordome. But such do greatly deceiue them selues, as we haue tofore heard, forasmuch as God requireth not only the clennesse and purity of the body, but also of the minde, he him self being a spirit, and iudging al thinges according to the spirit. All such as perceiue them selues thus tormented & disquieted, ought to embrace holy matrimony, notwithstanding profession, order or vow. Profession, order or vow ought to geue place in this behalf to Gods holy ordinaunce, which is rather to mary then to burn: which is also, that for the auoiding of fornication euery man shuld haue his wife, & euery woman her husband. And verely it were better & much more profitable for the saluation of their soules, if popes, cardinals, patriarkes, archbishops, bishops, priestes, deacons, subdeacons, monkes, friers, chanons, anckers, heremites, nonnes, ankresses &c. which haue vowed chastity and single life, should mary, and take vnto thē husbands or wiues, accoring as nature requireth, thē continually to burn, as they do, with the desire of womens company: which is nothing els before God, then to be abhominable adulterers, filthy fornicators, stinking Sodomites &c. For the mind being vnpure, nothing is pure before God. For as to the pure all thinges are pure: so likewise to thē that are defiled & vnbeleuing is nothing pure: but euē the mind & conscience of thē is defiled. These are they, which walk after the flesh in the lust of vnclennes, & count it pleasure to liue deliciously for a season. These are they, which as spots & filthinesse liue at pleasure in their own deceiuable wais, feasting & scorninge ỳ simple ones, hauing eies ful of adultry, & that cānot cease from sin. These are they which by speking great swelling words of vanity, entise thorow lustes in the voluptuousnes of the flesh thē that liue in error, whyle they promesse thē liberty, wheras they thē selues are the bond seruants of corruption. These are they, which of the peoples kindnesse and liberality feast together, without fear, liuing lawles, & after their own pleasure: yea walking after thine owue vngodlye lustes, fleshlye hauynge no spirite. These are they, whose God the belly is. Such therfore as are thus miserably tormented and disquieted with the raging lustes of ỳ flesh, ought rather to mary, as I said before, then thus moste wickedly to liue, as the Apostle saith: If they can not abstaine, let them mary. For it is better to mary then to burn.

wiueles papistes.

The clēnes both of the minde and of the body is required of vs.

Titus. i.

ii. Peter. ii

In Epis. Jude.

Phil. iii

i. Cor. vii

Bern. in Epist. Notable is this saying of Barnard: Wold God that they, whiche can not liue chast, would geue ouer the single life, ỹ they might not burne. It wer better wout dout to mary, then to burne, and to be saued in a ¶ lowly & base degre, thã to liue worse in the high dignity of the clergy. For as S. Austen saith: Among all the warres of the christians, the bat In serm. tels of chastity are moste hard. For in thẽ is continual fighting, & very seldom victory. It is a rare bird in this worlde, & very like to a blacke swan. Wicked therfore are the authors of those moste wicked decrees, which enforse & cõpel their captiues by profession, order or vow to abiure & forswear matrimony, not hauing the gift of chastity, but continually burning with thinordinate & vnruly lustes of the flesh, wheras God appointed matrimony, & made it free for al such without exceptiõ, as fele in them selues not to haue the gift of continency, but to be ordained of God to be fruteful and to haue children.

And as matrimony is Gods holy ordinaunce appointed for appeasing and quenching the inordinate lustes and carnal concupiscences of Psal. vii the hart, that it may be pure and clene before God, which sercheth the harts and the raines, which considereth the thoughtes & affections of thinward man, which iudgeth al things according to the spirit, & not after the flesh: so likewise is wedlock Gods good institution for the auoiding of whordome & of all other vnclennesse, that by the vse therof Whordome not only the mind, but also the body may be conserued and kept pure, clene & holy: that the whole man both body and soul may be the tẽple I. Cor. iii & dwelling place of the holy gost, as thapostle saith: Know ye not, ỹ ye are the tẽple of God, and how ỹ the spirit of God dwelleth in you. If any man defile the temple of God, him shal God destroy. For the temple of God is holy, which temple ye are. For in that god hath ordained matrimony vnto this end, that it might be a remedy against whoredome, adultry, and all other vnclennesse: he geueth vs to vnderstand, ỹ whor Whordome dom in his sight is a moste wicked, stinking, detestable and dãnable is a moste sinne. For if fornication or adultry, or any other vnclennesse had bene damnable sinne before tollerable in a Christen common weale, God woulde neuer for the ba- God nishment therof haue instituted and ordained the blessed state of holy matrimony. But to declare and shew, that no fornication, no whordõ no adultry, no incest, no sodomitry, nor any other kind of vnclennes is lawful, but most abhominable among the people of God, God him self hath ordained, that such as can not contain, should mary and embrace matrimony. For God wold haue his people so free, and so far estraunged from al vnclennesse, that he would not haue it ones named amõg them, as the apostle saith: Let no filthy communication procede out of Ephe. iiij your mouth, but that which is good to edefy withal, as oft as nede is that it may minister grace vnto the hearers, and greue not ye the holy spirit of God, by whom ye are sealed vnto the day of redẽption. Again, Ephe. v As for fornication and all vnclennesse, let it not ones be named amõg you, as it becommeth saintes, or filthinesse, or folish talking or iesting, which are not comely, but rather geuing of thãks. For this ye know, ỹ no whormonger, either vnclene person, hath any enheritaunce in the kingdom of Christ & of God. Let no man deceiue you w̃ vaine wordes. For because of such things cometh the wrath of God vpon the children of disobedience. Be not ye therfore companions of them.

That God that moste iuſt Lord and righteous iudge doth moſte extremely hate, deteſt and abhorre whordom, adultry & al other vnclē nelle, it appereth euidently two waies. Firſte in that God by expreſſe commaundement doth forbid whordom, adultry, inceſt &c. Secondly, in that he forbiddeth not only al vnclennelle of body, but he alſo doth greuouſly puniſh al ſuch as ſo offend, as examples of the holy ſcripture and of prophane hiſtories do abundantly teſtify. As concerninge his commaundement, is it not this? Thou ſhalt not commit adultry. Again, thou ſhalt not deſire thy neighbors wife. Alſo in an other place: Thou ſhalt not lie with thy neighbors wife, to defile her with ſeede. Item, curſed be he that lieth with his neighbors wife, and all the people ſhall ſay Amen. But foraſmuch as all theſe ſayinges of God do properly appertain vnto adultry, which is a ſinne committed of the maried folk, when one is vnfaithful to the other, defileth the bed of Matrimony, and is entangled with ſtraunge loue contrary to the wedding promeſſe: and hereof ſome euill diſpoſed perſons haue not beene aſhamed to affirme, that fornication or whordome, whiche is a ſinne committed betwene two ſingle and vnmaried perſons, is either no ſin, or els ſuch ſinne, as is but a ſlender or triflinge ſinne, not greatlye to be paſſed vpon: God in his holy law dothe not only forbid adultry, but alſo fornication or whordom, as ſinnes moſt wicked and deteſtable, and worthy of euerlaſting dampnation. By Moſes he ſaith on this manner. There ſhall be no whore of the daughters of Iſrael, nor no whore keper of the ſonnes of Iſraell. Thou ſhalt neither bring the hire of an whore, nor the price of a dogge into the houſe of the Lord thy God in any manner of vow: for euen both of them are abhomination vnto the Lord thy God. By the holy Apoſtle S. Paul God ſaith alſo: Fly fornication. Euery ſin that a man dooth, is without the body. But he that is a fornicator, ſinneth againſt his owne body. Either knowe ye not, how that your bodies are the temple of the holy ghoſt, whiche dwelleth in you, whom ye haue of God, & howe that ye are not your owne. For ye are dearly bought. Therfore glorify God in your bodies, and in your ſpirits, which are Gods. Again, let not the body be applied vnto fornication, but vnto the Lord, and the Lord vnto the body. God hath raiſed vp the lord, and ſhal raiſe vs vp by his power. Eyther knowe ye not, that your bodies are the members of Chriſt? Shal I now take ỳ membres of Chriſt, and make them the members of an harlot? God forbid. Doo ye not know, that he, which coupleth him ſelf with an harlot, is become one body? For two, ſaith he, ſhal be one fleſh. But he that is ioyned vnto the Lorde, is one ſpirite. Alſo in another place: If anye that is called a brother, be a fornicatoure or whoremonger, with him that is ſuch, ſee that ye eat not, nor kepe him companye. Item, as for fornication and all vnclenneſſe, let it not ones be named amonge you, as it becommeth ſainctes: or filthineſſe, or foliſhe talking or ieſtynge, which are not comely, but rather geuing of thanckes.

Not.

Exo. xx
Deu. v
Leui. xviij
Deu. xxvij

Not only adultry, but alſo whordom is forbidden of God.

Deu. xxiij

1. Cor. vi

1. Cor. v

Ephe v.

For this ye know, that no whoremonger, either vnclene perſon, hath any inheritaunce in the kingdome of Chriſt and of God. Let no man deceiue you with vaine wordes. For becauſe of ſuch thinges commeth the wrathe of God vpō the childzen of diſobedience. Be not ye therfore

companions of them. ye were sometime darkneſſe, but nowe are ye
Gal.v. light in the Lord. Walke as children of light. And in his Epiſtle to the Galathians he numbreth adultry, fornication, vnclenneſſe &c. amõg thoſe workes of the fleſh, which whoſoeuer doth them, ſhall not be inheritour of the kingdom of God.

Thus ſee we, that God in his holy law doth not only forbid adultry but alſo fornication: and geueth a ſtraight charge, that in his common weal, which ought to be all pure, all clene, all honeſt, there be neyther adulterer nor adultreſſe, neither whoremonger nor whore: ſo that as he can abide no adulterer or adultreſſe: ſo likewiſe cã he ſuffer neither whoremonger nor whore, but all theſe are abhomination before the Lord our God.

Now let vs conſider, how greuouſly God in times paſt hathe puniſhed theſe ſinnes of vnclenneſſe, and by that alſo learn how extremely God hateth, deteſteth and abhorreth adultry, whordom, inceſt, Sodomitry &c. that we ſetting before our eies theſe terrible exãples of gods
whordoms plaged. whot wrath and fierce vengãce againſt al vnclene perſons, may liue in his fear, & ſeke to auoid the like ſinnes, leaſt we fele the like plages.
Gene.vi In Moſes we rede, that the whole world was once drowned with waters, eight perſõs only excepted, that is to ſay, Noah and his wife,
The olde world and his iii. ſonnes and their wiues. Now one and the principall cauſe, why God did thus plage the world at that time, was their incontinẽcy and vncleane manner of liuing. For thus ſaithe the ſcripture: The ſonnes of God ſaw the daughters of men that they wer fair, and they toke them wiues from among all that they had choſen. And oure ſauiour Chriſt ſayeth: In the daies of Noah they maried wiues, & wer
Luk.xvii maried: that is to ſay, they ſet all their mindes vpon voluptuouſneſſe and the pleſure of the fleſh, without all feare of God, or reſpecte had to his holy and bleſſed wil. Of great abhomination muſt the ſinne of vn-
whordome plaged with water clenneſſe nedes be, that God thorow it was ſo prouoked vnto anger, that he in a manner drowned the whole world, and all things contai ned in the ſame: which notwithſtanding pleſed him ſo greatly before, that it is thus wrytten of them: God ſawe euerye thinge that he had
Gene.i made, and behold it was exceding good.

Sodom and Gomorre, and the cities about them were, as the ſcripGene.xix ture ſheweth, conſumed from the heauens with fire and brimſton, the
Sodome & Gomorre. cauſe wherof was principally vnclenneſſe: whervnto the prophet Ezechiel addeth theſe ſinnes: that is to ſay, pride, fulneſſe of meat, aboũ-
Ezechi.xvi dance, idlenes, and that they reached not their hand to the pore. But
whordome plaged with Fier and brimſtone as touching their vnnaturall luſtes and leud behauior, thus rede we: before thangels of the Lord (which were in Lots houſe) went to reſt, the men of the city (euen the men of Sodom) compaſſed the houſe roũd about both old and yong, al the people from all quarters. And they calling vnto Lot, ſaid vnto him: wher are the men, which came into thee this night? Bring them out vnto vs, and we wil know them. And Lot went out at the dores vnto them, and ſhut the dore after him, & ſaide: nay for Gods ſake brethren, do not ſo wickedlye. Behold I haue two daughters which haue known no man: thẽ wil I nowe bring out vnto you, and do wt them, as ſemeth good in your eies. Only to theſe mẽ do nothing, for therfore came they in, vnder the ſhadow of my roufe.

And they saide: Stād back. And again they saide: Thou camst in as one to soiourn, and wilt thou now be a iudge? We wil surely deale worse with thee, then with them. And they preased sore vpon the man, euen Lot, and came to breake vp the doore &c. Blessed Jude in his Epistle writeth, that the men of Sodome and Gomorre, and of thother Cities about them, defiled them selues with fornication, and followed straunge flesh. Saint Peter also saith: that God turned the Cities of Sodom and Gomorre into ashes: ouerthrew them, dampned them, & made of them an ensample vnto those, that after should liue vngodly. And iust Lot vered with the vncleny conuersation of the wicked, deliuered he. For he being righteous, and dwelling amonge them, in seing and hearing, vexed his righteous soul from day to day with their vnlawfull deedes. ỹ. Peter ij

Thus se we, that whordome and vnnaturall vnclennesse was the occasion of ỹ destruction of Sodom and Gomorre, & ỹ they wer burnt from heauen with brimston and fire: whiche notwithstandinge were moste flourishing cities, and euen as the paradise of the Lord.

Dina Jacobs daughter was defloured of Sichem the sonne of Hemor the Heuite, Lord of that country: which notwithstāding desired greatly to haue her to his wife. But what followed? Came it not to passe, that both Sichem his father, and all that were of ỹ male kinde were slain and the city spoiled, their shepe, their Oxen, and their asses taken away, and what so euer was besides in the citye, and also in the fieldes? Here see we, that for the deflouring of one maid, the Lorde of the city, his sonne and heir, withall the people of the malekind dwelling in that city, wer slain with the swerd, the city and the fields spoiled, and what so euer the inhabitauntes had caried away. Who seeth not here, what great sinne whordome is before God and al good men, seing that for the defiling of one maid, so manye perished? Dina Jacobs daughter. Gene. xxxiiij Whordoms plaged with the sweard.

Thamar was accused vnto Juda, that she had plaid the whore, and was with childe. So sone as Juda heard it, he said straightwais: bring her forth, that she may be brent: Here may we see, that among the Jewes, which wer the people of God, euen in the lawe of nature, before God had published his law by Moses, whordome and adoultrye was punished by fire. They thought hanging or drowning, or suche other kindes of death, to be to much gentle or easy for adulterers and fornicators: and therfore they appoynted all such as offended in ỹ behalf, to suffer the most terrible and faithful death of brenning. Thamar. Gen. xxxviii Whordome plaged with fyre.

God in his law, whiche he gaue to the people of Israell by his seruaunt Moses, commaunded that bothe the adulterer and the adulteresse shuld be stoned vnto death, as it is wrytten: The man that breaketh wedlock with a nother mannes wife, euen he that breaketh wedlock with his neighbors wife, let him be slain, bothe the adulterer and the adultresse: Men shall stone thē with stones: their bloud shalbe vpon them. It is not to be doubted, but that many transgressed the lawe of God, & therfore died the death of stoninge, as likewise thorow false accusation, that most noble and vertuous Lady Susan, that mirrour of chastity had died the like death, if God wonderfullye had not stirred vp a young childe, whose name was Daniel, and by this meanes deli- Leuitic. xx Deute. xxii whordome plaged with stoning. Dan. xiii

uered her. Likewise by the deathe of stoning by iust accusation, as it may appere, the woman taken in adultry, of whom we rede in the gospell, had perished, if she had not bene deliuered by the deuine wisdome of Christ our Sauiour. And as God appoynted the deathe of stoninge for the common sort, concerning suche as transgressed his commaundement. Thou shalt not commit adultry: euen so commaũded he, that if a priestes daughter plaid the whore, she shoulde be, not stoned, but burnt with fire. These are the wordes of the law: If a priestes daughter fall to play the whore, she poluteth her father: therfore must she be burnt with fire.

Ihon viii

whoredome plaged with fire.

Leuit xxi.

Deute. xxii

Thus se we, that God is so greatly offended with whoredome and adultry, that for the punishment therof, he appoynteth stonynge and burning. But let vs goo forth and se, how God at other times plaged the sinne of whordome.

whoredome punished with plages

The scripture sheweth, that certain being defiled with whordom, were so plaged and punished, that there died in oneday thre and twenty thousand.

i. Cor. x

Numer xxv.

God was so angry with the people of Israel for committing whordome with the daughters of Moab, that he commaunded Moses to take the heds and rulers of the people, and to hang them vp againste the sunne. Take all the heds of al the people, saith he, and hang them vp before the Lord againste the sunne, that the wrathe of the Lordes countenance may be turned away from Israel.

whoredome punished. with hãging

whoredome plaged frõ heauen.

The Lord slue four and twenty thousand of the Israelites for cõmitting whordome with the Madianitish women, and had consumed the residue of the children of Israell in his gelousye, if Phinehes the priest had not turned his anger away from thẽ, while he was gelous for the Lordes sake, and slue Zamri the Israelite and Cozbi the Madianitish wife, thrusting them both thorow with his sweard, and nailing them together.

Numer xxv

whoredome plaged with pestilence & sword.

After the ouerthrow of the Madianites by Phinehes and other warriours, God sent a plage among the Israelites, because they had reserued aliue the Madianitishe women. Moses therfore to appease the wrath of God, said vnto them: Slea all the women children, and the women that haue lien with men fleshly. But all the women children, that haue not lien with men, kepe a side for your selues. In this history we se, that God by no meanes can abide that any whores shuld remaine and tary among his people, whiche ought to be so pure, that no vnclene person shuld accompany with them, eat or drink wt them.

why then haue we the stewes amõg christians.

Iudi. xx

In the boke of iudges we rede, that for the defiling of one woman which was a Leuites wife xxb. thousand men of the Tribe of Beniamin wer slain: yea the whole tribe of the Beniamites, both men, women and children were killed vi. C. men only except, which fled into ỹ wildernesse. Their cities also with their inhabitantes, and all that euer they had in them, wer destroyed and brẽt: as I may speak nothing of the slaughter of the Israelites, whiche died in those battels vnto the nomber of many thousandes.

¶ Whordome punished with swerde and fyre.

And here again we may learn, how detestable whordome is in the sight of God, seing that for thabusing of one mans wife, he suffreth so

many

many thousandes of his people to perish.

Samson, after he had entangled him self with the loue of harlots, being before of al men the strongest, is nowe become weake, and of no strength: being also before a noble conquerour, and a valeaunt subduer of his aduersaries, is now taken of his ennemies, bounde with fetters of brasse, his eies put out, compelled to grinde in the prison house, made a iesting foole, and a riding ape, as they vse to say, and so shortly after died: Such are the frutes of whordome. It is truly said of the Prophet: Whordome, wine, and dronkennesse taketh the hart awaye. It shall be therfore wisdome to followe the councell of the wise man, whiche sayeth: Here me (O my sonne) and depart not from the wordes of my mouth. Keepe thy waye farre from an harlot: and come not nye the doores of her house: that thou geue not thy strengthe vnto other, and thy yeares to the cruell: that other menne be not filled with thy goodes, and that thy labours come not into a straunge house: yea that thou mourn not at the last (when thou haste spent thy body and lusty grene youthe) and then saye: Alas, why hated I nourture? Why did my hart despise correction? Wherfore was not I obedient vnto the voyse of my teachers, and harkned not vnto them that enfourmed me? I am come almoste into all misfortune in the middest of the multitude and congregation. Again: Hear me nowe therfore, O my children, and mark the wordes of my mouth. Let not thine hart wander in the waies of an harlot: & be not thou deceiued in her pathes. For many one hath she wounded, and cast downe: yea many a strong man hath bene slain by the meanes of her. Her houses are the way vnto hell, and bringe men down into the chambers of death.

Judi. xvi

Whordome punished with feblenes of body.

Ecle. viij.

Prouer v.

Prouer vii

King Dauid, a man derely beloued of God, and such one, as in whō God greatly delited, and had singuler pleasure for the whordom which he committed with Bethsabe Urias wife, was greuously plaged. His childe, which he begate in whordome, died, notwithstanding his long fasting, mourning, weeping & praying. As he had dishonored another mannes childe: euen so saw he shame vpon his owne children while he liued, yea and that with great wretchednes. For Amon defloured Thamar his own natural sister. And they both wer Dauids children. And Absalom Dauids sonne shortly after did miserably slea Amnon his brother for cōmitting that wickednes with his sister Thamar. Not long after did the same Absalom driue his owne naturall father Dauid out of his realm, & shamefully lay with his fathers wiues: wherupon ther folowed an horrible great slaughter, in the which Absalon was slain, & many thousandes mo of the cōmon people. Now who is able to expresse what greuous plages, what heuy sorowes, what lamētable miseries these things were vnto Dauid? If God did so greuously punishe whordō in him: whō he so derely loued: which notwithstāding did but ones only fal into that sin, yea and that not without great repentans and sorow of hart: who may perswade him self to eskape vnpunished, being defiled with the sin of vnclennesse? Verely no man canne eskape the hand of God, of whatsoeuer degre he be: in so much that although the world lay no hand vpon him, yet wil not God suffer him to eskape vnpunished, if not in this world, verely in the world to come, wher his punishment shalbe the sorer and the more greuous.

ii. Reg. xi.

whordome diuersly plaged.

ii. Reg. xiij

ii. Reg. xv

For

Note well. For the longer God deferreth his punischment: the greater is it, & the more intollerable when it comes. If any man defile the temple of God
1.Cor.iii saith S.Paule: him shall God destroy. For the temple of God is holye, which temple ye are. Let no man deceiue him self.

iij.Reg.xi Salomon king Dauids sonne, although wonderfully wise, well disposed, earnestly bent vnto the furtheraunce of Gods holy religion, yea and greatly fauored of God certain yeres of his raigne, wherin he behaued him self both godly and vertuously, falling afterward into the
Whoredome plaged with blindnesse of hart. loue of many straunge and wicked women contrary to the commaundement of God, wickedly behaued him selfe, and therfore was he greuously plaged. For God taking away his holy spirit from Salomon, so greatly entangled with the delite of vngodly and idolatrous women.
Sapi.i Wisdom wil not enter into a froward soule, nor dwel in the body that is subdued vnto sinne. For the holy ghost abhorreth fained nourtour, and withdraweth him self from the thoughtes that are without vnderstanding: and wher wickednes hath the vpper hand, he fleeth from thence, saith the wise man.) Salomon straightwais wrought wickednes in the sight of the Lord, and followed not the lord perfectly, as did Dauid his father. For he followed the waies of straunge Gods, yea rather Idols, at thentisement of those straunge and idolatrous women in his old age, and built places vnto them, wher the idolatrous people might come and worship their Idols, burn incense and offer vnto thē.
Whoredome plaged with battel and disenheritaunce. so that his hart was not perfecte with the Lorde his God. Moreouer God stirred vp certaine aduersaries vnto Salomon in his olde age to vexe and trouble him: and after his death the Lord rent the kingdom of Salomon into xii. parts, and gaue ten of them awaye from Salomons sonne, and heir to Jeroboam his enemy, so that his sonne Rehoboam had onlye the house of Juda, with the tribe of Beniamin. All these plages were brought to passe thorow the inordinate loue, which Salomon bare toward straunge and wicked women, whiche turned his hart from the Lord his God.

Dani.xiij The two elders, which so greatly burned with the lust and loue of that vertuous Lady and chast matrone Susanna, that they desyred aboue all things to lie with her, and because they could not bring their
Whoredome punished with stonig. wicked purpose to passe, they sought al meanes possible, not only vniustly to accuse her, but also most cruelly to put her vnto deathe, were thorow the wonderfull prouidence of God so detected, and their wicked enterprise so disclosed, that the same death was executed vppon them, which they had determined against Susanna. An end worthye suche adulterous persons.

What shall I speak of that prodigall and wastful sonne, of whome we rede in the Gospell? Was not he so plaged for his riotous and luxu-
Luke.xv Whoredome plaged with beggery. rious life with whores and harlots, that he fell into beggerye, yea & into such misery, that he was compelled to kepe swine, and wold fain haue filled his belly with the cods that the swine did eat, and no man gaue them vnto him? A plage worthy suche a wanton and wicked life.

I passe ouer that adulterous and incestuous Corinthian, which a-
1.Cor.v buseth his fathers wife: whome the congregation of God for his vncleannesse of life did excommunicate, and by no meanes would kepe com

panye

company with him, eate, nor drinke with him: so intollerable was the company of adulterers and fornicators to the faithfull Christians in times past. And wold God the like discipline were practised in Christes church among vs at this present day. Than shuld vertue more encrese and vice decrease.

whoredome plaged with excommunication Discipline

Of these histories, whiche are true monuments of Gods anger against all such as work vnclennesse, may we euidētly learn, how greatly God abhorreth and detesteth whordome, adultry, incest, Sodomitry, and all other kindes of filthy and fleshly vnclennes: seing that the Lord our God doth not only forbid by expresse commaundement these most greuous sinnes, but he also plageth and punisheth them diuers and many waies, yea and that in all ages, as not only deuine, but also humain histories aboundantly testify: neither wante we examples hereof in this our age.

Whordome neuer escapethe vnpunished

But besides these aforsaid plages, there remaineth another plage, which is most greuous. This plage also abideth fornicators, adulterers, incestuous persons, weaklings, sodomits &c. This plage is euer lasting damnation. This plage is hell fyre. This plage is a portion w the hipocrites, wher weping & gnashing of teethe shalbe: where theyr wormes shal not die, neither shall their fire be quenched. This plage is euerlasting torments in that lake, that burneth with fire & brimstone, which is the second death.

whordome is plaged with euerlasting dampnation. Math. xxiiii Esay lxvi Apoca. xxi

And that these plages are laid vp in store for such vnclene and wicked persōs, these folowing testimonies of the holy scripture, proue and shew moste plainly. Saint Paul saith on this wise: Do ye not know, how that the vnrighteous shall not inherit the kingdome of God? Be not deceiued. For neyther whoremongers, neither worshippers of Images, neyther adulterers, neither weaklings, neither abusers of them selues with mankinde, neither theues, neither couetous persons, neither dronkardes, neither cursed speakers, neither pillers, shall inherit the kingdom of God. Again, the dedes of the flesh, are adultrye, fornication, vnclennesse, wantonnesse &c. they which commit such things, shal not be inheritors of the kingdome of God. Also in a nother place: No whoremōger, either vnclene person, shall haue inheritaunce in the kingdome of Christ and of God. Item. The law is not geuen vnto a righteous mā, but vnto the vnrighteous and disobedient to the vngodly and to sinners, to vnholy and vnclean to whoremongers, to them that defile thē selues with mankinde &c. Ones again he saith: Wedlock is honorable among all persons, and the bed vndefiled. But whoremongers and adulterers God shall iudge, that is to say, punish and condempne them. Saint Jhon also in his Reuelation saithe, that whoremongers shall haue their part with murderers, sorcerers, Idolators &c, in that lake that burneth with fire and brimston, which is the second death. Like wise saith Salomon in his boke of the Prouerbes: The lips of an harlot are a dropping hony combe, and her throte is more glisteringe then oyle. But at the last she is as bitter as wormewod, and as sharpe as a two edged sweard. Hir fete go down vnto death, and her steps pearse thorow vnto hel. Again, her houses are the way vnto hel: and bringe men down into the chambers of death.

1. Cor. vi

Galath. v

Ephe. v

1. Timo. i

Heb. xiii

Apoca. xxi

Prouer v.

Prouer vii

Thus

Thus se we by the word of God, which is the self truth, not onlye tempozall, but also eternall paines abide them, whiche geuinge them selues to wantonnesse, and to the pleasures of the flesh, become whoze mongers, adulterers, incestuous persons, weaklinges, sodomites, abu-sers of them selues with mankinde &c.

But to the intent, that we may euidently perceiue, howe that not only God and all faithfull people, but also euen those, whiche were led with the alone rule of reason, and so many as had any spark of huma-nity oz manhode, haue in all ages, and in all common weales vtterly abhozred, detested, and hated the hozrible and abhominable sinnes of whozdom and adultery: I wil here alledge and bzing fozthe certayne lawes and statutes, which the heathen and such as knew not God a right, made and enacted foz the punishmẽt of thafozsaid vices, and foz the maintenaunce of holy and chast matrimony.

Lawes of ꝑ heathen foz the punish-ment of whozedom.

The Egipti ans.

Among the Egiptiãs this was the law, that he which had deflou red a fre woman, shuld haue his pzeuy members cut away, because in that one fault he had committed iii. great sinnes. First, he did wzonge to the maried husband: secondly, he cozrupted the wife: and thirdly, he caused confusion of childzen. In any other whozdome, adultrye oz vn-clennesse if anye man were taken, he was beaten with rods vnto the number of a thousand stripes: the woman had her nose cut of, that in what part of her body she was befoze most beutiful, in the verye same she shuld be foz euer after most defourmed and euil fauozed.

Alexander Sardus, et Ioannes Boemus, & aly de ritib⁹ ac mozibus omnium gẽ tium.

The Arabi-ans.

The Arabians had this law amonge them, that all suche as were found gilty of adultery, shoulde haue their heades cut of wythoute re-demption.

The Tarta rians.

The lawe auong the Tartarians is, that adulterers shoulde be slain out of hand.

The turkes

The Turkes euen at this day punish such as be taken in adultrye by stoning them to death, yea and that without all mercy, accozding to the law of God geuen to the Jewes by Moses. Such as be founde in foznication and whozdome, they are beaten with rods vnto the num-ber of four scoze stripes.

The Athe-nienses.

Among the Athenienses if any were taken in adultry: it was law ful foz them that found such to kil them out of hand, yea & that wyth-out any daunger. If any adulterer eskaped aliue, he neuer bare office afterward in the city: he neuer was suffred to plead anye cause at the barre, oz to come into their temples, oz vnto their pastimes. If anye pzesumed so to do, he lost his head.

The Ger-maines.

If any woman in times past amonge the graue Germaines was found to be an whoze, her husband had authozitye to punishe her, as he thought most mete. But commonly this was the punishment: her hus band cut of her hear, stript her of her clothes euen naked befoze her kinsfolk, thzust her out of his house, and beat her openly wyth toddes thozow out the city oz towne in the pzesence of all the people: and foz euer after he did so abhozre her, that were she neuer so flozishinge in yeres, beutyfull in face, goodly in personage, noble in linage, wealthy in substance, eloquent in speche, amiable in countenaunce &c. yet her honesty being ones lost, he could neuer be persuaded to take her agai.

In

In the dayes of our fore fathers, the noble Britaines, the law was this, as John Capgraue saithe: that if a young wench had ben begotten with childe in her fathers house: or anie where els, this was her iudgement. She was brought vnto an high mountaine, and there thrown down hedlong: her corruptour or deflourer being beheaded. The Britaines

Among the Tenedians such as offended in adultry were beheaded with an axe. The Tenedians.

The Crotoniates had this lawe amonge them, that adulterers shuld be burnt without all mercy. The Crotoniates.

The law of the Armenians is, that the men, which be taken in adultry, shuld be gelded, because they shuld not beget children like to thē selues: and that thadulteresses openly whipped, shuld be marked with an whote iron, that she might for euer after be knowen to be a whore, and so abhorred of all men. The Armenians.

The sage Saxons in times past had this law, that if either maried woman or maid among them wer defiled with whordō, they shuld be strangled to death. And the man, which had thus corrupted and defiled them, shuld be set vpon their graue, and stript starke naked vnto the girdle stead, be whipped, & pricked with bodkens, nedles or pinnes of the chast matrones, till he died. The Saxōs

The Lepreians had this law, that if any of them were taken in adultry, they shuld stand openly in the market by the space of a xi. dais in a white shete, and be afterward bound, and caried iii. daies about the city with a crown of woll vpon their hed, to signifye their light behauiour. From that time forth, so long as they liued, they were despised, and neuer bare rule in the common weal, but with shame and confusion reputde as persons destitute and void of all honestye and goodnes. Many times also they solde the adulterers as bondslaues to other nations, as people vnworthy to liue in the common weal. The Lepreians.

Zaleucus king of the Locrenses made this law for the punishment of adultry: that whosoeuer was found giltye of this sinne, shoulde haue both his eies put out. It chaunced afterwarde, that the kynges sonne was taken in adultry. His father therfore although kinge, willing þ this his law should stand in full force vnto the example of other, commaunded the iudges to put out one of his sonnes eies, and another of his: so that by this meanes the law was satisfied, and sighte was reserued to them both. The Locrenses.

Among the Parthians no fault is more greuously punished then adultry: in so much that thoffendors somtime perish by hanging, somtime by sword, somtime by fire, somtime by drowning. The Parthians.

The Thurienses made a lawe, that none of their citezens should be taxed and reproued openly in Comedies and Enterludes, but only curious persons and adulterers: signifying hereby, that curiositye and adulterye be such sinnes, as by no meanes ought to be maintained in a common weale. The Thurienses.

The law among the Cumanes was, that if a woman were taken in adultry, she should be led into the market place, and there set vpon a stone, that all men might see her. After that, she was set vpon an asse, and so caried round about the city, and at the last brought again vnto the Plutarch in Ptolemaeo. The Cumanes.

to the stone, and ther set, that all persones might gase vpon her. these thinges don she was abhorred of all honest and good people for euer after, & cõunted a noughti packe, insomuche that whoso euer met with her called her Asserider. And the stone, wherupon the woman stoode, was reputed prophane and detestable.

The Romaines.

Among the Romains there were diuers punishmentes ordained of diuers Emperors for adultry. Opilius Macrinus Emperor of Rome, Opilius Macrinus. ordained that adulterers shuld be punished with fire. For whome he found in adultry, them caused he to be bound body to bodye, and so to be burnt together quicke.

Julius Cesar themperor made a law, that adulterers shuld be put Julius Cesar. to death with the swerd. And he executed the same lawe vpon one of his own seruaunts, whom he loued moste derely, because he had defiled the wife of a certain citezen in Rome, albeit ther was no cõplaint Augustus Cesar. made of him. The like thing practised Augustus Cesar vpon one of his seruaunts called Proculus for the like offence. The same law stode in strength in S. Jeromes time, who wryteth, that a certain yong man and a maryed wife were iudged and put to execution with the swerd because of adultry. And the same law, called Ler Julia de stup. et adult. did the christen Emperors receiue, and of Justinian it is appoynted, lib. iiii. tit. xviii. de publicis iudiciis.

Aurelianus the Emperor deuised that adultrers shuld on this wise Aurelianus be punished. He commaunded that the toppes of two trees shoulde be bowed down and made faste together, and the adulterers legges tied one to the one tre, and the other to the other tree. Whiche thing ones doon, the trees were losoned one from the other, whiche before were bowed down with great violence, and the adulterers were rent a sonder, the one halfe hanging on the one tree, the other halfe on the other tree: which kind of punishment he him selfe practised vpon one of his souldioures for defilinge the mannes wife, with whome he went to bourd.

A. Gellius lib. x. cap. xviij.

The Romaines had this law among them also, that if a man toke his wife in whordome, he myght out of hand freelye and without anye punishment or daunger of the lawe kill her, and so be dispatched of her at ones.

The Romains had a nother law, that if the virgins vestals had suffered them selues by any meanes to be defloured, so that their virginity was lost, they shuld be buried quick, and so moste miserably die. Ac- Domitian. cording to this law did Domitianus the Emperour handle Cornelia which was a virgin vestale, and caused her to be throwen down into a very depe graue, & to be buried quicke. As for those that had defloured her, he commaunded them to be beaten with whips, till they died. After this manner also was Urbinia handled, a woman of the same profession. She was first of al whipped with rods thorowe the citye, and afterward throwen down hedlong into a depe pit, and so buried quick. As for those two adulterers, whiche had defiled her, the one slue him selfe, the other was whipped openly in the market, till he died. These virgins vestals were much like to our nunnes and the monkes. They serued Uesta, the doughter of Saturnus, which for chastity was ho-

nored

noured for a goddesse of the Romaines, and our serue Brigitta, Clara, and such like.

There was a nother law among the Romaines, whiche commaunded, that suche as were taken in whordome, or single fornication, as they call it, shuld be banished and driuen out of the countrye: but they that had committed adultrye, abusynge other mennes wines, or had plaid the Sodomites: the law was, that they shuld be beheaded, both the adulterer and the adulteresse.

Among the Placiades this was the lawe, that the adulterers stript starke naked, should be caried aboute on horsebacke, and haue a sorte of Radish rootes hang about them, and specially aboute their preuye membres, and so be a laughynge stocke to all the people, and for euer liue in ignominy and shame, being hated of all men. Placiades.

Solon that noble Magistrate made this law, that it shuld be lawfull for any man to kill an adulterer, if he were taken with the deede. As for the adultresse the lawe was this, that she shoulde neuer after weare any kinde of honest apparel, nor come among other folke in the temples, nor into such places, wher the people did commonly resort. If she did, it was lawfull for euerye man to buffet and beate her, and to pluck her garments from her. Solon.

Among the Thracians this was the law, that such as were taken in whordom, shuld be stript naked, and be bound to a post, & so with Arowes pearsed and striken to death. The Thracians.

Amonge the Indians suche as be taken in adultrye, are led vp into some hye rocke, and cast downe headlong, that their neckes maye be broken. The Indians.

The Mitylenians strangled al such, as were taken in adultry without any mercy shewed. The Mitylenians.

The Mantuans beheaded the adulterers. The Mantuans.

These aforsaid lawes with many other, (which all here to reherse, wer very long), are mentioned in the bookes of Chronicles and histories: of the which we may easly learn, howe greatlye whordome and adoultrye were abhorred in times paste, euen of the verye Gentyles: which thing shall greatly turne at the great daye of iudgement vnto the great condempnation of the Christians, amonge whome bothe whordome and adultrye are laughed at, so farre is it of, that they be punyshed eyther by deathe, or by anye other penable statute, whan notwythstandinge by their profession they are deade to the worlde and to the flesche wyth all their affectes and lustes, as the Apostle saythe. They that are Christes, haue crucified the flesh with the affections and lustes. Whordome laughed at amonge the Christians.

Agayne, if ye be risen again with Christ, seke those thinges, whyche are aboue, where Christe sytteth on the ryght hand of God. Set your affection on heauenlye thinges, and not on earthlye thinges. For ye are deade, and your lyfe is hid wyth Christe in GOD. Gala. 6 Colos. iii

When so euer Christe (whyche is oure lyfe) shall shewe hym selfe, then shall ye also appeare wyth hym in glorye. Mortifye therefore your earthlye members: fornication, vnclennesse, vnnaturall luste,

euyll concupiſcence, &c.

Pȳnate punishmentes for whordõe

But not only with theſe lawes aforeſaid, fornicatoures and adulterers were punyſhed, but alſo certayne other ꝓuate punishmentes wer ꝓuatly minyſtred to certaine ꝓuate vnclene persons. Augustus Ceſar banished Ouide the Poet out of Rome, euen vnto the Getes and Tomitanes, nations both barbarous and vtterly estraunged from all ciuilitye, amonge whome he liued more then ix yeres, and there alſo he died: becauſe he had plaide the adulterer with Julia the Emperoures daughter: or rather, as ſome wryte, for making and publiſhing thoſe filthye bookes, which he made De arte amandi. And albeit in the time of his banishment he wrote bookes of the contrarye argument, and ſought all meanes poſſible both by his owne ſupplications, and by the interceſſions of his frendes, and by the teares and lamentations of his wife and children for his returne vnto Rome: yet could no fauoure be gotten at the Emperours hande for hym. ſo great displeſure had he conceiued againſt the Poet for his vnclene & filthye wrytinges, by the reding wherof the mindes of the youth among the Romaines, ſhould be corrupted and allured vnto leudneſſe. A rewarde worthy ſuch bookes.

Ouidius.

Archiloch⁹.

Likewiſe the Lacedemonians bothe banyſhed Archilochus the Poet, and alſo burnt his bookes, although neuer ſo learned and eloquent, becauſe they wouldе not haue the mindes of their youthe and other Citezens corrupted and defiled by the reding of them. Theſe ſhall riſe vp againſt vs Engliſh men at the day of iudgement, whyche baniſhe not, nor burn not, but rather Pȳnt, publiſhe, ſet forth and ſell baudy balades and filthy bookes vnto the corruption of the reders, as the court of Venus, and ſuche like wanton bookes. Is the commaundement of God geuen by S. Paule thus obſerued of vs Engliſhe mene Let no filthy communication proceede out of your mouth, but ꝑ which is good to edefy withall as oft as nede is: that it maye miniſter grace vnto the hearers. Againe, as for fornication and all vnclennelle, let it not ones be named among you, as it becometh ſainctes: or filthinelle, or foliſh talking, or ieſting, whyche are not comely, but rather geuing of thanckes. For this ye know, that no whoremonger, eyther vnclene perſon hath any inheritaunce in the kingdome of Chriſte and of God. Let no man deceiue you with vaine woordes. For becauſe of ſuche thinges commeth the wrathe of God vppon the children of diſobedience. Once againe. Be ye filled with the ſpirite, ſpeking vnto your ſelues in Pſalmes and Hymnes and ſpirituall ſonges, ſinginge and making melody to the Lorde in your hartes, geuinge thanckes alwayes for all thynges vnto God the father, in the name of oure Lorde Jeſus Chriſt.

The Court of Venus.

Ephe. iiii

Ephe. v

Libanius Sophiſta, although a learned and eloquent man, was banished for his vnhoneſt behauiour: firſt out of Conſtantinople, afterward out of Nicomedia.

Libanius Sophiſta.

The Romains banished out of theyr city Alceus and Philiſtus, becauſe they were the authors of much vnclennelle.

Elianus lib. ix

Tarquinius Superbus king of the Romains was banished with his

his sonne Tarquinius Collatinus for the deflouring of Lucretia a noble and honorable matrone, so that for that one fault, the Romaines would never after admit any king to raign ouer them.

Hippomenes taking his daughter Limon in adultrye, caused her to be deuoured of an hungry horse. Limon.

Phaon a yong man of a wonderful beuty, taken in adultry, was stragled vnto death. Phaon.

Pyrrus taking a certain man with his wife in the act of adultrye, slue him out of hand.

Ludouicus Gonzaga taken in adultry, was beheaded of the Citizes of Mantua. Gonzaga.

Publius Menius most greuously punished his seruaunt for killing his daughter, and charged her that she shuld not only bringe her body to her husband free from all vnclennesse, but also from all kisses.

Potius Anidianus, so sone as he perceiued that his daughter was deloured, slue her with his own hand straightwais.

Virginius perceiuing that Appius Claudius went about to deflour his daughter, slue her openly in the market, saying, that he had rather be the father of a chast maide being deade, then of a defiled whore being a liue.

Serulianus perceiuing his sonne to be of a light conuersation, hanged him vp out of hand.

Fescennius abusing vnnaturally a certaine yong man, was cast in prison, where he most miserably died.

Sempronius taken in adultry, was greuously whipped.

Quintus Antiotius did put away his wife, because she openly in the strete talked with an harlot and common woman.

The like thing was practised of Sulpitius Gallus, because his wife went abrode in the stretes with open face.

So likewise did Sempronius Sophus handle his wife, because she was a common gaser and gadder abrode.

Egnatius Metellus beate his wife till she died, because she was a common Tauernhunter, a winebibber, and a baucketter & yonge, that swilbols and knuckleastes can not be honest and continent.

But as I may ones make an end concerninge the lawes and histories of the heathen, which shew euidently how greatly the verye Ethnickes abhorred whordome, adultrye and all other vnclennesse: it shall not be vnfitting nor out of the waye to note, howe that for the deflouring of one maid, whiche was a noble maunes daughter in Spaine, there were slain vii. C. M. men. The name of the maydes father was Julianus: and he that defiled the maid, was called Roderychus king of the Gothes, being at that same time chefe ruler also of Spaine. But therfore his lewd liuing he brought destruction both to him and to his: for he him self with many thousandes mo most miserablye perished in battell, as Volateranus writeth. I passe ouer manye other realmes and cities, which thorowe adultry and whordome came vnto finall and vtter destruction, whose remembraunces are left in histories, as monuments of Gods anger against all vnclennesse. Geograph. lib. ii.

Not-

Pope Jhon the xiii.

Notwithstanding the history of Pope Jhon the xiii. of that name may not be altogether silenced. The Chronicle wryters make mention that this Pope Jhon was a man, or rather a monsture of wickednes. For besides his sellings of spirituall promotions, his makings of boies Bishops, his gemmages of orders in stables, his periuries and false swearinges, his Hawking, his Hunting, his Dauncing, his Leping, his Riling, his Carding, his Brauling, his Fighting, his Baketing, his Rioting, his Ietting, his straying abrode in the nights, his Reuelling, his Raging, his breaking vp of dores and windowes, his firynge and burning of many mennes houses, his gelding of Cardinals, his putting out of their eies, his cutting of their handes, fingers, Noses, eares and tonges &c. he was a moste famous, moste notable, and moste vnshamefaced whoremonger, sparing neither maid, wife nor widowe, nor hauing regard to any place holy or wholye, yea in the sacred places and vpon the very altares would he abuse him selfe wythoute all shame, insomuch that no women almoste durst come vnto Rome on pilgrimage in his time: for he spared neyther high nor lowe, neyther olde nor younge, neyther poore nor rich, neyther fair nor foule, neyther maried nor vnmaried. But his end was worthy such a life. For afterward he being taken wyth an other mannes wife, was slain in doing the very act of adultry, and so moste wickedly and wretchedlye died. Diuers and many such like histories finde we not only in the holy histories of the Bible, but also both in Ecclesiasticall & prophane wryters, whiche plainly declare how greatly God is offended with whordom, adultry and all other vnclennesse, and that he will not suffer them that are giltye in those moste abhominable and damnable sinnes, to escape vnpunished, but rather that they in this world shall haue shame and confusion, beggery and pouertye, sickenesses and diseases, infamye and dishonour, terrour of conscience and vnhappy death: and in the world to come a portion in that lake that burneth with fire and brimstone.

An end worthy such a life.

Apoca. xxi

God therfore willing that his seruaunts, and so many as professe his holy name, shuld liue honestly, godly and vertuously and be vtterly estraunged from all vnclennesse, so that their whole life and conuersation shuld be nothing els then a very mirrour of vertue, hath ordayned this holy order of honorable wedlocke: so that who so euer he be, that hath not the gift of continency, but feleth in him selfe an aptnesse and prouocation vnto generation, the same ought with all expedition to embrace holy wedlocke, and to bid the single life fare wel. Whosoeuer is otherwise minded, so that he had rather leade a lose life and a wicked conuersation, defiled with aduultye, whordome, Sodomitry, incest &c. then to take vpon him the sweete and pleasaunt yoke of Matrimonye, & so to liue according to the appoyntment of God: the same greatlye offendeth God, dishonoureth his holy name, slaundereth the good Doctrine that he professeth, maketh the aduersaries to speake euill of the christen religion, and in fine, bringeth to him self euerlasting damnation. For God can abide no vnclennesse, neither hath he called vs vnto vnclennesse, but vnto holynesse, as S. Peter sayeth: Likewise as he which hath called you, is holy, so likewise be ye holy also in al your conuersation

1. Peter i.

uersation, because it is wrytten: Be ye holy, for I am holy. And Zachary the priest father to S. Iohan Baptist saith: We are delyuered from the power of our enemies, that we shuld serue the Lord our God in holynesse and righteousnesse all the dayes of our life. Therfore to auoyd fornicatrinesse, to be fruteful, and to eschue vncleannesse, hath God ordeyned matrimony. And thus much haue I spoken concernynge the fyrste part of this treatise. Nowe will I make haste vnto the fourth parte, which is the last, and so make an ende.

The fourth part of the booke of Matrimony.

How maried folke ought to liue in the holy state of honorable Wedlocke.

ALbeit in the last part of my Catechisme (where I entreat of the offices of all degrees) I haue sufficiently declared how maried persons shuld frame their liues, & liue together according to the doctrin of the gospel, so þ it may seme here in a maner a thing superfluous any more to speak therof, at this present: yet forasmuch as I haue promised in the epistle dedicatory some what to speak of this matter, and the argument of the boke requireth no les, except it shuld be left vnperfect, and as a body lacking the chefe member, and so go forth as a worke not absolute nor perfectly finished: I entend somwhat to wryte of this matter here also, not so amply and largely, as the dignity of the argument requireth, but rude so much as may seme sufficient for this present: desiring the gentle and diligent reader, that desireth more fully to be enstructed in this behalf to repare vnto that part of my Catechisme, whiche entreateth of the offices of all degrees.

First, forasmuch as the man is hed of the woman, as Christ is the hed of the congregation, and man was not made for woman, but woman for man, so that the principal party of the maried persons is the man: Conuenient order requireth, that I first be of all entreate of the mannes office and duty, and shew how he ought to behaue him selfe both towarde hys wyfe, and also to gouern his houshold godlye and vertuously. Ephe. v. 1. Cor. xiiii. 1. Tim. ii.

First and aboue al thinges, the husband shal do thutteremost that he can, to frame his wife in all poynts after the doctrine of Christes gospell, that her life maye be trained in the faithe, feare and loue of God from the beginning of their mariage. He shal many times talke wyth her of God and of godlinesse. He shall also certain times in the day prouoke her vnto prayer, and vnto the reding or hering of Gods most holy word. and he him self shall accompany her in those godly and vertuous exercises, and be vnto her an example of al godlinesse and honesty, so that his wife shal not at any time perceiue in him either by gesture, by word or by worke, any thing that doth dissent from the rule of Christianity, but all thinges sober, modest, temperate, quiet, honest, godly, vertuous &c. The duty of the husband towarde his wife. Exercises in godlinesse.

The maried life is happy and blessed before God.

Again, he shal as occasion serueth, put her in remembraunce, that the maried life is such a kinde of life, as is ordained, blessed and preserued of God: and that who so euer liueth in the same according to Gods holy ordinance doth moste highly please God: so that although there be in this state and order of life certaine troubles and greefes, from the which, such as are vnmaried be free: yet that those troubles & sorowes are nothing els then the rises of faith, laid vpon maried persons of the Lord God to mortify old Adam, and to nourture them in his holy discipline, that by this meanes they may be the more prouoked, not only to sequester their mindes from all the pleasures of the world and of the flesh, but also to call vpon God for his assistance and help in all their troubles and necessities, which wil vndoubtedlye so ease their griefes, paines and troubles, that he will make them not onlye tollerable, but also moste swete and pleasant to be borne. For what burden can be to a christen man intollerable or vnpleasant, which he is perswaded to be laid vpon him of his moste louing father, not for his incommoditye, but for his high commodity: not for his destruction, but for his saluation, seing that all things work for the best vnto them that loue God? The man therfore, when he perceiueth that his wife is greatly accombred with such cares and troubles, with such labors and trauailes, with such paines and sorowes (as belong vnto the duty of a woman) shal vnto the vttermoste of his powers help to ease her of them, and comfort her with moste swete and louing words, putting her in remembraunce of the great labors and paines, which the godly auncient matrones, as Sara, Rebecca, Rachel, Lya, Sephora, Ruth, Anna, Susanna &c, being also maried women, suffered in that state of life: exhorting her also patiently and quietly to beare those afflictions and troubles, nothinge doubting but that that Lord which turned the water into wine, wil turn those painful sorowes into most swete and pleasaunt exercises, so that afterward those things, which seme now vnto her painfull and greuous, shall become easy and tollerable.

The troubles of maried age are the exercises of faythe.

Rom. viii

The husbād ought to cōfort his wife in her labors and trauels.

Thus euen from the beginning of their mariage shal the husband accustom his wife vnto godlines, & prouide, that it may daily encrease in her more and more, til at the last she maye ware auncient in God & in all godlinesse, and become a worthye and vertuous matrone in the christen common weale vnto the good example of all other maried women. Vnto this thing exhorteth our sauiour Christ, saying: First of all Iohn. iii. seke the kingdom of God, and the righteousnesse therof. And the holy Apostle commaundeth, that the husbands shuld teach their wiues the way of true godlinesse. By this meanes shal it come to passe, that God Math. vi shall blesse their mariage, delite in the maried folk, and so prosper their labors, that they shall take good successe, and bring with them abounde of all good thinges, as the Psalmographe saithe: Blessed are they that fear the Lord, and walk in his waies. For thou shalt eat the 1. Cor. viii 1. Tim. ii labors of thine handes: O well is thee, and happy shalt thou be. Thy wife shalbe as the frutefull vine vpon the wals of thy house. Thy children like the Olyue braunches round about thy table. Lo, thus shall the man be blessed, that feareth the Lord. Psal. cxxviii

Secondly, forasmuch as the man hathe taken vnto him a woman

in the feare of God, and made her his wife and yoke fellow, refusing all other women for her sake, rekninge to liue with her rather then with any other creature, either father or mother, brother or sister, or any other of his most dere frendes as shal become him, after he hath instructed her in the way of godlinesse, to remember moreouer his duetye toward her, which is moste derely and moste entierly to loue her, not for bodely pleasure, not for frail fauor, nor for brittle beuty, not for transitory goods and worldly richesse, not for any other carnal & vain things after the manner of the worldlinges, but because God hathe so commaunded, and because she is his children sister, of the same faith, of the same religion and of the same doctrine, again, because she is ỹ daughter of God, and felowe enheritor with him of euerlasting glorye. Howe great and how feruent this loue of the husband toward hys wyfe ought to be the blessed Apostle S. Paul doth cunningly set forth in these his wordes: ye husbandes loue your wiues, euen as Christe loued the congregation, and gaue him selfe for it, to sanctifye it, and clensed it in the fountain of water thorow the worde, to make it vnto him self a glorious congregation without spot or wrinkle, or any such thing: but that it should be holy and without blame. So ought men to loue theyr wiues, as their own bodies. He that loueth his wife, loueth him selfe. For no man euer yet hated his own flesh: but norisheth and cherisheth it euen as the Lord doth the congregation. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leue father and mother, and shall be loyned vnto his wife, and of two shall be made one flesh. This is a great secrete, but I speake of Christe and of the congregation. Neuertheles doo ye so, that euerye one loue hys wife, euen as him self. Again he saith, ye husbandes loue your wiues, and be not bitter vnto them.

The husband ought to loue hys wife, as Christ loueth the congregation.

Ephe.v

Colos.iij

Of these wordes it euidently appeareth, what feruent and singuler loue the husband ought to bear toward his wife. First the holy Apostle setteth forth for an example to all maried men the loue, wherby Christ hath toward his congregation, and commaundeth all husbandes to exercise the like loue toward their wiues. Nowe who knoweth not, that the loue wherwith Christ hath loued his church or congregation from the beginning, is so great and feruent, that it is vtterly vnspeakeable? Very loue enforced him to take her vnto him, whan for her vnworthinesse she was moste vnworthy to be loued. Very loue moued him (being the king of glory and of such excellent beuty as the blessed angels and heauenly spirites haue a singuler delighte and greate pleasure to behold him) to mary her being in deede of her selfe miserable and poore, yea and deformed with all kinde of vice and wickednesse. Very loue made him being Lord of Lordes, and kinge of kinges, to chose her vnto his wife, whan notwithstandinge she was of all creatures most wretched and moste beggerly: and to make her his moste derelye beloued spouse, and to endue her with all his richesse and dignities. Very loue caused him being the lambe of God altogether innocent, vndefiled and without spot, to geue his blessed bodye to be broken, and hys precious blood to be shed on the altare of the crosse for to redeame her out of the tiranny of Satan, and from the power of al her enemies,

The loue of Christ toward his churche.

1. Peter j.

Iohn.i

1. Peter i.

and to sanctifie her. Very loue moued him being more goodlye, amiable and beautifull then all the children of men, to take her vnto him, when she was most of all defamed, and fauored and full of all vnto warenesse, and to cleanse her in the fountain of water thorow ỹ word, that he might make her vnto him self a glorious spouse, without spot or wrinkle, or any such thing, altogether holy and without blame. In fine, very loue was the cause that the Sonne of God tooke vpon him not aungels, but Abrahams seede, and so became with vs one flesh and one bloud, and of one and the same nature, yet without all synne, and hath coupled vs so vnto him in marage, that we are become members of his body, flesh of his flesh and bone of his bones, so that he being our bridegrome, and we his spouse, all his richesse are our richesse, all his merites and good workes, are oure merites and good workes, yea what so euer Christ hath either in heauen or in earth, altogether is ours, euen as a woman, thoughe she were neuer so poore before she was maried, is now being maried as rich as her husbande: for all that he hath is hers, yea his very body, so that he hathe no power ouer it, as the Apostle saith.

Pſal.xlv

Ephe.v

Heb.ii

Ephe.v

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1.Cor.vii

Now wher this loue is in the man towarde his wife, that is here specified to be in Christ toward his congregation: what inconuenience may chaunce so great and of such force betweene man and wife, that may dissolue and breake this loue? Is not the wife so perfecte in all poyntes, as the husband would haue her, or as he him self is: yet may he not despise her, nor be bitter or cruel vnto her for her faultes, but gentlely and louingly seeke to amend and win her, seeing that the nature of loue is to couer the multitude of sinnes, and in the spirite of meekenesse to instruct such as do fall or be taken in any fault. For as Christe thought no scorne of his church, despised her not, neither forsoke her for her vncleannesse and sinnes: so should no Christen man spurn at his wife, disdaine or set light by her, though sometime she falleth, offendeth and goeth out of the way: but euen as Christ beareth with his church, nourisheth her and teacheth her, euen so ought euery honest and godly husband louingly and gentlely to bear with his wife, tenderlye to nourish her, quietly and peaceably to instruct and teach her, as S. Paul sayeth: We whyche are strong, oughte to beare the fraitnesse of them, which are weak, and not to stand in our own conceits. Let euery man please his neighbor vnto his welth and edefying. For Christe pleased not him self, but as it is wrytte. The rebukes of them which rebuked thee, fell on mee.

Eccleſ.iii
Pro.xix
1.Peter.iiii
Galath.vi

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Rom.xv

Pſal.lxix

Why God hath made the man stronger then the woman.

In many thinges God hath made the man stronger than the woman, not to rage vpon her, not to make her his sotestole and vnderling nor to play the tiraunt with her, but to help her, to comforte & cherish her, and quietly to beare with her weadnesse: Again, to be courteous and gentle to her, to winne her to Christe, and to ouercome her with kindnesse, that euen of loue she may doo her duetye, and obey the ordinaunce that God hath made betwene her and her husband, as S. Peter saith: ye men dwel with your wiues according to knowledge: geuinge honour vnto the wife, as vnto the weaker vessell, and as vnto them that are heirs also of the grace of life.

1.Peter iii.

To much

To much are they worthy of blame, which forgetting this doctrin of the holy ghost, forget also their duty toward their wiues, and with violence in their fury entreat their wiues (no beast so beastlye) sometime with cruel words, somtime with sharp stripes, wher all gentle menes ought to be sought to redresse that is amisse, as Salomon saith. Fair words are an hony combe, a refreshing of the mind, and health of the bones. It is seldome sene that any brute beast in his moste cruell rage doth hurt his female: and how vnnaturall a thing is it then for a man to hurt his own flesh and body, whome he ought to loue, as Christ loued the congregation? Ah, who is so estraunged from al wit and reson, that wil violently reuenge him self of his fote, if it chaunce to stomble? Will he not rather, if he haue an euil boyne, cherishe and comfort it, to make it better and stronger? Loue in all thinges, and at all times ought to be the whole doer and only instrument to worke and frame all thinges betwene man and wife.

Pioner fol.

Note.

Loue.

And who knoweth not, as Christ is the hed of the congregation, so likewise is the husbād the wiues hed? Again, what the hed is to the body, the same ought the man to be vnto his wife. As the hed seeth, hearth for the whole body, studieth & deuiseth to preserue it in strength and life: so likewise ought the husband to be affected toward his wife. And as Christ is the eie, hart, wisdom and guide of the congregation: so ought the husband to loue his wife, to comforte her, to prouide for her, to shew her like kindnesse, to guide and rule her with discretion, & to do all thinges for her preseruation, and by no meanes to shew any poynt of crueltye or vnkindnesse towarde her, euer setting before his eies, that he oweth that loue to his wife, that Christe sheweth to his congregation, as S. Paul saith: Ye husbands loue your wiues, euen as Christ loued the congregation.

The husbād is the hed of the wife.

Ephe. v.

But the holy Apostle doth not only set forth Christ to be an example of matrimoniall loue to the faithfull husbande, but he also commandeth, that the man shuld loue his wife euen as him self. Euery married man ought to be the same to his wife, that he is to him selfe. He that loueth not him self? Who euer hateth not his owne body? Euen so ought the husband to loue and cherish his wife. No man euer yet hated his own flesh, saith the Apostle, but nourisheth and cherisheth it, euen as the Lord doth the congregation. No maruel therfore ought to hate his wife, because she is his owne flesh, as it is wel seen. They shalbe two in one flesh, but rather loue her, comfort her, cherish her &c. If father and mother are to be forsaken for the wiues sake: who seeth not, that the loue, which the husband oweth to his wife, ought to excell the loue of all mortall creatures? Verely the husband oweth vnto his wife moste feruent loue and affection, all gentle behauiour, all kindnesse, and healp, all comfort and kindnesse, euen as to him self, for she is one flesh and body with him. Vnder God there is no loue, no affection, no friendship, no consanguinity, no kindred to be compared vnto this: nor anye one thing vnder the sunne, that pleaseth God more then man & wife that agree wel together, and liue in the feare of God.

The husbād ought to loue his wife as him self.

But contrariwise where this loue wanteth, there is brauling, hatred, strife, brawling, chiding, fighting, whoring, iealousy, poysoning

mur

murthering, and an whole lea of euils: which kinde of life in mariage as it doth exedingly displease God, so likewise is it manifestly contrary to this commaundement of the holy Apostle: Let al bitternes, fiersnesse and wrath, and roring, and cursed speaking be put away frō you with all maliciousnesse. Be ye courteous one to a nother, mercitul, forgeuing one a nother, euen as God for Christes sake hath forgeuē you. Surely it is an hie and pure loue, perfect and constant, that God requireth to be betwene maried couples, and therfore ought they by all waies, meanes and labor to get, maintain and encrease this exceding loue, and to eschue, forbear and cut of all things that might geue any occasion to the contrarye.

Ephe. iiii

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And vndoubtedly there is nothing that longer maintaineth concord and quietnesse, nor more encreseth perfect loue in mariage, then swete and fair words, gentle and frendly deedes, and with a loving patience to take all thinges at the best, freely to breake their mindes one to another, to kepe all thinges secreat, to be glad and willing to amend, if any thing be amisse on either party, one to delight in a nothers company, to geue none occasion of suspitions, to auoid al euil company, gladly one to doo for another, alwais one to speak wel of another, and aboue all things, not ones one to heare euil of an other, as the Apostle warneth, saying: Se that ye geue no place to the backbiter: that is, to such as with their euil speaking go about to set variaunce amonge you, but take them as euil willers to you bothe, thoughe they pretend neuer so great frendship, and aboue all things maintain loue, amitie, quietnesse and concorde betwene you: yea and that so much the more, because ye are one body, & ioyned together with an vnloseable knot. For as Salomon saith: Better is a drye morsel with quietnesse, then a ful house, & many fat cattel with strife. Again, better is a litle with the feare of the Lord, then great treasure with sorowe. Better is a messe of potage with loue, then a fat Ore with euil wil.

Note.

Ephe. iiii

Pro. xvii

Pro. xv

Therfore as it is the office of a true and faithfull husband to traine vp his wife euen from the beginning of their mariage in the waye of godlinesse: euen so is it his duty to loue his wife, as Christe loued the congregation, yea no lesse fervently to loue her, then he loueth himself, and to thinck nothing so dere, that he can not vouchsafe most willingly and gladly to bestow vpon her, yea and if nede shulde be, not to spare his own life, but frankly and freely to bestowe it for her sake, euen as Christ did for the congregation.

Thirdly, seing that many times according to the common prouerbe, pouerty parteth felowship, and many for lack of thinges necessary fall into many and diuers inconueniences, and not a fewe of them are in all ages founde amonge the maried folke, so that some of them fall to whoring, some to thening, pyking, stealing and robbinge, and some to other lewd and vnsemely behauiour: that no such inconueniences may grow among the maried folk: it is the duty of a godly and faithful husband to prouide and afore see, that he do not onlye traine vp his wife in the way of godlinesse, and moste derely and tenderlye loue her, but also that his wife, his children and his family lack noe good thinges that is necessary for them and for their liuing. The blessed Apostle sayth, that

The husbād is bounde to prouide all thinges necessary for his wife.

1. Timo. v

if anye

that if any man make not prouisyon for suche as belong vnto hym, he hath denied the faith, and is worse then an infidell. But this prouision may not be made by anye vnlawfull meanes, and contrarye to the woord of God: but the husband must so prouide for his wife, children & family, that his prouision may agree with the word of God and with a good conscience. The mean and way that God hathe appoynted all maryed men to make prouisyon for suche as appertaine vnto them, is labour, as it is wrytten. Thou shalt eat the labours of thine handes: O wel is thee, and happy shalt thou be. Thy wife shalbe as the frutefull vine vppon the walles of thy house. Thy children lyke the Olyue braunches rounde about thy table. Lo, thus shall the man be blessed, that feareth the Lord. Saint Paule also sayeth: Let him that stole, steal no more, but let hym rather labor with hys hãds, the thing which is good, that he may geue to him that needeth. Agaime, we beseche you brethren, that ye encrese more and more, and that ye study to be quiet, and to medle wyth your owñ businesse, and to work wyth your owne handes, as we commaunded you, that ye maye behaue your selues honestly toward them that are wythout, and that nothyng be lackynge vnto you. Also in a nother place: We haue hard say, that ther are some whyche walke among you inordinatly, worksyng not at all, but being busy bodyes. Them that are suche, we commaund and exhorte by our Lord Jesu Christ, that they worke wyth quietnesse, and eate theyr owne breade. Item, If there be anye that wyll not worke, the same ought not to eat. Labour. Psal. cxxviii Ephe. iiii. i. Thes. iiii ii. Thes. iii

That labour is the godly and lawful mene or way, wherby the husband may make prouisyon for hys wife, children and familye: it is euydent and plain by the woorde of God. For we rede, that after God had coupled Adam and Heua together, he commaunded Adam to labour, & to eat hys bread in the labor of hys handes, and in the sweate of hys browes. The woordes of God are these: In the sweat of thy face shalt thou eat bread, tyl thou be turned agayne into the ground, for out of it wast thou taken, inasmuch as thou are dust, and into duste thou shalt be turned again. And thys commaundement of God was not only geuen to Adam, but to all hys posterity: so that no man ought to lyue idle lye, but worke some good thyng, that he may not only haue wherof to sustain hym & hys, but also to geue to hym that needeth. In consyderatyon wherof, all the auncyent fathers of the olde Testament wyth theyr successors, euen so many as feared God, gaue them selues to labor, by thys meanes prouidyng all thyngs necessary not only for them and theyrs, but also for such as were in necessitye. After thys manner ought an honest, godly and faythfull husbande to make prouisyon for hym self, hys wyfe, his children, and his family, ouer whom God hath made him an ouerseer, and hathe also geuen him charge to prouide for them: whiche thyng he may by no meanes neglect, if he wyll eskape þ heuy displesure of God. And althoughe it appere in the tender eyes of the idle, welthy and delicate worldlings, a seruile and slauelike thing to get the lyuing with the labour of handes, and the sweat of the browes, and therfore they practise wicked and vnlawfull waies to come by the goodes of thys worlde: yet is this kynde of life before God pretious and acceptable, and hathe ioyned vnto it the fauor and blessyng of God, Gene. iii

of God, which will not suffer that honest and godly labour to be taken in vain, but will prosper it vnto the vttermost, so that aboundaunce of all good thinges shall ensue, and followe therof, as it is wrytten: The Lord will not suffer the soul of the righteous to perish for hunger, but he taketh away the richesse of the vngodly. An idle hand maketh poore but a quick labouring hand maketh rich. The blessing of the Lord maketh men rich, as for careful trauail it doothe nothing therto. Againe, if thou be not slouthfull, thy harueste shall com as a springing well, and pouerty shall flie farre from thee. And who knoweth not, that (as Salomon saith) a litle with the fear of the Lord is better then great treasure with sorow, that is to saye, with an vnquiet conscience. Againe, better is it to haue a litle thing with righteousnesse, then great rents wrongfully gotten. Also in a nother place. He that loueth mony, shall neuer be satisfied with monye, and who so delyteth in richesse, shall haue no profit therof. This is also a vain thing. Wheras much richesse is, ther are many also that spend them away. And what pleasure hath he that possesseth them, sauing that he may loke vpon them with his eies: A labouring mã slepeth swetely, whether it be litle or much that he eateth: but the aboundance of the rich will not suffer him to slepe.

Prou.x.

Prou.vi.

Prou.xv.

Prou.xvi.

Eccles.v.

The husbãd is bounde to defende his wife, her honesty, good name and fame.

Fourthly, as it is the duty of an honest and faithfull husbande, to train vp his wife in godlinesse, derely to loue her, and to prouide, that she lack nothing that is necessary for her. So likewise is he bound to defend his wife, to maintain his wiues honesty, integrity, good name and fame. And for thys cause is the man in the holy scripture called the hed of the woman, because he shuld godly gouerne her, maintaine and defend her in all godlinesse and honestye, and by no meanes suffer her vnto the vttermost of his power to be iniuried, wronged, displeasured and troden vnder foote of her aduersaries. For as the Lorde Christ euen of very loue that he beareth toward his congregation, defendeth it from the tiranny of Satan, from the curse of the lawe, from the power of hel, from the sting of death, from the darte of desperation, and from all other enemies: so likewise ought the husband to behaue hym self toward his wife. And as Christ did rather chuse to geue him selfe vnto the death, then his spouse, the christen congregation should be ouercome of her aduersaries: euen in like manner oughte the husbande rather to bestow his life for the defence of his wife, then she shuld wickedly be abused of any wicked creature: contrarye to the moste vile, abhominable and damnable vsages of certain naughtye packes in these our dates, which are not ashamed but rather therwith welcontented that other men abuse their wiues, so that they may haue gaine, lucre & frendship, not altogether vnlike a certaine man called Galba, whiche whan he saw Mecenas (Minion to Augustus the Emperour) daliyng with his wife before his face, cast downe his hed, nodded, and fared as though he had bene a slepe: whan the holy Apostle S. Paul commandeth euery maried man to kepe his vessel, that is to say, his wife, in holinesse and honor. The husband hath not power of his wiues body to abuse it, or to make it common to other for gaines sake, but chastlye & honestly to vse it him self according to the law of Matrimonye. These wicked husbandes doo not only moste wickedlye them selues, but they also haue pleasure in them that doo the like, and therfore worthy of e-

1. Thess. iiij.

Rom. j.

uerlasting

uerlasting death and damnation. In the law of god it is commaunded that a man shall not make his daughter commen, to the end that he would cause her to be an whore: and shal it be lawful for a man to make hys wyfe commen to other, that for lucres sake she maye playe the whore, and by this meanes cause her to be the mẽber of a whoremonger, which before was a mẽber of the body of Christ? Is not this to professe the sect of the Nicolaites, which made theyr wiues commẽ to all men indifferently? Whose workes also God him selfe sayth plainly, that he doth vtterly hate and abhorre. These wicked corruptours and betrayers of theyr own wiues are worthye of most extreme punishment, for as much as for a little filthy lucre they dishonor honorable wedlocke, and defile theyr owne beddes, which aboue all thynges they oughte to kepe pure, cleane and vndefiled. Honorable, sayth S. Paule, is wedlock among al men, and the bed vndefiled: but whoremongers & adulterars God shal iudg, that is to say, punish cõdẽne. *Leuit. 19.* *Apoc. 2* *Heb. 13*

Fiftly and finally, the office of a godly and faythful husband is, so longe as he liueth to obserue and kepe his fayth, vowe and promes, which he made vnto his wife before god and his holy congregation, when he was maried, & by no meanes to suffer him selfe to be plucked from the perfect performance of the same neyther thorow the suttle suggestiõs of Satã, norneyther thorow the slaterīgentilemẽts of ỳ flesh, not yet thorow the crafty perswasiõs of ỳ wicked world ỳ ỹ matrimonial lifemay be betwen him & his wife, true faithful, & perfect euẽ vnto the very deth, & by this meanes procure the cõtinual blessing of god vpon them both, and vpon all theyrs. But aboue al things for the performance of his wedding promes, the husband shal take hede, that he geue not ouer his loue to any other woman, nor entangle him selfe with the deuelysh desire of straung and forayn filthy flesh, but cõtent himself with the alone loue and company of his wife in this behalfe according to the counsell of the wiseman which sayth: Be glad with the wife of thy yougth, (Louing is the hind, and frendlye is the roo.) Let hir brestes alwayes satisfy the, and holde the euer contente with hir loue. My sonne, why wilt thou haue pleasure in an harlot, & embrace the bosome of an other woman? For euery mans wayes are opẽ in ỳ sight of ỳ Lord, & he pondreth al theyr goings. The wickednes of the vngodly shall catch himself, & with the snares of his own sinne shall he be trapped. A godly husband shal so behaue him selfe both in gesture, word & dede, that he shal be well able thus to say with the holy man Job, that precious pearle of perfecte patience: If mine hearte hath lusted after my neyghbors wife, or if I haue layed wayt at his dore: O then let my wife grind vnto a nother man, and let other men lye with her. For this is a wickednes and sin, that is worthy to be punished, yea a fire that vtterly shuld consume and roote out al my substance. For although many thinges bring trouble to the quiet state of wedlock, yet the sinne of adultery maketh an vtter breache, destruction and desolation of matrimony, while the knot of mariage is dissolued and losoned thorowe suche and so greate wickednes, the mindes disseuered and plucked a sunder, and the gilty person made of the mẽber of Christ, the member of an harlot, as the Apostle sayth: Know ye *Prouerb. 5.* *Iob. 31.* *Adultery.*

The husbandes ought to be men and faythful to his wife.

not,that your bodies are the membʒs of Chʒist? Shall I nowe take the members of Chʒist,and make them the mẽbers of an harlot? God fozbid. Do ye not know,that he,which coupleth him self with an harlot,is become one bodye with the harlot? Foz two saythe he,shall be made one flesh. But he that is ioyned to the Lozd,is one spirite wyth the Lozd. Flye whozedome. Euery sinne that a man doth,is without the body. But he that is an whozemonger,sinneth agaynst his owne body. Eyther know ye not,how that your bodies are the temple of the holy ghost,which dwelleth in you,whome ye haue of god, and ye are not your owne? Foz ye are dearely bought. Therfoze glozifye God in your bodies,and in your spirites,which are gods.

An honest and godly husband therfoze shal at al times sequester his loue from all other women,and consecrate it only to the vse of his wife,and in all his behauiour so circumspectly walke,that he doo not only abstayne from the selfe euill,but also from al appearance of euil, as saint Paule sayth: Take hede how ye walke circumspectly: not as vnwise,but as wise men,winninge occasion, because the dayes are euill. And foz the perfourmaunce hereof,he shal be chast in his talk and abstayne from al wanton,wicked,vayn and vnhonest communication accozding to this admonicion of the holy Apostle: Let no filthy cõmunication pzocede out of your mouth but that which is good to edefy withal,as oft as nede is,that it maye minister grace vnto the hearers. He shal also eschew as the plage and pestilence al euil company but namely such as be geuen to the wozkes of the flesh,lest by hauing conuersation wyth them he also become lyke vnto them, and so fall awaye from the pzomis made to his yokefelowe. Foz such as they are with whome we kepe cõpany,such pzoue we foz the most part,as the wiseman saith: He that goeth in the company of wisemen,shal be wise but who so is a companion of fooles: shall be hurte. Againe,make no frendshyp with an angry wilful man,and kepe no company with the furious: least thou lern his wayes,& receaue hurt in thy soule. Ones agayn: maye a man take fire in his bosome,& his clothes not be bʒẽt: Oʒ can one goe vpon whote coales,and his feete not be hurte? Euen so,whosoeuer goeth into his neyghboures wife,and toucheth her,he cannot be vngilty.

1. Thess. 5.
Ephe. 5,
Ephe. 4

Euil company is to be eschewed

Prouerb. 13.
Prouerb. 22.

Moderate diet

It shal be conuenient also,that foz the auoydingof all vncleanes he be moderate and temperate in his diet,not geuen to banketing,to tomuch eating and dzinking,but that he study at al times to be sober and not to eate and dzink foz pleasure,but foz necessity, not to pamper the belly and to sturre vp filthy and fleshly lust,but to satisfy nature which is content with a little,and to conserue this life in al godlynes and honesty. Dayly experience,as I may speake nothing of the auncient histozies both diuine & pzophane, sheweth euidently,what a quick spurre and great pzouocation,to much eating and dzinkinge is to the lust of the body,as god complayneth by the pzophet,saying:

Iere. 5.

I fed them euen to the ful,and they fell to adultery and haunted harlots houses. In the desire of vncleanly lust,they become like the stoned hozses,euery mã neyghed after his neighboures wife. Shold I not cozrect this,sayth the Lozd: Should I not be auẽged of euery people

that

that is like vnto this? The body being kept in a temperate sobriety & sober temperance, shal easily escape and vanquish the fears and cruell ragynges of the flesh, and by no meanes fal into the disorder of inordinate loue, as the poet sayth. Sine Cerere & Baccho friget venus. And ỳ blessed Apostle sayth: Make not prouision for the flesche to fulfyll the lustes therof. For if ye liue after the flesh, ye shal dye. *Rom. 13. Rom. 8.*

Moreouer besides these thinges aforesaid, it is the duty of an honest and godly husbande, paciently & quietly to beare the infirmities of his wife, to dissemble, cloke and forgeue the faults of his wife, and not rigorously to handle her for euery light trifle, but rather gently & louingly to admonish her, and frendly to exhorther vnto better amēdment and more diligence, that fromhencefoorth she may be the more circumspect in all her doynges and trauayles considerynge with hym self, that the woman is the weaker vessel, and not to be compared vnto the mā, neyther in body, nor in mind. And this is that honor, which Saynt Peter requireth in an husband toward his wife, saying: Ye men dwell with your wiues accordinge to knowlege, geuinge honor vnto the wife, as vnto the weaker vessell. and as vnto them that are heyers also of the grace of life, ỳ your prayers be not hindered. The man is the stronger party, therfore ought he to bear with the weaker party, which is the womā, as saynt Paule saith: we which are strōg ought to beare the frayles of thē, which are weake, and not to stāde in our own conceates. Agayne, the man is the heade of the woman: therefore ought he with gentlenes to rule and gouerne her, and not churlishely to entreat her, though somtime she fall and doo amis. For except bearing and forbearing of on an other, be put in exercise amōg the maried folk, it is not possible that loue, peace, vnitye and concorde can be among them. Noman in al poyntes and at al times is perfect and wise. Al fort of vs, sayth S. James, offend in many thinges. Euery man ought to be the same vnto his wife, that Christ is to the cōgregation. *The husband ought to bear the infirmities of the flesh. 1. Pet. 3. Rom. 15. Iac. 3.*

To conclude if the man wil christenly and godly behaue him self toward his wife, and diligently practise these things aforesayd in his conuersation and life: it shall be necessary that he many times call vpon god by feruent prayer, that it may please him of his fatherly goodnes to blesse him and hys wife, to defende them from all euill, and to preserue them in his fayth, feare and loue, that neyther Satā, nor the world, nor the flesh, may haue any power ouer them, nor trouble or diuide that matrimoniall life betwen them, nor yet make it heauy and payneful vnto them, nor by any meanes pluck theire hearties awaye one from the other, but rather that they may most derely and constātly loue one an other, delight one in an other, cherish and comforte one an other, pray one for an other, and so in all pointes order and behaue thē selues one towards an other ỳ they at al times with ioyful, quiet and free consciences may pray and praise God, and lede a merye and pleasant life together euen vnto the very death, without al disturbāce and strife: which thing God, which is the author of matrimonie, grāt to al godly maried folke for his sonne Christ Jesus sake. Amen. Thus much haue I spoken concerning the office and duty of the husbande *Prayer.*

toward his wife.

The duty of the mā toward his children.

It now remaineth, that I speake some what also of the mans duty and office concerning his family or household. And this I deuide into two parts, that is to saye, into children and into seruantes. There is a duty, which the maried man oweth to them both. But firste of all forasmuch as the children ought to be the first and principal care in the gouernment of the household: the maried man, which is the father of the children, ought to haue a speciall regarde to the godly and vertuous bringing vp of them, that in time to come they may proue worthy citisens of the christen common weale. For children, as they are the very sure band and fast knot of matrimonial loue for euer to be continued betwene the parentes, so that no dissention, no discord no strife can be so greate among thē, but that the beholding of those children shuld streightwayes worke a reconciliation and a renewing of loue in them both one toward a nother, forasmuch as both haue equal part in them all: euen so in like manner are they the best and most principall giftes, yea and the most derest blessings that god geueth to the maried folkes persons, for the which they ought to be more thankful vnto god, then for the gift of childrē be they few or many, seing that childrē are their Parentes chief ioy, comfort and felicitie next vnto God, their stay and staffe, and the very vpholders of their age: yea in their children, the parents euē whē they are dead, after a certayn manner, liue, their stock and name is maynteyned and a certayne kinde of immortalitie, as I may so speak, procured vnto thē. Therfore when god hath blessed the maried man with children, he must earnestlye and aboue all thinges The mā ought to bring vp his children godly and vertuously prounde, that euen from the very cradles they first of all learn to know God and his most holy word, which is the right path and high waye to all vertue and godlynes, the sure shild and strong buckler to defend them from the deuil and frō al his cruel and crafty assaults, and that he dayly geue them godly, wholsome, and louinge exhortacions and suffer no vice to take roote in them, but rebuke them for their euil: and commend them for their well doing. Thus godly and vertuously, to bring vp their youth are al parents commaunded of god in his holy word. Take heed sayth god, to thy self, and kepe thy soule diligentlye, that thou forget not the thinges which thine eies haue sene, and that they depart not out of thy heart al the dayes of thy life, but teach them thy sonnes, and thy sonnes sonnes. Again, these wordes, which I cō maund the this day, shalbe in thine heart, and thou shalt shew thē vnto thy children, and shalt talk of them when thou art at home in thine house, and as thou walkest by the way, and when thou lyest down and when thou risest vp: and thou shalt bind thē for a signe vpon thine hand. And they shalbe warnings betwene thine eyes, and thou shalt wright them vpon the postes of thy house, and vpon thy gates. Also in a nother place he sayeth: Set youre heart vnto all the wordes, which I testify vnto you this day: and ye shall commaunde them vnto your children, that they may obserue and do al the words of this law. And let it not be a vayne word vnto you: for it is your lyfe. and through this word ye shall prolonge youre dayes. Kynge Ezechi-

Children

Deut. 4.

Deut. 6.

Deut. 32.

as

as in his prayer sayth: The father, O God, shal make thy trueth knowen to his childrē. Likewise sayth the blessed Apostle: moue not your childrē to wrath, but bring them vp through the doctrine and information of the Lord. Thus se we, that god ernestly requireth of all fathers, that they diligently bringe vp their youth in the knowlege of god and of his holy word, that from their tender peres they may lerne to know god, to beleue in god, to fear, reuerēce loue & obey god, & in al points to walk according to gods most holy will & blessed plesure, by no meanes suffering them eyther to the right hād or to the left to decline from the word of god and from the rules of the same. *Esa.38. Ephe.6.*

After this maner did al the godly euen from the beginning train vp their youth, ẏ they might appere to be fathers not only of the body but also of the mind, and to haue a specīall care no les to garnishe the yong and tender breastes of their children with godly vertues & good qualities, then to deck theyr soft bodies with decent and comely apparell. Of this sort were Abraham, Isaac, Jacob, Joseph, Moses, Dauid, Tobias, the parents of Susanna, Mathathias, the mother of seuen children, Philippe the Euangelist, the Apostles of Christ, the godly and auncient Bishops, deacons and ministers of Christes church with many other, as histories make mention. And Parentes oughte so much more to be diligēt in this behalf, because childrē cōing of good godly & vertuous parēts, do very seldome answere ẏ goodnes, godlynes & vertues of their Progenitoures, as we haue diuers examples both in the holye scriptures and also in the Ethnike writers. Abraham had many euill children, but he had but one good, that is to saye Isaac. Jacob the Patriarche had diuers children, of the whiche, parte of them were but of euill behauioure. Samuel had two sonnes, and both euill and naught. Heli was a good man, but hys sonnes were wicked and altogether without the feare of God. Dauid had many children, yet had he few good, besides Salomon. Roboam Salomōs son was not like to his father Salomon. King Ezechias, a most godly & vertuous prince, had a most wicked sonne, euen Manasses, which succeaded him in his kingdome. And among the heathen who knoweth not that many worthye fathers had most vnworthye children, as we rede of Plato, Demosthenes, Cicero, &c.

Childrē seldome expresse the godlines of their fathers.

Now the Parentes doing their duty according to the will of God that theyr children may be brought vp in the knowlege and feare of God and notwithstanding the children will not heare, nor bow theire neckes vnto gods yoke, but go forthe to lede a dissolute and loose lyfe contrary to the commaundement of god: it is the duty of a good and godly father to correct these stifnecked and disobediēt children, and to attempt if correction and punishment may doo good, seing that fayre meanes will profit nothing at all. For so sayth the holy ghoste by the mouth of Salomon: Chasten thy sonne, while there is hope. Agayne Withhold not correction from the childe: for if thou beatest him with the rod, he shall not dye thereof. If thou smite hym with the rod, thou shalt deliuer his soule from hell. Ones agayn, he that spareth the rod, hateth his sonne: but whoso loueth him, chastneth him betimes. Also in an other place. The rod and correction ministeth wisdome: but

The mā oughte to correct his children.

Prouerb.19. Prouerb.23. Prouerb.13.

Eccle. 7. if a child be not loked vnt
thoz of the boke entituled
sonnes, bzing them vp in
from theyz youth vp. If th
shew not thy face thereful
Eccle. 30. child, holdeth him stil vnd
terward. He that teacheth
to be ashamed of him amo
his child, bindeth the woun
ry wozd. An vntamed hoz
wilfull. If thou bzing vp th
and if thou play with him,
with him, lest thou wepe w
at the last. Geue him no libe
Bow downe his necke, wh
he is but a child, lest he wa
and so shalt thou haue heau

Deut. 21. Parents cannot moze
slack bzinging vp of theyz ch
pleased with any sinne, the
playnly appereth by the la
ment thereof, noz yet can pa
dities, then in shewing to th
ten: An vnnurtured sonne i
Eccle. 22. weth not that an vnruly ch
shame, and confusion, so tha
man sayth: Delight not thou
haue no pleasure in them, if
life and regarde not their la
better, then a thousād vngo
out childzen, then to leaue
Foz by one that hath vnder
though the vngodly be man

Moreouer the office
The mā ought to teach his sō occupation. toꝑtaynde not only that the
God and of his holy wozd,
pzofitable occupation, whe
to get their own liuing, et
to them, lest they being bzo
bers of the comon weale, a
uenīces as it is wzittē, sēd
Eccle. 33. dlenes bzingeth much euell
Eccle. 7. vnto the, neither the husba
Iob. 5. As the byzde is bozne to fly
2. Thess. 3. And this is ẏ rule of the ho
Psal. 128. not eate. Thou shalt eate t
Gen. 3. mograph. In the swete of t
2. Thess. Let men quietly wozke a

If all parentes wold b

loked vnto, he bringeth his mother to shame. The Au
entituled Ecclesiasticus likewise sayth: If thou haue
hem vp in nourture and lerning, and bold them in aw
h vp. If thou haue doughters, kepe theyr bodye and
ce therefull towarde them. Agayne, whoso loueth his
m stil vnder correction, that he may haue ioy of him af-
at teacheth his son, shall haue ioy in him, and nede not
f him among his acquaintance, &c. He that chastneth
h the woundes together, that his hart may feare eue-
ntamed horse will be hard, and a wanton childe wilbe
bring vp thy sonne delicately, he shall make the afrayd
with him, he shall bring the to heauines. Laugh not
hou wepe with him also, & lest thy teeth be set on edge
e him no liberty in his youth, and excuse not his folye.
s necke, while he is yong: hit him vpon the sides, while
, lest he waxe stubborne, and geue no more force of the
u haue heauines of Soule.

cannot more offende God, then in the negligente and
op of theyr childzen: neyther is god more greuously dis
y sinne, then with the disobedience of childzen, as it
th by the law, which he hath appoynted for the punish
or yet can parentes bring to them selfes mo incommo-
ewing to theyr childzen to much fauour, as it is writ-
nred sonne is the dishonor of the father. And who kno
n vnruly child bringeth to his parententes ignominy
fusion, so that they can haue no ioy in him, as the wise
ght not thou in the multitude of vngodly children, and
ce in them, if they fear not god. Trust not thou to theyr
e not their laboures: for one sonne that feareth God is
ousād vngodly. And better it is for a man to dye with
yen to leaue behinde him such childzen as are vngodly.
hath vnderstanding, may a whole city be vpholde but
godly be many, yet shall it be wasted thorow them.

uer the office of the maried man toward his childzen is
nly that they be godly brought vp in the knowlege of
holy word, but also that they learn some honest and
pation, wherewith they maye be able in time to come
n liuing, & to make prouisiō for such as shalbe long vn
y being brought vp idlely, become vnprofitable mem-
n weale, and for lack of liuing faul into many incon-
wittē, sēd him to labour, that he go not idle. For is
much euell. Again let no laborious worke be tedious
the husbandrye, whyche the almyghtye hath created.
orne to flye, so is man borne to labour, sayth Job.
e of the holy ghost, that he which wil not work, should
halt eate the labours of thy handes, sayth the Psal-
swete of thy face shalt thou eate thy bread sayth God
worke and eat their owne bread, sayth the Apoble-
es wold vertuously bringe vp their childzen in the

knowledg

feasts to lede them with him vnto the church, there humbly to pray vn to God, diligently to heare the word of God, &, whan time requireth, reuerētly to be partakers of the holy misteryes of the body and bloud of christ. Again to ouersee, that no kind of sinne be vsed of them in his house, neyther idlenes, neyther swering, neyther whoringe nor any o-ther poynt of vncleanes, neyther picking, neither stealing, neyther any filthy communicatiō, nor any vnsemely gestures, or what so euer may prouoke vnto leudnes and dishonesty, or any kind of vice: but contra-rywise, that al godlines, honesty, and vertue be practised among, and of them, that by this meanes God may the more aboundantly poure forth his blessing vpon him and al his household, as our sauiour christ sayth: First of al seke ye the kingdome of God and the righteousnes thereof, and al other thinges shalbe cast vnto you. For as the Psalmo graph sayth: excepte the Lorde builde the house, theire laboure is but lost, that build it. Except the lord kepe the city, the watchmā waketh but in vayne. The blessing of the Lord maketh men rich, sayth Salo-mon. Therfore first and aboue al thinges, the maried man, that hath seruantes, shal endeuour himselfe diligently to exercise his seruants in true godlynes, that in hys house, as in the scholehouse of vertue they may learne nothing but that is good, godlye and vertuous. But aboue all things he shal diligently prouyde, that bothe in hymselfe, in his wife and childrē there appere nothing but godlynes and honesty, lest thorow euil example he should destroy more then he doth edify by words. For not wordes but workes are the best Scholemaisters, whē words and workes go together, then haue al things good succes. The maried mā therfore shal shine in his house like a great light, ful of all good workes, that his seruantes beholdinge his godly & honest con-uersatiō may be occasioned to practyse the like godlynes and honesty in theyr life and manners.

Matth.6.
Psalmo.127.
Prouerb.10.

Justly and righteouslye shal he handle his seruantes, if he obserue these two thinges. Firste, that he by no meanes suffer them to be idle, nor to spēd their time vnthriftyly, but rather prouide, that they diligēt ly apply theyr work and labour, that they may liue according to their vocation and calling. And this teacheth the wisemā, saying: The fod-der, the whyp and the burthen belongeth vnto the asse: meate, correctiō and worke, vnto thy seruante. If thou set thy seruant to laboure thou shalt find reast. But if thou let him go idle, he shal seke libertye. The yoke and the whip boweth down the hard neck, but tame thou thy e-uil seruant with bondes and correction. Send him to labour, that he go not idle. For idlenes bringeth muche euill. Set him to worke, for that belongeth vnto him, and becommeth him well. If he be not obe-dient, bind his feete, but do not to much to him in any wise, and with-out discretion do nothing. The holy Apostle sayncte Paule also requi-reth of seruants, that they diligētly folow their vocation, apply their work, and be obedient to theyr bodely masters, saying: ye seruauntes obeye them that are youre bodelye maysters, wythe feare and trembling, euen with the singlenes of your hearte, as vnto Christe, not doing seruice vnto the eie, as they that go about to please mē, but as the seruantes of christ, doing the wil of God from the heart with good

Eccle.33.

Ephe.6.

good will seruing the lord and not men knowing this that whatsoeuer good thing any man doth, the same shal he receiue agayn of God whether he be bond or fre. The like wordes in effect hath the same Apostle in an other place, where he sayth: ye seruantes, be obedient vnto them that are your bodely maisters in all thinges, not with eye seruice as men pleasures, but in singlenes of hearte feeringe God. And whatsoeuer ye doo, doo it hartely, as though ye did it to the Lorde, & not vnto men: knowing that of the Lord ye shal receaue the rewarde of inheritance: for ye serue the Lord christ. But he that doth sinne, shal receaue for his sinne. Again he sayth in his letter vnto Bishop Titus Exhorte seruantes to be obedient vnto their owne maisters, and to please them in al things, not answering agayn, neither to be pickers but that they shew al good faythfulnes, that they may do worship to the doctrine of god our sauior in al things. Not vnlike to these things wrighteth saynt Peter saying seruantes, obeye youre maisters with feare: not only if they be good and courteous, but also though they be froward. For this is thanckworthy, if a man for conscience towarde god endure griefe, and suffer wrong vndeserued. *Coloss.3.* *Titus.2.* *1.Pet.2.*

Thus se we, as it is the seruats duety to obey their bodely maisters in al things that fight not vnto the will of god, and diligently to worke according to their vocation and calling: so likewise is it the duty and office of such as be maysters and rulars to see, that they be set to labor that they be not idle, and that they be euer working some good thinge that may be profitable to the christen common weale.

Secondly, if the maried man will deale iustly, truly and faythfully with his seruantes, he must take heed, that he doo only requyre of them faythfull and diligent seruice, dug and true worke or labour, but that he also geue and pay truly without fraud or deceate vnto the their duty and couenantes, meate, drink, lodging, apparell, wages, & what so euer is agreed vpon betwene them, that there be found none vnrighteous dealing in him, but all iustice, all equity, all truth. This commaundeth God by the Apostle, saying: Maisters, do vnto your seruants that which is iust and equall, knowing that ye also haue a maister in heauen. Iesus the sonne of Sirach, also sayth. Whereas thy seruant worketh truly entreate him not euill, nor the hyreling that is faythfull vnto the. Loue a discret seruãt as thine owne soule: defraude hym not of hys libertye, neyther leaue hym a poore man. Agayne. If thou haue a faythful seruant, let him be vnto thee as thine owne soule intreate him as a brother, for in blond hast thou gotten him. If thou haue a (faithful) seruãt, hold him as thy self: for thou hast nede of him as of thy self. If thou intreat him euel & depest him harde maiest him to be proud and to run away frõ the: thou cãst not tel, what way thou shalt seke him. Thus much haue I thoght good to speak of the office & duety of the maried mã toward his wife toward his childrẽ, & to his seruantes, that he may know how to behaue him self in his house that he may attempt nothing that is contrary to the blessed will and holy commaundemente of God. And verely the maried man ought with all diligence to do his endeuour, that he accomplishe the afore sayd thinges in his life and conuersation, that he may be a good exam- *Coloss.4.* *Eccle.7.* *Eccle..*

ple

ple to his whole family and houshold of al godlynes, honesty and ver-
tue, yea and that somoch the moze, because god hath made him Lord,
rular and gouernour of his wife, of his childzen, and of all his family
and geuen him commaundement, that he should ozder them godly so-
berly and iustly, and not cruelly and tirantlike as the wiseman sayth:
Eccle. 4 Be not as a lion in thine owne house, destroying thy houshold folkes
and oppressinge them that are vnder the agayne, because God will
hereafter call him vnto a reknyng foz ozdering of his family, wife and
childzen, at the which time if he be found a faythfull and a true Stew
Math. 25. ard of the Lordes houshold, he shall hear this swete sentēce out of his
lozde and maysters mouth; Well thou good and faythfull seruaunte,
thou hast bene faythfull ouer fewe thinges: I will make the rular o-
uer many thinges: enter thou into the ioy of thy Lord. But contrarye
wise, if he be found vnfaythfull, vntrue and negligent in the right oz
dering of his Lordes family, then shal he as an vnprofitable seruant
haue his portion with the hipocrites in that lake that bzenneth wyth
fire and bzimstone, yea and be cast into vtter darknes, where weping
Apoca. 21. and gnashing of teeth shalbe: where also the fire that shal tozment the
Esa. 6. damned shall neuer be quenshed, neither shal their wozme, that shall
gnaw their conscience, euer dye.

Now remayneth it, that I also declare how the wife ought to be
haue her selfe, and what her duety is also both toward her husbande,
her childen, and her mayd seruāts, that she doying her duty and office,
the state and ozder of Matrimonye, which she hath taken vpon her in
the fear of God with her husband, may be to them both the moze bles-
sed, happy, foztunate ioyful and quiet.

The duty of a maried womā toward her husband.

First it belongeth to a godly maried woman to vnderstād, that
as god in his holy ozdinance hath appoynted the husband to be heade
rular and gouernour of his wife: so likewyse hath he ozdeyned euen
from the beginning, that the wife should be in subiectiō and obedience
Gen. 3. to her owne husband, as it is wzitten: Thy last shall pertayne to thy
Ephe. 5. husband and he shal haue the rule of thee. Saint Paule also sayth: ye
women, submit your selues vnto youre owne husbandes, as vnto the
Lozd foz the husband is the wiues head, euen as Christ is the heade
of the congregation, and the same is he, that ministreth saluation to
the body. Therfoze as the congregation is in subiection to Christe:
Likewise let the wiues also be in subiection to their husbandes in al
1. Pet. 3. things. Hereto agreeth the saying of sayne Peter: ye wiues be in sub-
iection to your husbandes, that euen they, which obey not the wozde,
may without the wozd be wonne by the conuersation of the wiues,
while they behold your chast conuersation coupled with feare: whose
apparell shal not be outwarde with bzoyded heare and hangynge on
of gold, either in putting on of gozgeous apparell: but let the hid man
which is in the heart, be without al cozruption, so that the spirite be at
rest and quiet, which spirite is before God a thing much set by. Foz af
ter this mauer in the old time did the holy women, which trusted in
God, tier them selfes, and were obedient to their husbandes, euen as
Sara obeyed Abzaham, and called him lozd: whose dagbters ye are
as long as ye do well.

Of these and such like scriptures contayned in the holy bible it is e

uident and playn, that the firſt and pꝛincipall poynt of a maried womās duty, is to be ſubicet and obedient to her huſbād, yea and that as ꝯ cōgregatiō is in ſubiection to chriſt: and to confeſſe and knowledge her huſbād to be her hed, euē as Chriſt is the hed of his church. Now, who knoweth not, that to be in ſubiection, is not to rule and cōmaūd, but to be ſubiecte and to obey. The wife in deede maye rule and commaund her family and childꝛē: but to her huſbād ſhe muſt be in ſubiectiō, and her ſelfe to be cōmaūded and to folow the pleaſure of her huſbande in al honeſt and godlye things, and by no meanes to chalenge any power ouer her huſbande, as the Apoſtle ſayth: I ſuffer not a woman to teach, neyther to vſurp authoꝛity ouer the man, but to be in ſilēce. Foꝛ Adā was firſt foꝛmed, ꝛ thē Eue. Adam alſo was not deceiued but the womā was deceiued, ꝛ was ſubdued to the trāſgreſſiō. Notwithſtāding thoꝛow berig of childꝛē ſhe ſhal be ſaued, if they cōtinew in fayth and loue, and holines, with diſcretion. Againe, let your women kepe ſilence in the congregations. foꝛ it is not permitted vnto them to ſpeak but to be vnder obedience, as ſayth the lawe. If they will learn any thing, let them aſke theyꝛ huſbands at home. Foꝛ it is a ſhame foꝛ weomen to ſpeake in the congregation. And verely there is nothing that helpeth moꝛe vnto the maintenāce of vnity, loue and concoꝛd betwene maried folk, then when the wife is content to be in ſubiectiō to her huſband, to obey him, to knowlege him to be her hed, to be ruled by him, to accompliſh his will, to do that thing which ſhe knoweth to be his pleaſure, and to eſchew that thinge which ſhe knoweth that he loueth not. Foꝛ by this meanes doth ſhe winne her huſbands heart, ſo that he hath a ioy, luſt and pleaſure in her, and diſireth nothing moꝛe, then alwaye to be in her company. But contrarywiſe, when the wife is diſobedient, ſtuburn, pꝛoude, hye minded, froward, ouerwharting, contentious, bꝛawling, diſdaynfull. ꝛc. ſo that ſhe go about rather to rule, then to be ruled, to be obeyed, then to obey, to gouern, then to be gouerned, contrary to the oꝛdinance of God: then is there hanoke made of al loue and amitye betwene the man and his wife: then is there a mere confuſion of all comely oꝛder in that houſe, yea then one of them delighteth not in a nothers company: the wife is glad, when the huſbād is out at the doꝛes, and the huſband abhoꝛreth his own houſe, ꝛ gladly ableteth him ſelf frō home, thinking, that whē he goeth home, he is like to a mā that goeth to ꝯ battail amōg his enemies, ſo little reſt ꝛ quietnes looketh he foꝛ, whē he ſhal cōe home. And who knoweth not, what an hellike life it is, to liue with a pꝛoud ꝛ cōtētious womā? Are not theſe ꝯ woꝛds of the wiſemā? A houſwife woman is a crowne vnto her huſband: but ſhe that behaueth her ſelf vnhoneſtly, is a coꝛruption in his bones. It is better to dwel in a wildernes, then with a chiding and an angry woman. It is better to ſit in a coꝛner vnder the roſe, then with a bꝛawlinge woman in a wide houſe. A bꝛawling woman and the rouſe of the houſe dꝛopping in a rayny day, may well be compared together. He that refrayneth her refrayneth the wind, and holdeth the oyle faſt in his hande. Ieſus the ſonne of Syrach ſayth: The heauines of the heart is all the punithment: and the wickdnes of a woman goeth aboue all. All punith-

The wife ought to be in ſubiection and obedience.

1. *Timoth.* 2.

1. *Corrint.* 14. *Gene.* 3. Note well.

Pro. 12. *Prouerb.* 21 *Prouerb.* 25.

Proueb. 27. *Eccle.* 25.

ment

A wicked wife.

ment and plage is nothyng in comparison of the plage of the heart: e-
uen so al wyckednes is nothynge to the wyckednes of a woman. &c.
There is not a moze wicked head then the head of the serpēt: and there
is no wrath aboue the wzath of a woman. I will rather dwell with a
lyon and a dragon, then to kepe house with a wicked wife. &c. Like
as to clime vp a sandy way, is to the feete of the aged: Euē so is a wife
full of wozdes to a still quiet man. If a woman get the maistery, then
is she contrary to her husband. A wicked wife maketh a sozy harte, an
heauy countenāce, and a dead wound. Geue thy water no passage, no
not a litle: neyther gene a wicked woman her will. If she walke not
after thy hand, she shall confounde the in thee sight of thine enemies.
Cut her of therfoze from thy flesh, that she do not alway abuse thee.

Certes, forasmuch as maried folke ought to be peaceable, quiet,
frendly, louing and of perfect agrement one with an other, not despi-
sing one a nother, noz disdayning one a nother, but rather true & faith
ful one to a nother, and succouring one a nother both in prosperity and
aduersity, both in helth and in sickenes, and in all kindes of wozdly chā
ces. Besides it is sitting and conuenient that the woman accozding to
Gods appoyntment be in subiection vnto her own husband, obey him
feare him, reuerence him, loue him, be glad to please him, delight in his
company, and seke all meanes possible to content his minde, euen as
the faythfull congregation seeketh to please Christe her heade in all
thinges: euer setting before her eyes, that she was not made of the
mās head, because she should not be maister, noz yet of the feete that
she should be altogether an vnderling oz a saue, but of the mans side
that she should be his helper and comfoztour. The remembrance of
these thinges ought to make greate peace and quietnes amonge the
maried folke.

The duty of a good wife.

A good wyfe ought to be mo and sober in all her doings.

Secondlye, as the womans duety is to be in subiection to her
husband: so likewise is she bounde by the commaundement of god to
be chast, pure and honest in dede, in wozd, in gesture, in apparell and
in all her behauiour, that no poynte of lightnes appere in her, but all
modestye, sobrietye, grauitye, chastitye, honestye, womanlynes,
&c, that whosoeuer beholdeth her, maye iustlye seme to looke vpon a
perfect pearle of precious purity. Foz nothyng doth so dishonest an ho
nest woman, as lightnes, wantonnes and dishonesty. In her dedes
let her prouide, that no vncomelines appere. Let her refrayn her self
from all wicked company. Let her not accustome her selfe to steaung
flesh, but content her self onelye with the loue of her husbande. Foz if
shipwzacke of a womans honestye be once made, there remayneth no
thing in her prayse worthy. Foz as the wiseman sayth, firste she hathe
bene vnfaythful vnto the lawe of the highest. Secondly, she hath for
saken her owne husband. Thirdly, she hath playd the whoze in adul
tery, and gotten her children by a nother man. Shr shalbe wroughte
out of the congregation, and her childrē shalbe loked vpon. Her chil
dren shall not take roote, and as foz fruite, her braunches shal bringe
forth none. A shamefull report shal she leaue behind her, and her dis-
honer shall not be put out. And they y remayn, shal know, that there
is nothing then the feare of God: and that there is nothing sweter, the

Deedes.

Eccle. 25.

the

to take hede vnto the commaundements of the Lord, A great worshyp it is to follow the Lord: for long life shal be receaued of him.

And as it is the duty of an honest wife in all her actes & dedes to be chast and pure: so likewise must she prouide, that her wordes be vtterly estraunged from all wantones, iesting, filthy speakinge, and whatsoeuer may offend chast eares, accordinge to this commaundement of the Apostle: Let no filthy communication proceede out of your mouth but that which is good to edify with al as oft as nede is, that it may minister grace to the hearers. Again, as for fornication and al vncleanes or couetousnes, let it not once be named amōg you, as it becommeth saynctes: or filthynes, or folish talking, or iesting, which are not comely, but rather geuing of thankes. It is vnsemely for a man to vse vncleane talke: but for a woman to vse it, it is more then twise vnsemely, seing that there is nothing that more garnisheth a womā, thē silence. Few wordes in a woman is euer most commendable: euē as nothing doth more discommend a woman then the multitude of wordes, according to the common prouerb: A woman should be sene and not hard. It is good for euery honest woman to remember this saying of our Sauior Christ, that at the day of iudgmēt we shal rēder an accomptes of euery idle worde, that we haue spoken.

Not only from vnsemely and vnhonest deedes and wordes shall a godly wife abstayne, but also from all lighte gestures, whither it be with the head, eies, tong, lippes, hands, feete, or with any other parts of the body, with this remembrāce, that her body is the temple of the holy ghost, and that it is not lawfull to take the members of Christe, and to make them the mēbers of an whoremonger. Vnchast gestures are euident signes of an vnchast mind. The eye sheweth the disposicion of the heart. It is truly sayde of the wiseman: The whoredome of a woman may be knowen in the pride of her eyes and eye liddes. If thy daughter be not shamefaste, hold her streightly, lest she abuse her self thorow ouermuch liberty. Beware of al the dishonesty of her eyes, and marueyle not, if she do agaynst the. Like as one that goeth by the way and is thirsty: so shall she open her mouth, and drinke of euery next water, that she may get. By euery headg shal she sit down, and open her quiuer agaynst euery arow.

And as it is the duty of an honest matrone, to be pure and chast in deedes, wordes and gestures: so likewise is it her dutey also to aforesee, that she follow not the nice Dames of the world in arayeng her self like a peacock, but (al such vanity layd a syde) that she rather clothe her selfe with such apparell, as becommeth women that professe godlynes, as the Apostle sayth: I will that the women aray them selues in comely apparell, with shamefastnes and discrete behauioure, not with broyded heere, eyther golde or pearles, or costlye araye, but as becometh women, that professe godlynes thorow good workes. Likewise sayth blessed Saint Peter: The womens apparel shal not be outward with broyded here, and hanging on of gold, eyther in putting on gorgeus aparel: but let the hid mā, which is in hart, be without all corruption, so that the spirite be at reast and quiet, which spirite is before God a thing much set by. For after this maner in the old time

Wyues.

Ephe. 4.

Ephe. 5.

Math. 12.

Gestures.

1. Corri. 3. 6.

Eccle. 26.

Apparell.

1. Timoth. 2.

dio the holy women, which trusted in God, tier them selues, and were obedient to their husbandes, euen as Sara obeyed Abraham and called him Lord whose daughters ye are, as long as ye do well.

Light apparell is a token of a light mind: euen as graue and sober apparell is a manifest sign of a graue and sober heart, which kind of apparell all the godly matrones both of the old and newe testament did weare vtterly dispising all wanton, light and vayne garmentes as toyes more meete for gameplayers, then for graue, sage, sober and honest women. Glory not in thine apparell, sayth the wiseman. Behold, sayth our Sauior Christ, they which are gorgeously appareled and liue delicately, are in kinges courtes. Clothes are ordayned of God to couer our vile nakednes, and to defend vs from the violence of tempestes, and not to garnishe & pride our selues with them: which is none other thing, then to couer a vile and stinking dongehill with a cloth of golde. A godly matrone therfore shall be sober and modest in her apparel, euer setting before her eies this saying of Saint Paul hauing norishmentes, and wher with we may be couered (he sayth not, decked and trymmed) let vs be content. For we brought nothing into the world, neyther shall we cary any thing out of it.

Eccle.11.
Math.11.
Luc.7.

Why clothes were ordeyned of god.

1. Timoth.6

Thirdly it is the duty of an honest and godly wife diligently to looke vnto those thinges, which are within her house, and by no meanes to suffer any thing to perish, or to be vnfrutefully & wastefully spent. For as the man is bound to make prouision for his family and to bring it home: so is it the part of an honest and wise woman to prouide, that all thinges be safely kept, and spent in due order, as we be taught of the very fowles of the ayer. Of the sparowes maye we learn the order of an honest household. For as the cock flieth to & fro to bring all thing to the nest: and as the damme kepeth the neste, hatcheth and bringeth forth the young: euen so al prouition and whatsoeuer is to be done without the house, belongeth to the man: and the woman ought to take charge within, to se all thinges conuenientlye saued or spent, as it ought to be and to bring forth and nourishe her children, and to haue all the whole doynges of her daughters and women seruantes. And that she may geue the more diligence in this behalfe, it is fitting & conuenient, that she be no idle and vayne gadder abrode, nor haunter of other mennes houses, (much les of Tauernes and alehouses or of brothelles houses) which thinge Sayncte Paule greuously rebuketh in the widowes of his time: but that she continually kepe at home, except some vrgent, graue, weyghty and necessary cause constrayne her to go forth. yea & if she being at home, be not idle or spend her time in playing at the dise or cards, and in such like vain and vnfruteful pastimes, but that she, rather spend her time in frute full and necessery occupations, profitable to her husband, to her selfe, to her familye & to the common weale. For there is not a more euident token of a lighte woman or harlot then seldome to tary at home and many times causeles to gad abrode. Salomon in the description of an harlot, setteth forth her to be such one as is full of loud wordes, redye to dalye, & whose feete cannot abide in the house, but now she is without in the stretes, seldome at home, &c. Saint Paule requireth, y those

Note this similitude.

1. Timoth.5.

A woman may not be idle in her house

Prouerb.7.

Titus.2.

those matrones and sober wiues, which will be counted godly should not be wanderers abrode, but keepers of the house, and diligently tary at home. And who knoweth not, what fault he founde with the yong widowes of his time, which wer gadding abrode, from house to house idle, yea not idle only, but also tatlers & busy bodies, speking things which are not comely? But Salomō in the discriptiō of ꝯ honest fayth ful wife, describeth her to be such one as is no idle gader abrod, seking for new acquaintāce, but such one rather as diligētly kepeth her house & is vertuously occupied. She occupieth, saith he, wol & flaxe, & labo reth gladly with her own handes. She is vp in the night season, to prouide meate for her household, and foode for her maydens. She layth hyr fingers to the spindle: and her hande taketh holde of the distaffe. She also opneth her hād to the pore: yea she stretcheth forth her hāds to such as haue nede. She loketh well to the wayes of her household and eateth not her bread with idelnes, &c. 1. Timoth. 5. Prouerb. 31.

A good lesson.

A godly and sober wife therfore shall diligently kepe her house, not commonly gadde abrode, and profitably spend her time both she and her whole household, that in all thinges she may be as hobswifely as Sara, as obedient to her husbād as Rebecca, as patient as Lea, as amiable in her husbandes eyes, as Rachell, as frendlye as Ruth, as true vnto her husband as Mychoell Mauldes wife, as modest as Judeth, as meke as Hester, as chast as Susanne, &c. that god maye be glorified in all her doinges,

The duetye of a wife toward hir children.

Forthly, whatsoeuer womā wil do the office of a true maried wife, she may not only trayne her life after such sorte as I haue heretofore discribed, but she must also haue a diligent eye to the vertuous education and bringing vp of her children, but specialye her daughters. which principally appertayne vnto her cure, and to the godly and honest gouernance of her woman seruantes. But first of al as touching her daughters, she shall at all times with all diligēce laboure to train them vp in the knowledg of god and of his holy worde, in the faythe, feare and loue of God, and teach them often to pray and to cal on the name of our Lord god, and to geue him most humble thankes for his benefites, and also heare them read the holy scriptures them selues, or els cause them to heare other rede the word of God vnto them, that euen frō their cradles (as they vse to say) they may drink in godlines & grow daily more amore in ỹ knowledg of God & of his most blessed will and so at the last ware auncient in Christ. Againe, she shall continually with most sworte and very motherly exhortations moue them vnto vertue, and fray them from vice, declaringe vnto them what a precious Jewell vertue is in the sighte of God, and contrarye wise what an horrible monsture sinne is before the eyes of Gods maiestye, the one worthy of prayse and glorye: the other to be rewarded with plages in this world & in the world to come, with paynes euerlasting as the Apostle sayth: God will reward euery man accordinge to his deedes, that is to say, prayse honor, and immortallity to them, whiche continew in good doing, and seke immortality, but vnto them that are rebels, and that do not obey the the truth, but folow vnrighteousnes, shall

Godlynes.

Good exhortacions.

Rom. 2.

shall come indignation and tribulation and anguish vpon the
soule of euery man that doth euell: If her daughters do any thynge
well, she shall praise and commende them for well doing, and gene them
some little gifte as tokens of that they haue done, and a token of
her good will to woorde them for their well doing, exhortinge them to
go forth in doyng that which is good, and daily to encrese in al good
nes more and more, promisinge them that by thys meanes they shall
not only receaue pleasure at her hãd, but also great and large blessings
of god, whiche for his promises sake leaueth no good deede vnrewar-
ded. And agayne, if they do any thing amis, let her rebuke them and
yet not withstanding so, that it may euidently appere, that those her
woordes, although sharp and bitter, do proceede from a louing and well
willing hart towards them, whiche seketh not their destruction, but
their saluation. not their casting away but their amendment. But
Punishment. if it so come to passe, that any of them be of so loose life and negligente
behauioure, that they go forth still to offend, and will not amend tho
row louing and gentle exhortations: then is it the duty of a good and
godly mother not only to seke a redresse by woordes, but also by woorkes
that is to say, by stripes and punishmentes, as the wise man sayth:
Eccl. 6. If thou haue sonnes, bring them vp in nourture and learning, and
bold the in awe from their youth vp. If thou haue daughters, kepe
Prouerb. 12 their body and shew not thy face cherfull towarde them. Agayne, he
that spareth the rodde, hateth his child: but who so loueth him, chast-
Eccl. 26 neth him betimes. Also in an other place: If thy daughter be not
shamefast, hold her streightly, lest she abuse her self thorow ouermuch
liberty. In like maner the holy Apostle comandeth, that parents
Ephe. 6 should bring vp their children not only in the doctrine of the Lorde,
but also in the discipline and nourtor of the Lord. As it is the duty of a
Ephe. 6. good parent to teche so likewise is it to beate, if nede require. And yet
Colloss. 3 not withstanding in corrections moderation is also to be obserued:
and this meaneth the Apostle, when he sayth: ye fathers moue not
your children to wrath, lest they be of a desperate mind.

Occupation. Moreouer it is the duty of a good mother not to bring vp her
daughters idly wantonly, disolutely or loosely, but vertuously, wo-
manly, modestly, and godly in some vertuous, godly and profitable
exercise, that they may not only eschue idlenes, while they be in their
mothers house, but afterward be also the more able to liue and to de-
fend the nedy life from pouerty and beggary. Let them learn not cu-
rious and vayne woorkes, wherof this our age throweth idle fansies of
women, minister great plenty, but necessary woorkes, and exercy-
ses, as spinning, cardinge, weuing, sowing, mending, cheese, and butter
What woorkes maydes ought to learne in their youth. making, gouerning of an house, dressing of meate and drink, and such
like, which belong vnto the office of an woman. For without the know-
lege of these thinges, all beauty, fauour, personage, nobilitye, richesse,
galant apparel, and whatsoeuer can be reckned more wherein woma
do most of al glory, is nothinge els, then a ringe in a swines snowte.
Note. Besides these thinges, it is the duty of a good mother, to trayne vp
their daughters in those good and honest qualities, which become a
maried woman, that they learning these thinges in their young age,

maye

may be the more apt to practise them, when time require. These qua- Titus. ii
lities are to be sober, sage, discreit, sound in faith, in loue, in pacience, no false accusers, not geuē to to much wine, to teach honest thinges, to be sober minded, to loue their husbands, to loue theyr childrē, to be discrete, chaste, huswifely, good, obedient to their husbands, that the word of god be not euill spokē of. For the knowledge and practise of these things bring a rich patrimony and welthy dowry to the husbād & without these things a womā is an intollerable burdē, a greuous plage and vncurable hearts disease to a mā: although I know, that this our age so doteth, that in matters of mariage, it onely hunteth after mony, as the Poet sayeth.

Protinus ad censum, de moribus vltima questio fiet
O ciues, ciues, quærenda pecunia primum,
Virtus post nummos, &c.

If money come, she is faire inough, noble inough, good inough, beutiful inough, huswifely inough, welmanered inough, & what not:

Maydes apparell.

Furthermore a good matrone shall prouide, that the apparell of her daughters be such as become maides that profesſe godlines, not light, not vayne, not wanton, not gawish, not garish, not strange, & such as should moue light persons to gase vpon her, and sober people to lament her. Light apparel is a token of a light mind: as contrary wise, sober and sage clothyng is an euident signe of a sober and sage minde. Let a good mother therfore not studye how she may trimme and set forth her daughters with broided heere, either gold or pearls, or costly and gorgeous aray: but rather how she may decke and garnishe them with shamefastnesse and discrete behauior that the hyd man, which is in the heart may be without all corrupcion, so that the spirite be at rest & quiet, whiche spirit is before god a thing much set by. For after this manner in the olde time did the holy womē which trusted in God, tier them selues wearing such apparell as becometh women that profesſe godlynes through good workes.

i. Timoth. ii
i. Pet. iii

Euill company is to be eschewed of maydes.

A godly matrone shall also take hede, that her daughters frequēt and haunt no euill companye, nor repaire vnto any place, where she may eyther see or heare that thing, whiche is wicked and vngodly. For as the Apostle saith: Euil wordes corrupte good maners. They shall rather delight to be in the company of such, as be godly, honest, sober, vertuous, quiet, shamefast, well disposed, fearing God, and of good name and fame, ỹ by this meanes all mē may haue a good opinion & speake well of thē. For with such as we kepe cōpany such shal we be reputed to be, yea & such without doubt shall we at ỹ last proue to be, as the Psalmographe saith: with the holy shalt thou be holy, & with a perfect man thou shalt be perfect. With the cleane thou shalt be cleane, and with ỹ froward thou shalt learne frowardnes. Likewise sayth the wiseman: Who so toucheth pitch, shal be filed with al: & he that is familiar with the proude, shall cloth him self with pride. And aboue all thinges the mother shal take hede, ỹ her daughters be no idle gadders abrode vnto vayn & light pastimes or playes. For of this also cometh many times corruptiō, as we rede of Dina Jacobs daughter, whiche Dina, so long as she kepe at home in her fathers

i. Cor. xv
Psal. xviii
Eccl. xiii
Gene. ỹ xxxiiii

house and only resorted vnto ꝑ company of those which were godly and honest, she continued in good name & vncorrupt: but after ꝑ she fel to gadding abroade to see sightes, she was deuoured, so that by ꝑ meanes there followed afterward great mischiefe. The les a mayde go abroade, except it be vnto the church to pray & to heare the word of God, or for some other necessary business: the better it is, & the les euil is learned, yea and of the better report shal she be with all men.

Mariage.

Now when the time of theyr mariage shall come, and the worke of God and nature in them requyreth, that they shal take vnto them husbands in the feare of God, & according vnto the Lords inſtitucio liue in ꝑ holy state of honourable matrimonie: the mother wt the cō-sent of her husband must prouide, ꝑ thei be coupled to such husbands as loue God and hys holy word, feare him, trust in him, & delight to trayne their life according to his blessed wil and holy commaunde-ment, hauing also an occupacio, wherby they may be able to prouide for their wife, children and family. Neyther shall the mother in thys behalfe followe the common custome of parentes in thys oure age, which setting forth their daughters in mariage, seke nothing but no bilitie, frendship, riches, &c. As concerning the immortall ryches, the good giftes & godly qualities of the minde, they haue no regard vn-to thē. But it was nobly sayd of that most noble mā Themistocles, which, when he was demaunded, wherfore he maryed his daughter to so base a man, although otherwyse good, honest and profitable, an swered: I had rather haue a mā without money, thē mony without a man. Money shortly perysheth and is consumed, and many tymes beggary followeth: but where a mā is, that hath a good occupacio, & diligently applieth ꝑ same, there lacketh no good thing, yea there is abundaunce and plenty of all necessary thynges for the defence of thys poore and nedy life. Thou shalt eate the labours of thy handes sayth the scripture. O wel is thee, & happy shalt thou be. What doth it profite a foole to haue riches, saith Salomō, seing ꝑ he can not bye wisedome: Better is the poore that liueth godly: then ꝑ blasphemer that is but a foole. Where no discretion is, there the soule is inclined to the thyng that is not good. &c.

Pſal. cxxviii.
Proue. xxvii.

Thus muche concerning the office of a maried woman towarde her daughters.

The duty of the maried wife toward her mayd ſeruauntes.

Fiftly and finally what shall I now speake concerning her office and duty toward her maydes & woman seruauntes? What soeuer I haue heretofore spoken of the daughters: the same maye also be well applied vnto the womē seruants. As the maried womā is bounde to bring vp her daughters in godlynesse: so lyke wise is it her dutye to make her maydes acquainted with ꝑ knowledge of God & of his holy worde. As the maried womā is of duty bounde to chastē reasonably & moderatly her daughters, if they doo offend: so ought she in like mā ner to deale with her maydes, if they be negligent in doying their dutye. As the maried woman may by no meanes suffer her daugh-ters to be idle, but to trayne them vp in godly, honest and profitable exercises: so likewise must she holde her maydes to worke, and by no meanes suffer thē to be idle, seing that idlenes is the chief mayster

of

of theyr all. As the maried woman may not suffer her daughters to weare any light and vayne apparell, but such apparell onely, as becommeth women that profesſe godlines: so muſte ſhe also take heede, that her maydes vſe none other rayment, than that, which is grave & womanly. As the maried woman ought to haue a diligent and watching eye that her daughters be no gadders abrode nor haunters of euill and wicked company: so likewiſe ought ſhe to prouide, that her maydes be no idle and vayne gaſers abrode, nor that they accompany ſuch as be of leud and euill behauioure, but that they rather kepe ẏ houſe, tary at home, & do that, which their vocatiõ requireth. As the maried womãs bould to giue vnto her daghters meat drink & cloth, with all other neceſſaries ſo long as they are vnder her gouernaunce: ſo in like manner is it her duty to ſee, that her mayde ſeruantes haue theyr couenants, theyr wages, theyr liueries, and whatſoeuer beſides is due vnto them. In fine as the maried woman is ſo endebted to her daughters, that ſhe ought honeſtly and godly to beſtowe them in honeſt and godly maryage, ſo in like manner is ſhe bound to beſtowe and place her maydes to the vttermoſt of her power on ſuch ſort, whether it be in mariage or otherwiſe, ẏ they may be hable afterwarde to liue and to take her for euer after not only as a maſtreſſe, but alſo as a mo ther. For ſo ought euery good & godly matron to be affected to and her ſeruants, euermore to do thẽ good, & always to ſeke how ſhe may pleaſure them by word or by dede, according to the counſell of the wiſe man, which ſayeth: Where as thy ſeruant worketh truly, intreate him not euel, nor the hireling that is faithful vnto thee. Loue a diſcreet ſeruaunt as thine owne ſoule: defraude him not of his libertye neyther leane him a poore man. Eccle. 7.

Thus thorow the helpe of goddes ſpirite I haue finiſhed, that, which I entended to ſpeak of the holy ſtate of honorable wedlock, although not learnedly and eloquently, yet truly and faythfully and according to the doctrine of the patriarches and prophets of Chriſte and of his Apoſtle and alſo of the holy fathers of Chriſtes church. Firſt I haue ſet forth the excellency and dignity of matrimony. Secondly, I haue declared what matrimony is. Thirdly, I haue ſhewed, for what cauſes god ordayned matrimony. Forthly, and finally, I haue opened by the word of god, how maried folk ought to liue together, and to gouerne theyr houſhold according to the law of god. I herein reherſe all of the whole booke.

I beſeech the heauenly father by his ſon Chriſt Jeſus that this my worke and what ſoeuer I haue to fore written, or hereafter ſhal write, may turne vnto the profit of his holy congregation, and vnto the glorye of his bleſſed name.

Amen.

Geue the glory to God alone.

¶ Thus endeth the firſt part of the bookes, which Thomas Becon hath made.

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